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PREFACE

We have 'Vedic Index' and 'Dictionary of Pali Proper Names' prepared by eminent scholars. But such an index or a dictionary of Prakrit names was a desideratum.[1] The task of preparing Vedic index or Pali dictionary was somewhat easy. It was so because most of the concerned Vedic and Pali works were published with indices. But different is the case with the Prakrit canonical works of the Jainas. All the published works (barring some few exceptions like the four works published in the West and Bhṛatkalpabhāṣya edited in five volumes by Rev. Muni Shri Punyavijayaji contain no index whatsoever.

So we are extremely happy in placing before the scholars the first part of the Dictionary of Prakrit Proper Names. This is not a work of a single person, but it is a co-operative work done by a team of scholars. I must thank all the scholars who co-operated in this common task.

The dictionary as a whole contains about 8,000 proper names collected from the canonical texts of the Śvetāmbara Jainas. The names are collected not only from the original canonical texts but also from their printed Prakrit commentaries, viz. Niryuktis, Bhāṣyas and Cūrṇis. But as the title of the present work suggests, we have not selected the proper names from the Sanskrit commentaries on those original canonical texts. Of course, they have been utilised for supplementing the informations gathered under each item from Prakrit original canonical texts and Prakrit commentaries thereon.

The work was begun in 1959 by Dr. Hariprasad Shastri, Dr. J. S. Jetly and Shri K. K. Shastri by preparing reference cards from some of the texts with their commentaries. This task was finished by me when unfortunately they left the institute. When all the reference cards were ready the work of compilation was entrusted to Dr. Mohanlal Mehta under my supervision and guidance in the year 1961. Later in the year 1962 he was assisted by Dr. K. R. Chandra in finalising the compilation. These two scholars were again assisted by Pt. Rupendra Kumar Pagariya in finding out the references mentioned in the reference cards. Dr. Mehta left us in 1964. The

1. Of course, there exists one noteworthy work in Gujarati Language 'Jaina Āgamasāhityamāṁ Gujarat' by Dr. B. J. Sandesara (Pub: Gujarat Vidyāsabhā) the scope of which is limited.

revision was completed in the year 1967. The book went to press in 1968 when I was in Toronto. When Dr. Chandra left the Institute in 1969, the task of getting the book printed fell solely upon Dr. N. J. Shah.

Like Dictionary of Pali Proper Names this dictionary too includes some names which are not proper names, e.g. Titthaṁkara, Cakkavaṭṭi etc. It is hoped that they will be useful to the scholars.

While preparing this dictionary generally the compilers have not utilised the data available in other sources. They have collected data only from the Jain canonical texts and their Prakrit and Sanskrit commentaries. Only with regards to geographical names they have utilised the other sources. In spite of this I hope that the scholars will be benefitted by this dictionary because this is for the first time that the data from the Jaina canonical literature is collected and arranged.

The printing of the work follows the pattern set out in the Dictionary of Pali Proper Names. Information of a particular name will not be complete unless the names printed in bold types are also consulted. The bold types are used to indicate that a name printed in those types is separately dealt with at its proper place. The Sanskrit and Prakrit terms used in description are in italic types.

The numbers given in brackets after the name printed in bold types indicate that the relevent name with that number is dealt with at its proper place.

I heartily thank Shri Kasturbhai Lalbhai, the Chairman of the Institute, for allowing us to undertake such an exorbitantly expensive project. Moreover, I thank the ministry of Education and Youth Service, Govt. of India, for sanctioning the publication Grant of Rs. 12,000/-.

L. D. Institute of Indology
Ahmedabad-9
20-6-1970.

Dalsukh Malvania
Director.

TRANSLITERATION

1. Sanskrit

Vowels

अ, आ, इ, ई, उ, ऊ, ऋ, ए, ऐ, ओ औ ं, ः
a, ā, i, ī, u, ū, ṛ, e, ai, o, au, ṁ, ḥ

Consonants.

क्, ख्, ग्, घ्, ङ्, च्, छ्, ज्, झ्, ञ्, ट्, ठ्, ड्, ढ्, ण्,
k, kh, g, gh, ṅ, c, ch, j, jh, ñ, ṭ, ṭh, ḍ, ḍh, ṇ,

त्, थ्, द्, ध्, न्, प्, फ्, ब्, भ्, म्, य्, र्, ल्, व्,
t, th, d, dh, n, p, ph, b, bh, m, y, r, l, v,

श्, ष्, स्, ह्
ś, ṣ, s, h

2. Prakrit

The same scheme applies to the Prakrit Alphabets which exclude the following letters :

ऋ, ऐ, औ, ः, ङ्, ञ्, श्, ष्,
ṛ, ai, au, ḥ, ṅ, ñ, ś, ṣ

However in Prakrit read

ai as अइ and not as ऐ
au as अउ and not as औ

LIST OF ABBREVIATIONS

1. PUBLISHERS

AS. = Agamodaya Samiti, Bombay & Mehesana.
BK. = Babalchandra Keshavlal Modi, Ahmedabad.
DL. = Devchand Lalbhai Series, Bombay.
GG. = Gurjar Granthratna Karyalaya, Ahmedabad.
JA. = Jain Atmanand Sabha, Bhavnagar.
JD. = Jaindharma Prasarak Sabha, Bhavnagar.
JG. = Jivraj Ghelabhai Doshi, Ahmedabad.
JJ. = Jinadattasuri Jnanabhandar, Bombay & Surat.
JPP. = Jain Pustak Prachar Sanstha, Surat.
JS. = Jain Sahitya Sanshodhak Samiti, Ahmedabad.
KJ. = Kesharbai Jnanamandir, Patan.
KP. = Keshavlal Premchand, Ahmedabad.
LJ. = Laxmichandra Jain Library, Agra.
MG. = Manivijaygani Series Bhavnagar.
MJ. = Muktivimal Jain Series, Ahmedabad.
MJA. = Mafatlal Jhaverchandra, Ahmedabad.
PK = Pushpachandra Khemchandra, Valad.
PTS. = Prakrit Text Society, Varanasi.
RK. = Rishabhdeo Kesharimal, Ratlam.
SJ. = Sanmati Jnanapeeth, Agra.
SN. = Sarabhai Nawab, Ahmedabad.
VJ. = Vijaydansuri Jain Series, Surat.

2. BIBLIOGRAPHY

(1) Abbreviation	(2) Full Title	(3) Edition	(4) Numbers quoted (Except otherwise mentioned)
Aca.	– Ācārāṅga	– AS. 1916	(1) paragraph (first-eight chapters of the first section.) (2) chapter, lesson and paragraph (ninth chapter of the first section.) (3) section and paragraph (second section.)

AcaCu.	– Ācārāṅga-cūrṇi	– RK. 1941 – page.
AcaN.	– Ācārāṅga-niryukti.	– AS. 1916 – verse.
AcaSi.	– Ācārāṅga-vṛtti (by Śīlāṅka).	– AS. 1916 – page.
AGI	– Ancient Geography of India. (by A. Cunningham).	– London 1871 – page.
Ant.	– Antakṛddaśāṅga	– AS. 1920 – paragraph.
AntA.	– Antakṛddaśāṅga-vṛtti. (by Abhayadeva).	– AS. 1920 – page.
Anu.	– Anuyogadvāra.	– AS. 1924. – paragraph.
AnuCu.	– Anuyogadvāra.-cūrṇi.	– RK. 1928. – page.
AnuH,	– Anuyogadvāra-vṛtti. (by Haribhadra).	– RK. 1928. – page.
AnuHe.	– Anuyogadvāra-vṛtti. (by Hemacandra).	– DL. 1915. – page.
Anut.	– Anuttaraupapātika.	– AS. 1920. – paragraph.
AnutA.	– Anuttaraupapātika.-vṛtti. (by Abhayadeva).	– AS. 1920. – page.
Atu.	– Āturapratyākhyāna.	– AS. 1927. – verse.
Aup.	– Aupapātika.	– AS. 1916. – paragraph.
AupA.	– Aupapātika.-vṛtti (by Abhayadeva).	– AS. 1916. – page.
Ava.	– Āvaśyaka (Ṣaḍāvaśyaka).	– RK. 1992(V.S.) – page.
AvaBh.	– Āvaśyaka-bhāṣya	– VJ. 1939-49 – verse.
AvaCu.	– Āvaśyaka-cūrṇi.	– RK. 1928-9. – volume and page.
AvaH.	– Āvaśyaka-vṛtti. (by Haribhadra.)	– AS. 1916-7. – page.
AvaM.	– Āvaśyaka-vṛtti (by Malayagiri).	– AS. 1928-36. – page.
AvaN.	– Āvaśyaka-niryukti.	– VJ. 1939-41. – verse.
BBN.	– Bhārata Bhūmi aura Usake Nivāsī (by J. C. Vidyalankar).	– Agra.1987 (V.S.) – page.
Bha.	– Bhagavatī (Vyākhyāprajñapti).	– AS. 1918-21 – paragraph.
BhaA.	– Bhagavatī-vṛtti (by Abhayadeva).	– AS. 1918-21 – page.
BhaK.	– Bhaktaparijñā	– AS. 1927 – verse.
Brh.	– Bṛhatkalpa.	– JG. 1915 – chapter and paragraph.
BrhBh.	– Bṛhatkalpa-bhāṣya.	– JA. 1933-42. – verse.
BrhKs.	– Bṛhatkalpa-vṛtti (by Kṣemakīrti). (from p. 177).	– JA. 1933-42. – verse.
BrhM	– Bṛhatkalpa-vṛtti (by Malayagiri). (up to p. 176).	– JA. 1933 – page.

Can.	– Candraprajñapti.	– Identical with Sur.		
Cand.	– Candravedhyaka.	– KJ.	1941	– verse.
Cat.	– Catuḥśaraṇa.	– DL.	1922	– verse.
CLJ.	– A History of The Canonical Literature of the Jainas by H. R. Kapadia.	– Surat,	1941	– page.
Das.	– Daśavaikālika.	– DL.	1918.	– chapter and verse.
DasBh.	– Daśavaikālika-bhāṣya.	– DL.	1918.	– verse.
DasCu.	– Daśavaikālika-cūrṇi.	– RK.	1933.	– page.
DasH.	– Daśavaikālika-vṛtti. (by Haribhadra).	– DL.	1918.	– page.
DasN.	– Daśavaikālika-niryukti.	– DL.	1918.	– verse.
Dasa.	– Daśāśrutaskandha	– MG.	2011 (V.S.)	– chapter and paragraph.
DasaCu.	– Daśāśrutaskandha-cūrṇi.	– MG.	2011 (V.S.)	– page.
DasaN.	– Daśāśrutaskandha-niryukti.	– MG.	2011 (V.S.)	– page.
Dev.	– Devendrastava.	– AS.	1927.	– verse.
DPPN.	– Dictionary of Pali Proper Names (by G. P. Malalasekera).	– London.	1960.	– volume and page.
Gac.	– Gacchācāraprakīrṇaka.	– AS.	1927.	– verse.
GacV.	– Gacchācāraprakīraṇka.-vṛtti (by Vānaramuni).	– AS.	1923.	– page.
Gan.	– Gaṇividyā.	– AS.	1927.	– verse.
GDA.	– Geographical Dictionary of Ancient and Mediaeval India (by Nundo Lal Dey).	– London.	1927.	– page.
GE.	– Geographical Essays (by B. C. Law), Vol. I.	– London.	1937.	– page.
GESM.	– Geographical and Economic Studies in the Mahābhārata : Upāyana-parva (by Motichandra).	– Lucknow.	1945.	– page.
HCLJ.	– A History of the Canonical Literature of the Jainas by H. R. Kapadia.	– Surat,	1941.	– page.
IBJ. or IDETBJ.	– India as Described in Early Texts of Buddhism and Jainism (by B. C. Law).	– London.	1941.	– page.

IP.	– India as known to Pāṇini (by V. S. Agrawal).	– Lucknow.1953.	– page.
Jam.	– Jambūdvīpaprajñapti.	– DL. 1920.	– paragraph.
JamS.	– Jambūdvīpaprajñapti-vṛtti. (by Śānticandra)	– DL. 1920.	– page.
JIH.	– Journal of Indian History, vol. XLI, pt. I.	– Trivandrum.	– page.
Jit.	– Jītakalpa.	– BK. 1998 (V.S.)	– verse.
JitBh.	– Jītakalpabhāṣya.	– BK. 1998 (V,S.)	– verse.
Jiv.	– Jīvājīvābhigama.	– DL. 1919.	– paragraph.
JivM.	– Jivājīvābhigama.-vṛtti. (by Malayagiri).	– DL. 1919.	– page.
Jna.	– Jñātādharmakathā	– AS. 1980.	– paragraph.
JnaA.	– Jñātādharmakathā-vṛtti. (by Abhayadeva).	– AS. 1919.	– page.
Kalp.	– Kalpasūtra.	– JA. 1919.	– paragraph.
KalpCu.	– Kalpasūtra-cūrṇi.	– SN. 1952.	– page.
KalpDh.	– Kalpasūtra-vṛtti. (by Dharmasāgara).	– JA. 1922.	– page.
KalpJayav,	– Kalpasūtra-vṛtti (by Jayavijaya).	– MJA. 1991. (V.S.)	– page.
KalpL.	– Kalpasūtra-vṛtti (by Lakṣmīvallabha.)	– JJ. 2004. (V.S.)	– page.
KalpS.	– Kalpasūtra-vṛtti (by Śāntisāgara).	– RK. 1936.	– page.
KalpSam,	– Kalpasūtra-vṛtti (by Samayasundara).	– JJ. 1939.	– page.
KalpSan.	– Kalpasūtra-vṛtti (by Sanghavijaya)	– MJ. 1991. (V.S.)	– page.
KalpV.	– Kalpasūtra-vṛtti (by Vinayavijaya),	– JA. 1915.	– page.
LAI.	– Life in Ancient India (by J. C. Jain),	– Bombay. 1947,	– page.
Mahan.	– Mahāniśītha.	– Ms. prepared by Muni Punyavijayaji.	– page.
Mahap.	– Mahāpratyākhyāna.	– AS. 1927.	– verse.
Mar.	– Maraṇasamādhi,	– AS. 1927.	– verse.
Nan.	– Nandisūtra,	– AS: 1924.	– paragraph.
NanCu,	– Nandisūtra-cūrṇi.	– PTS. 1966	– page.
NanH.	– Nandisūtra-vṛtti (by Haribhadra).	– PTS. 1966.	– page.
NanM.	– Nandisūtra-vṛtti (by Malayagiri)	– AS. 1924.	– page.

Nir.	– Nirayāvalikā.	– JD. 1990. (V.S.)	– section and chapter.
NirC.	– Nirayāvalikā-vṛtti (b. Candrasūri).	– AS. 1922.	– section and chapter.
Nis.	– Niśīthasūtra.	– SJ. 1957–60.	– chapter and paragraph.
NisBh.	– Niśīthasūtra-bhāṣya.	– SJ. 1957–60.	– verse.
NisCu.	– Niśīthasūtra-cūrṇi.	– SJ. 1957–60.	– volume and page.
OghN.	– Ogha-niryukti.	– AS. 1919.	– verse.
OghND.	– Oghaniryukti-vṛtti (by Droṇācārya).	– AS. 1919.	– page.
Pak.	– Pākṣikasūtra.	– JD. 1979. (V.S.)	– page.
PakY.	– Pakṣikasūtra-vṛtti (by Yaśodeva).	– DL. 1911.	– page.
PinN.	– Piṇḍaniryukti.	– DL. 1918.	– verse.
PinNBh.	– Piṇḍaniryukti-bhāṣya.	– DL. 1918.	– verse.
PinNM.	– Piṇḍaniryukti-vṛtti (by Malayagiri).	– DL. 1918.	– page.
Praj.	– Prajñāpanā.	– AS. 1918-9.	– paragraph.
PrajH.	– Prajñāpanā-vṛtti (by Haribhadra).	– RK. 1947 (Pt. I) – JPP. 1949 (Pt. II)	– page. – page.
PrajM.	– Prajñāpanā-vṛtti (by Malayagiri).	– AS. 1918–9	page.
Pras.	– Praśnavyākaraṇa.	– AS 1919.	– paragraph.
PrasA.	– Praśnavyākaraṇa-vṛtti (by Abhayadeva).	– AS. 1919.	– page.
PrasJ.	– Praśnavyākaraṇa-vṛtti (by Jñānavimala).	– MJ. 1993 (V.S.)	– page.
Raj.	– Rājapraśnīya.	– GG. 1994. (V.S.)	– paragraph.
RajM.	– Rājapraśnīya-vṛtti (by Malayagiri).	– GG. 1994.	– page.
Risi.	– Ṛṣibhāṣitāni Sūtrāṇi.	– RK. 1927.	– chapter.
Sam.	– Samavāyāṅga.	– AS. 1918.	– paragraph.
SamA.	– Samavāyāṅga-vṛtti (by Abhayadeva).	– AS. 1918.	– page.
Sams.	– Saṁstāraka.	– AS. 1927.	– verse.

SBM.	– Śramaṇa Bhagavān Mahāvīra (by Kalyanvijayji).	– Jalore. 1998. (V.S.)	– page.
SGAMI.	– Studies in the Geography of Ancient and Medieval India (by D. C. Sircar).	– Delhi. 1960.	– page.
SN.	– Saṁyuttanikāya, Vol. I (Introduction).	– Sarnath. 1954.	– page.
Sth.	– Sthānāṅga.	– AS. 1918-20.	– paragraph.
SthA.	– Sthānāṅga-vṛtti (by Abhayadeva).	– AS. 1918-20.	– page.
Sur.	– Sūryaprajñapti.	– AS. 1919.	– paragraph.
SurM.	– Sūryaprajñapti-vṛtti (by Malayagiri).	– AS. 1919.	– page.
Sut.	– Sūtrakṛtāṅga (edited by P.L. Vaidya).	– Poona. 1928.	– section, chapter, lesson and verse or paragraph.
SutCu.	– Sūtrakṛtāṅga-cūrṇi.	– RK. 1941.	– page.
SutN.	– Sūtrakṛtāṅga-niryukti.	– Poona. 1928.	– verse.
SutSi.	– Sūtrakṛtāṅga-vṛtti (by Śilāṅka).	– AS. 1917.	– page.
TAI.	– Tribes in Ancient India (by B. C. Law).	– Poona. 1943.	– page.
Tan.	– Tandulavaicārika.	– DL. 1922.	– verse.
Tir.	– Tirthodgārita.	– Manuscript prepared my Muni Punyavijayaji	– verse.
TM.	– Tīrthaṁkara Māhāvīra (by Vijayendrasuri).	– Bombay. 1960-2.	– Valume and page.
Upa.	– Upāsakadaśāṅga.	– AS. 1920.	– Paragraph
UpaA.	– Upāsakadaśāṅga – vṛtti (by Abhayadeva).	– AS. 1920.	– page.
Utt.	– Uttarādhyayana.	– JG. 1935.	– Chapter and verse
UttCu.	– Uttarādhyayana-cūrṇi.	– RK. 1933.	– page.
UttK.	– Uttarādhyayana-vṛtti (by Kamalasaṁyama).	– LJ. 1923.	– page.
UttN.	– Uttarādhyayana-niryukti.	– DL. 1916.	– page.
UttNe.	– Uttarādhyahana-vṛtti (by Nemicandra).	– PK. 1937.	– page.
UttS.	– Uttarādhyayana-vṛtti (by Śāntisūri).	– DL. 1916.	– page.

Vip.	- Vipākasūtra.	- AS.	1920.	- paragraph.
VipA.	- Vipākasūtra-vṛtti (by Abhayadeva).	- AS.	1920.	- page.
Vis.	- Viśeṣāvaśyakabhāṣya.	- RK.	1936.	- verse.
VisK.	- Viśeṣāvaśyakabhāṣya-vṛtti (by Koṭyācārya).	- RK.	1936.	- page.
Vya.	- Vyavahārasūtra.	- JS.	1923.	- Chapter and paragraph.
Vya(M).	- Vyavahārasūtra.	- KP.	1926-8.	- Chapter and paragraph.
VyaBh.	- Vyavahārasūtra-bhāṣya.	- KP.	1926-8.	- Chapter and verse or volume and verse.
VyaM.	- Vyavahārasūtra-vṛtti. (by Malayagiri)	- KP.	1926-8.	- volume and page.

N. B. 1. Ant., Anut. and Vip. are published in one valume under the title 'Antakṛddaśānuttaropapātikadaśāvipākaśrutāni'.

2. Atu., Bhak., Sams., Dev; Gan; Mahap: Gac and Mar. are published in one volume, viz: Catuḥśaraṇādi Prakīrṇakadaśaka.

3. Where the edition of the text and its commentaries (niryukti, bhāṣya, cūrni and vṛtti) is the same, they should be taken as contained in one and the same volume.

3. GENERAL.

ch.	- Chapter.	v.	- verse.
f. n. / fn.	- foot-note.	V. N.	- Vīra Nirvāṇa Saṁvat.
p.	- page.	vol.	- volume.
pp.	- pages.	V. S.	- Vikrama Saṁvat.
pt.	- part.	vv.	- verses.

PRĀKṚTA PROPER NAMES

Aii (Aditi) Presiding deity of the Puṇavvasu constellation.[1]

1. Jam. 157, 171, Sth, 90.

Aikāya (Atikāya) Lord *(indra)* of the Mahoraga class of Vāṇamaṁtara gods.[1] He has four principal wives: Bhuyaṁgā, Bhuyaṁgavaī, Mahākaccā and Phuḍā.[2]

1. Bha. 169, Praj. 48, Sth. 94.
2. Bha. 406, Sth. 273.

Aijasa (Atiyaśas) Another name of Aibala(2).[1]

1. Vis. 1750.

Aiteyā (Atitejā) Night of the fourteenth day of a fortnight.[1]

1. Jam. 152, Sur. 48.

Aidūsama (Atiduḥṣama) Sixth division of Osappiṇī and first division of Ussappiṇī.[1] Its another name is Dussamadussamā.[2]

1. Tir. 957, 959.
2. Jam. 18, Sth. 50.

Aipaṁḍukaṁbalasilā (Atipāṇḍukambalaśilā) One of the four consecratory slabs in Paṁḍagavaṇa of the Maṁdara(3) mountain in Jaṁbuddīva.[1] It is known as Paṁḍukaṁbalasilā in Jaṁbuddīvapaṇṇatti.[2]

1. Sth. 302, AvaH. p. 124.
2. Jam. 107.

Aipāsa (Atipārśva) Seventeenth Titthayara of the current Osappiṇī in the Eravaya(1) region of Jaṁbūdīva.[1] According to Titthogālī he is eighteenth one and contemporary of Titthayara Ara of the Bharaha(2) region[2] whereas Mahāhilogabala is the seventeenth one.[3]

1. Sam. 159.
2. Tir. 331.
3. Ibid. 330.

1. Aibala (Atibala) Fifth would-be Vāsudeva(1) in the Bharaha (2) region of Jaṁbūdīva.[1]

1. Sam. 159, Tir. 1143.

2. Aibala One of the eight great kings attaining liberation after Cakkavaṭṭi Bharaha(1).[1] He was Bharaha's great-grandson and the son of Mahājasa(1)[2]. He is also known as Aijasa.[3]

1. Sth. 616, AvaN. 363.
2. AvaCu. I. p. 214, AvaM. p. 236.
3. Vis. 1750.

3. Aibala Father of Mahabbala(3), the king of Gaṁdhasamiddha, capital of the Gaṁdhāra district in Avaravideha.[1]

1 AvaCu. I. p. 165, AvaM. pp. 157, 219.

Aibhaddā (Atibhadrā) Mother of Pabhāsa(1), the eleventh Gaṇadhara of Titthayara Mahāvīra.[1]

1. AvaN. 649, Vis. 707, 2510, AvaCu. I. p 338.

1. Aimutta (Atimukta) Son of king Vijaya(5) and his queen Siri(2) of Polāsapura. While playing with children he sees Gaṇahara Iṁdabhūi, takes him to his house with curiosity and offers alms, enquires his whereabouts and then accompanied by him reaches Titthayara Mahāvīra whom he bows with reverence, gets impressed by his sermon, renounces the world and in due course attains emancipation.[1] In the course of his monkhood, in one rainy season, he placed his bowl in the flowing water and enjoyed the scene as if a boat were sailing there.[2] He is mentioned as an important personality to be bowed with deep respect.[3]

1. Ant. 15, AntA. p. 23, SutCu. p. 325. 2. Bha. 188. 3. Ava. p. 27

2. Aimutta Younger brother of king Kaṁsa(2)[1]. He renounced the world and became a monk. He predicted that Devaī would give birth to eight sons.[2]

1. KalpSam. p. 173. 2. Ant. 6, AvaCu. I. p. 357.

3. Aimutta Fifteenth chapter of the sixth section of Aṁtagaḍadasā.[1]

1. Ant. 12.

4. Aimutta Tenth chapter of Aṇuttarovavāiyadasā.[1] It is not extant now.

1. Sth. 755.

Airattakaṁbalasilā (Atiraktakambalaśilā) See Rattakaṁbalasilā.[1]

1. Sth. 302.

Airā (Acirā) Mother of Saṁti, the sixteenth Titthayara, and wife of Vissasena(1), the king of Gayapura.[1]

1. Sam. 157, 158, Tir. 479, AvaN. 398.

Aivāya (Atipāta) Fifth chapter of the twelfth section of Viyāhapaṇṇatti.[1]

1. Bha. 437.

Aujjhā (Ayodhyā) Same as Aojjhā.[1]

1. Sth. 637, SthA. p. 479.

1. Aojjhā (Ayodhyā) Capital of the Gaṁdhilāvaī Vijaya(23), a district in Mahāvideha.[1]

1. Jam. 102, Sth. 637.

2. Aojjhā Principal city of **Kosala**(1).[1] It was the birth-place of **Titthayaras** like **Ajiya** and **Aṇaṁta**.[2] The former had his first *pāraṇā* here.[3] Titthayara **Usaha**(1) visited it along with **Marii**.[4] **Gaṇadhara Acala**(7) belonged to this place.[5] It figured as the capital of **Cakkavaṭṭis** like **Bharaha**(1) and **Sagara**.[6] King **Dasaraha**(1) also ruled here.[7] It was twelve *yojanas* long.[8] It is also known as **Viṇīyā**, **Kosalā**, **Ikkhāgabhūmi** and **Sāgeya**.[9] It is identified with a place near modern Fyzabad in Oudh.[10]

1. AvaCu. I. p. 337 , BhaA.p. 683.
2. AvaN. 382-3, Tir. 503, BrhKs. p. 381.
3. AvaN. 323 , AvaM. p. 227.
4. KalpV. p. 41 , KalpDh. p. 36.
5. AvaCu. I. p. 337.
6. AvaN. 397, PrajM. p. 300.
7. PrasA. p. 87.
8. KalpV. p. 41, KalpDh. p. 36.
9. SthA. p. 479, AvaN. 382, Kalp. 206.
10. SGAMI. p. 99.

Aomuha (Ayomukha) Same as **Ayomuha**.[1]

1. Sth. 304.

1. Aṁka (Aṅka) Fourteenth part of the first layer of the **Rayaṇappabhā**(2) region.[1]

1. Sth. 778.

2. Aṁka Same as **Aṁkāvaī**(2), a **Vakkhāra** mountain.[1]

1. Jam. 102.

3. Aṁka One of the sixteen parts of the first layer *(khara)* of **Rayaṇappabhā**(2).[1]

1. Jiv. 69, Sth. 778.

Aṁkalivi (Aṅkalipi) One of the eighteen **Baṁbhī**(2) scripts.[1]

1. Sam. 18, Praj. 37.

Aṁkavaḍaṁsaya (Aṅkāvataṁsaka) Main palace of the lord *(indra)* of the **Īsāṇa**(1) celestial region.[1]

1. Bha. 172.

1. Aṁkāvaī (Aṅkāvatī) Capital of the **Ramma Vijaya**(23), a district in **Mahāvideha**.[1]

1. Jam. 96.

2. Aṁkāvaī A **Vakkhāra** mountain situated between the **Pamha**(1) and **Supamha**(2) districts and on the bank of river **Sīoā** in the southern part of Western **Mahāvideha**. It has four peaks: **Siddhāyayaṇa**, **Aṁkāvaī**(3), **Pamha**(3) and **Supamha**(3)[1].

1. Jam. 102, Sth. 302, 434, 637.

3. Aṁkāvaī One of the four peaks of Aṁkāvaī (2).[1]

1. Jam. 102.

1. Aṁkusa (Aṅkuśa) A celestial abode in **Mahāsukka**(1) where gods are born with a maximum life-span of sixteen *sāgaropama* years.[1]

1. Sam. 16.

2. Aṁkusa A **Gaha** (planet) mentioned in **Ṭhāṇa** only.[1] It is over and above eighty-eight planets.[2]

1. Sth. 90. 2. SthA. p. 78, fn. 1.

Aṁkusapalaṁba (Aṅkuśapralamba) A heavenly abode in **Mahāsukka(1)**, similar to Aṁkusa(1).[1]

1. Sam. 16.

1. Aṁga (Aṅga) One of the sixteen great *janapadas* (states) in the time of **Titthayara Mahāvīra**.[1] **Campā** was its capital.[2] The Āriya region extended upto Aṁga and **Magaha** in the east[3]. King **Caṁdacchāya** of Aṁga renounced the world along with Titthayara **Malli(1)**.[4] Aṁga is identified with the country about Bhagalpur including Monghyr.[5] See also **Campā**.

1. Bha. 554, JnaA. p. 125, SthA. pp. 142, 564, KalpDh. p. 152, KalpV. p. 236.
2. Praj. 37, Jna. 69, SthA. pp. 401, 479, UttK. p. 433.
3. SutSi. p. 123, Praj. 37, Brh. 1.51.
4. Sth. 564, SthA. p. 401.
5. See GDA. p. 7.

2. Aṁga One of the hundred sons of **Titthayara Usaha**(1).[1]

1. KalpDh. p. 151, KalpV. p. 236.

3. Aṁga A group of canonical texts, eleven in number,[1] and other than **Diṭṭhivāya** and **Paiṇṇaga**.[2] According to one view Diṭṭhivāya is the source of all the Aṁga texts[3] and therefore, Diṭṭhivāya or so to say, **Puvvagaya**[4] is composed first and then all the eleven Aṁga texts by the **Gaṇaharas**.[5] According to the other view Diṭṭhivāya is included in the Aṁga texts and thus their number is twelve and they are composed by the Gaṇaharas[6] in the following order:— 1. **Āyāra**, 2. **Suyagaḍa**, 3. **Ṭhāṇa**, 4. **Samavāya**, 5. **Viyāhapaṇṇatti**, 6. **Ṇāyādhammakahā**, 7. **Uvāsagadasā**, 8. **Aṁtagaḍadasā**, 9. **Aṇuttarovavāiyadasā**, 10. **Paṇhāvāgaraṇa**, 11. **Vivāgasuya** and 12. **Diṭṭhivāya** (not extant).[7] These twelve texts have been compared with the twelve limbs

1. Utt. 28.23, Bha. 93, KalpV. p. 187.
2. Utt. 28.23.
3. Vis. 553-554, BrhBh. 145, 146.
4. See CLJ. p. 8.
5. NanCu. p. 57, NanM. p. 240, SamA. pp 130-131.
6. Vis. 553, AcaN. 8-9, AcaCu. p. 3, NanM. p. 240, NanH. p. 69, AvaCu.I. p. 8, JivM. p. 3, SamA. pp. 130-131.
7. Nan. 41, Sam. 1, 136 ff, Vis. 1688, AcaN. 8-9, pp. 5-6, NanCu p. 57,. Anu. 3, AcaCu. p. 3, NanM. pp. 208-9, KalpV. p. 248, Cand. 27, AvaN. (Dīpika)p. 188;

of body (*śrutapuruṣa)*.[8] They are collectively also known as Aṁgapaviṭṭha,[9] Aṁgagaya[10] and **Duvālasaṁga Gaṇipiḍaga.**[11] The first eleven texts were recollected in the Magaha country after a prolonged famine.[12] The **Titthogālī** gives an account of gradual extinction of the Aṁga texts.[13]

8. NanM. p. 203, NanCu. p. 57.
9. Anu. 3, Nan. 45, AvaCu. I. p. 8, AnuHe. p. 6, SthA. p. 51, VisK. p. 201, NanH. p. 69.
10. NanCu. p. 57.
11. Nan. 41, AvaN. p. 188, AupA. p. 34, JivM. p. 3.
12. Tir. 722, Mahan. p. 86.
13. Tir. 805 ff.

Aṁgai (Aṅgajit) A householder belonging to **Sāvatthī.** He renounced the world and became a disciple of **Titthayara Pāsa(1).** Due to an unconfessed slight transgression he could not attain liberation but had to take rebirth as a lord *(indra)* of the **Joisiya** gods.[1]

1. Nir. 3.1, NirC'. p. 22, SthA. p. 512.

Aṁgagaya (Aṅgagata) Same as **Aṁgapaviṭṭha.**[1]

1. NanCu. p. 57.

1. Aṁgacūliyā (Aṅgacūlikā) An **Aṁgabāhira Kāliya** text.[1] It is made up of five appendices to **Āyāra** and an appendix to **Diṭṭhivāya.**[2] It is also said to be a summarised collection of the subjects already discussed or undiscussed in the **Aṁgas(3).**[3] It is permitted to be taught to a monk of eleven years standing.[4] Aṁgacūliyā and **Aggāṇīya Puvva** seem to be mutually related.[5]

1. Nan. 44, Pak. p. 45, NanCu. p. 59, NanH. p. 72, NanM. p. 206.
2. NanCu p. 59, See also The Doctrine of the Jainas, W. Schubring, 1962, p. 75, fn. 2 and p. 121.
3. NanM. p. 206, PakY. p. 68, VyaBh. XII. P. 107, NanH. pp. 72–73.
4. Vya. 10.26.
5. Op. cit. W. Schubring.

2. Aṁgacūliyā A chapter of **Saṁkhevitadasā.**[1]

1. Sth. 755.

Aṁgapaviṭṭha (Aṅgapraviṣṭa) Same as **Aṁga(3).**[1] It is a group of twelve Aṁga texts other than **Aṁgabāhira.**[2] Aṁgapaviṭṭha is composed by the **Gaṇaharas.**[3]

1. Anu. 3, AvaCu. I. p. 8, Vis. 454.
2. AnuHe. p. 6, AvaCu. I. p. 8, Nan. 38, 45, NanM. p. 208.
3. NanCu. p. 57, VisK. p. 201, Vis. 553, NanH. p. 69.

Aṁgabāhira (Aṅgabāhya) A group of canonical texts known as **Paiṇṇaga.** It excludes **Diṭṭhivāya** and **Aṁga(3)** or **Aṁgapaviṭṭha** texts.[1] It is also known as **Aṇaṁga** and **Aṇaṁgapaviṭṭha.**[2] It includes such as **Āvassaya, Dasaveyāliya,**

1. Utt. 28. 21, 23, Praj. 37, AvaCu. I. p. 8, Anu. 3, AnuHe. p. 6.
2. AvaCu. I. p. 8, Anu. 3–4, NanH. p. 69.

Uttarajjhayaṇa, Dasā, Kappa(2) etc.[3] Aṁgabāhira texts are further mentioned as of two types: Āvassaya and Āvassayavairitta.[4] They are composed by the *sthaviras* on the basis of original teachings of a Titthayara.[5]

3. AvaCu. I. p. 8, AnuHe. p. 6.
4. Sth. 71, Nan. 44, Vis. 553, VisK. p. 201, NanH. p. 70, NanCu. p. 57, Pak. pp. 43, 44, AvaN (Dipikā). II. pp. 185-6.
5. Vis. 553, NanCu. p. 57, VisK. p. 201, NanM. p. 203, NanH. p. 69.

Aṁgamaṁdira (Aṅgamandira) A shrine *(caitya)* situated on the outskirts of the city of Caṁpā. There Gosāla abandoned the body of Mallarāma and entered into that of Mallamaṁḍiya. It was his third *pauṭṭaparihāra*[1] (entering into another's dead body).

1. Bha. 550.

Aṁgaya (Aṅgaka) Same as Aṁgarisi.[1]

1. AvaCu. II. p. 193.

Aṁgarisi (Aṅgarṣi) One of the two disciples of Kosiya(4).[1] His awakening *(bodhi)* was due to subsidence of karman.[2]

1. AvaN. 1288, AvaCu. II. p 193, AvaH. p. 704, AvaCu. II. p. 79.
2. AvaCu. I. p. 460, VisK. p. 782, AvaH. p. 347.

Aṁgarisi Bhāraddāya (Aṅgirasa Bhāradvāja) A sage in the *tīrtha* of Ariṭṭhaṇemi, recognised as a Patteyabuddha.[1]

1. Risi. 4, Risi (saṅgrahaṇī).

Aṁgaloya (Aṅgaloka) An Aṇāriya country situated to the west of river Siṁdhu (1). It was conquered by Cakkavaṭṭi Bharaha (1).[1] It might be the land of the Agalassoi of the Greeks. But they lived in the land between Jhelam and Chenab.[2]

1. Jam. 52, JamS. p. 220, AvaCu. I. p. 191.
2. SGAMI. p. 25.

Aṁgavaṁsa (Aṅgavaṁśa) A dynasty named after Aṁga(2). Seventy-seven Kings belonging to this dynatsy renounced the world.[1]

1. Sam. 77, SamA. p. 85.

Aṁgasuya (Aṅgaśruta) Same as Aṁga (3).[1]

1. BrhBh. 144.

Aṁgāraga (Aṅgāraka) One of the eighty-eight Gahas (planets).[1] It is the same as Iṁgālaa.[2]

1. Sur. 107, JamS. pp. 534, 535, Sth. 90, Praj. 50, AvaCu. I. p. 253, BhaA. p. 197, AupA. p. 52, SurM. pp. 295-296, SthA. pp. 79-80.
2. Jam. 170.

Aṁgāraya (Aṅgāraka) Same as Aṁgāraga.[1]

1. AvaCu. I. p. 253.

Aṁgāravaī or **Aṁgāravatī** (Aṅgāravatī) Wife of king **Pajjoya** and daughter of king **Dhuṁdhumāra.**[1] Along with other co-queens **Sivā(1)** etc., she renounced the world and became a woman-disciple of **Titthayara Mahāvīra.**[2] See also **Pajjoya.**

1. AvaCu. II. pp. 161, 199, AvaH. pp. 67, 711, AcaCu. p. 87, AvaN. 1298, AvaM. p. 104.
2. AvaCu. I. p. 91, VisK. p. 335.

Aṁgirasa (Aṅgirasa) One of the seven branches of the **Goyama(2)** lineage.[1]

1. Sth. 551.

Aṁguṭṭhapasiṇa (Aṅguṣṭhapraśna) Ninth chapter of **Paṇhāvāgaraṇadasā.**[1] It is not extant now.[2]

1. Sth. 755.
2. SthA. p. 512.

1. Aṁjaṇa (Añjana) A type of mountains formed of the jewels of the same name[1] and hence appearing black. They are 1000 *yojanas* deep, 84000 *yojanas* high and 10000 *yojanas* wide.[2] They are shaped like a cow's tail, i.e. their circumference gradually diminishes towards the summit. There are four such mountains which are situated in the four different quarters of the **Naṁdīsara** island.[3] There is a *siddha* temple on every mountain and it has four lotus-ponds *(puṣkariṇīs)* on its four sides.[4]

1. Jam. 33, 96, Sth. 725, NisBh. I. p. 52, PrasA. p. 96, Sam. 84, Jiv. 183, SamA. p. 90, JivM. p. 358.
2. Sth. 725, Sam. 84, Jiv. 183, NisBh. I. p. 52.
3. Jiv. 183, Sth. 307, SamA. p. 90, PrasA. p. 96, UttK. p. 192.
4. Jiv. 183.

2. Aṁjaṇa A **Vakkhāra** mountain situated between the **Ramma(2)** and **Rammaga(4)** districts in **Mahāvideha** and to the south of river **Sīyā.**[1]

1. Jam. 96, Sth. 302, 434, 637.

3. Aṁjaṇa An *adhipati*, i.e. regent of the **Vāyukumāra** gods.[1] He is the same as **Aṁjaṇa(5).**

1. Bha. 169.

4. Aṁjaṇa A member of the family of **Varuṇa(1).**[1]

1. Bha. 167, BhaA. p. 199.

5. Aṁjaṇa A **Logapāla** under **Velaṁba(1)** and **Pabhaṁjaṇa(3)**[1] each.

1. Sth. 256, BhaA. p. 199.

6. Aṁjaṇa A peak of the eastern **Ruyaga(1)** mountain. It is presided over by goddess **Jayaṁtī(6).**[1]

1. Sth. 643, Jam. 114.

7. Aṁjaṇa A celestial abode in Sahassārakappa where gods live for a maximum period of eighteen *sāgaropama* years.[1]

1. Sam. 18.

8. Aṁjaṇa Tenth part of the first layer of the Rayaṇappabhā(2) region. It is one thousand *yojanas* wide.[1]

1. Sth. 778.

Aṁjaṇaga (Añjanaka) Same as Aṁjaṇa(1).[1]

1. Jam. 33, Sth. 725.

Aṁjaṇagapavvaya (Añjanakaparvata) same as Aṁjaṇa(1).[1]

1. Sam 84.

Aṁjaṇagiri Same as Aṁjaṇa(1).[1]

1. UttK. p. 192.

1. Aṁjaṇapavvata (Añjanaparvata) A hill in the Gangetic region of north India.[1]

1. AvaCu. I. p. 516.

2. Aṁjaṇapavvata Same as Aṁjaṇa(1).[1]

1. Jiv. 183.

Aṁjaṇapavvaya (Añjanaparvata) Same as Aṁjaṇapavvata(2).[1]

1. Jiv. 183.

1. Aṁjaṇapulaya (Añjanapulaka) Eleventh part of the first layer of the Rayaṇappabhā(2) region.[1]

1. Sth. 778.

2. Aṁjaṇapulaya A peak of the eastern Ruyaga(1) mountain. It is presided over by goddess Aparājiyā(6).[1]

1. Sth. 643.

Aṁjaṇappabhā (Añjanaprabhā) A lotus-pond (*puṣkariṇī*), in Bhaddasālavaṇa, in the south-west of the Maṁdara(3) mountain.[1]

1. Jam. 103.

1. Aṁjaṇā (Añjanā) A lotus-pond to the south-west of the Jaṁbū(2) tree[1] in Bhaddasālavaṇa[2].

1. Jam. 90. 2. Jam. 103.

2. Aṁjaṇā A virtuous lady (*satī*)[1].

1. Ava. 43.

3. Aṁjaṇā Another name of Paṁkappabhā, the fourth infernal region.[1]

1. Sth. 546, Jiv. 67, AnuCu. p. 35.

1. Aṁjaṇāgiri (Añjanāgiri) A Disāhatthikūḍa, situated in Bhaddasālavaṇa, in the south-west of Maṁdara(3).[1]

1. Jam. 103, Sth. 642.

2. Aṁjaṇāgiri Presiding deity of Aṁjaṇāgiri(1).[1]

1. Jam. 103.

Aṁjuyā (Añjukā) First woman-disciple of the seventeenth Titthayara, Kuṁthu(1).[1] She is also mentioned as Dāmiṇī.[2]

1. Sam. 157. 2. Tir. 460.

1. Aṁjū (Añjū) Tenth chapter of the first section of Vivāgasuya.[1]

1. Vip. 2, SthA. p. 508.

2. Aṁjū Fourth chapter of the ninth sub-section of the second section of Ṇāyādhammakahā.[1]

1. Jna. 157.

3. Aṁjū Daughter of a merchant of Hatthiṇāura. She renounced the world and became a disciple of Titthayara Pāsa(1).[1] After death she was born as the fourth principal wife of Sakka(3).[2]

1. Jna. 157. 2. Bha. 406, Sth. 612.

4. Aṁjū Daughter of merchant Dhaṇadeva(1) of Vaddhamāṇapura. In her former life she was a prostitute in Iṁdapura. Aṁjū was, married to king Vijaya(22). She developed a venereal disease *(yoniśūla)* owing to the sins of her previous life as a prostitute. After assuming a number of births and deaths she will be ultimately born in a distinguished family in Savvatobhadda(6). There she will renounce the world and attain liberation.[1]

1. Vip. 32, SthA. p. 508.

Aṁjūdevī (Añjūdevī) Same as Aṁjū(4).[1]

1. Vip. 32.

1. Aṁḍa (Aṇḍaka) Third chapter of the first section of Ṇāyādhammakahā.[1]

1. Jna. 5, JnaA. p. 10, Sam. 19, AvaCu. I. p. 132, AvaCu. II. p. 279.

2. Aṁḍa Third chapter of Kammavivāgadasā, the first section of Vivāgasuya.[1]

1. Sth. 755, SthA. p. 505.

Aṁḍaga (Aṇḍaka) Same as Aṁḍa(1).[1]

1. AvaCu. II. p. 279, Ibid. I. p. 132.

Aṁtakaḍadasā (Antakṛddaśā) Same as Aṁtagaḍadasā.[1]

1. NanCu. p. 68, Mahan. p. 69.

Aṁtakiriyā (Antakriyā) Twentieth chapter of Paṇṇavaṇā.[1]

1. Praj. v. 5.

Aṁtakkhariyā (Antyākṣarikā) One of the eighteen varieties of the Baṁbhī(2) script.[1] Probably it is the same as Uccattariyā.[2]

1. Praj. 37, 2. Sam. 18.

Aṁtagaḍadasā (Antakṛddaśā) Eighth of the twelve Aṁga(3) texts.[1] Literally the name means the description of those persons who made an end of the cycle of birth and death.[2] Formerly, it contained ten chapters *(adhyayanas)*[3] but at present it has only eight sections *(vargas)* of which the first has ten chapters[4] and the rest have eight, thirteen, ten, ten, sixteen, thirteen and ten chapters respectively. These eight sections are meant to be read in eight days.[5] According to Mahāṇisīha this Aṁga contained *Arahaṁtacariya,* i.e. biographies of *Arhats.*[6] According to Ṭhāṇa, formerly, the following were its ten chapters. Ṇami(4), Mātaṁga(1), Somila(4), Rāmagutta(2), Sudaṁsaṇa(14), Jamāli, Bhagāli, Kiṁkaṁma, Pallatetiya and Phāla-Aṁbaḍaputta.[7] But at present its first ten chapters or to say, those of the first section are Goyama(3), Samudda(5), Sāgara(9), Gaṁbhīra(1), Thimia(1), Ayala(3), Kaṁpilla (1), Akkhobha(1), Pasenai(1) and Viṇhu(3).[8]

1. Anu. 42, Nan. 41, 45, Pak. p. 46.
2. AntA. p. 1, NanM. p. 233, PakY. p. 70, SamA. p. 121, NanCu. p. 68.
3. Sth. 755. Sam. 143.
4. Sam. 143, SamA. p. 121, NanH. p. 83.
5. Ant. 27.
6. Mahan. p. 69. Generally Arhat means a Tīrthaṅkara but here the word seems to stand for a Kevalin, i.e. an omniscient.
7. Sth. 755, SthA. p. 509.
8. Ant. 1.

1. **Aṁtara** (Antara) Eighth chapter of the fourteenth section of Viyāhapaṇṇatti.[1]

1. Bha. 500.

2. **Aṁtara** Sixth chapter of the twentieth section of Viyāhapaṇṇatti.[1]

1. Bha. 662.

Aṁtaraṁjiyā (Antarañjikā) A city where reigned Balasiri(2). The doctrine of Terāsiya(1)[1] was propounded by Ninhava Rohagutta when he came here to pay respects to his preceptor Sirigutta in V. N. 544,[2] who was

1. Sth. 587, AvaN. 782, Vis. 2803, AvaCu. I. p. 424.
2. AvaBh. 135, KalpDh. p. 167, KalpV. p. 257, UttK. p. 108, Vis. 2951.

sojourning in the shrine of **Bhūyaguha**.[3] It can be identified with Atranjikhera situated on the right bank of the Kālinadi, four miles to the south of Karsāna and eight miles to the north of Etah.[4]

3. NisBh. 5602, UttN. 172, AvaBh. 136, Vis. 2952, AvaCu. I. p. 424, SthA. p. 413, KalpDh. p. 167, KalpV. p. 257, KalpS. p. 199.
4. AGI. p. 364, LAI. p. 267.

Aṁtaraṁjī (Antarañjī) Same as **Aṁtaraṁjiyā**.[1]

1. Sth. 587, NisBh. 5602, AvaBh. 136, AvaN. 782, Vis. 2803.

1. Aṁtaradīva (Antaradvīpa) Intermediate islands[1] numbering fifty-six.[2] There are two islands, on every one of the four sides of **Jaṁbūdīva**, standing in the intermediate quarters, 300 *yojanas* away from Jaṁbūdīva, and at a situation where the **Cullahimavaṁta** and the **Sihari** mountains meet the sea-shore on both the sides of Jaṁbūdīva. Every one of the two islands is followed by six more islands, the latter standing at a distance of 100 *yojanas* from each other. Thus each mountain touching the sea-shore ends up in fourteen head lands or islands on its each side and the total number of islands come to fifty-six.[3] The names of the twenty-eight islands falling to the south as well as to the north of mount **Maṁdara**(3) are the same. They are divided into the following seven groups according to their diameter: (i) **Egūruya, Ābhāsiya, Vesāṇiya, Ṇaṁgoliya,** (ii) **Hayakaṇṇa, Gayakaṇṇa, Gokaṇṇa, Saṁkulikaṇṇa,** (iii) **Āyaṁsamuha, Meṁḍhamuha, Ayomuha, Gomuha**(2), (iv) **Āsamuha, Hatthimuha, Sīhamuha, Vagghamuha,** (v) **Āsakaṇṇa, Hatthikaṇṇa, Akaṇṇa, Kaṇṇapāuraṇa,** (vi) **Ukkāmuha, Mehamuha**(1), **Vijjumuha, Vijjudaṁta,** (vii) **Ghaṇadaṁta, Laṭṭhadaṁta**(4), **Gūḍhadaṁta**(4), **Suddhadaṁta**(2).[4] The diameter of the first group is 300 *yojanas* while that of every succeeding group increases by 100 *yojanas*. Thus the last group has a diameter of 900 *yojanas*.[5] There is a detailed description in **Jīvābhigama** of the *vedikās* (pavilions), *vaṇasaṁḍas* (groves), species of trees and men and women of these islands. In brief their inhabitants are of a peculiar shape and they live as if in paradise.[6]

1. Utt. 36. 194, UttS. p. 700, AcaCu. p. 56.
2. Praj. 45, NanH. p. 33.
3. Sth. 304, Jiv. 108-112, Bha. 364, JivM. p. 144.
4. Ibid.
5. Bha. 364, Jiv. 108-112, Sth. 630, SthA. p. 434.
6. Jiv. 108-112.

2. Aṁtaradīva Thirtieth chapter of the third sub-section of the ninth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 362.

Aṁtaradīvaga (Antaradvīpaka) Same as **Aṁtaradīva**(1) or its resident.[1]

1. Jiv. 108.

Aṁtaraddīva (Antaradvīpa) Same as Aṁtaradīva(1).[1]

1. Utt. 36. 194.

Aṁtarijjiyā (Antarīyā) One of the four branches of Vesavāḍiya-gaṇa.[1]

1. Kalp. p. 260.

Aṁtovāhiṇī (Antarvāhinī) A river between the Kumuya(1) and Naliṇa(4) districts in the south-west of Mahāvideha.[1]

1. Jam. 102, Sth. 197, 522.

Aṁda (Andhra) Same as Aṁdha.[1]

1. SutSi. p. 123.

Aṁdha (Andhra) An Aṇāriya (non-Aryan) country[1] and its people conquered by Saṁpai.[2] This terrific frontier-territory was then made by him felicitous for the movements of monks.[3] It is identified with the region lying between the Krishnā and Godāvarī.[4]

1. Pras. 4, SutSi. p. 123, DasCu. p. 236, VyaBh. VII. 126, BrhM. p. 20.
2. NisCu. II. p. 362.
3. BrhBh. 3287, 3289.
4. See GDA. p. 7.

Aṁdhakavaṇhi (Andhakavṛṣṇi) Same as Aṁdhagavaṇhi.[1]

1. Ant. 1.

Aṁdhagavaṇhi (Andhakavṛṣṇi) See Vaṇhi(1)[1] and Vaṇhi(2).[2]

1. Ant. 1.
2. Utt. 22. 43, NanH. p. 73.

Aṁdhagavaṇhidasā (Andhakavṛṣṇidaśā) Same as Vaṇhidasā.[1]

1. NanCu. p. 60, NanH. p. 73, NanM. p. 208.

Aṁdhapura (Andhapura) A town where king Aṇaṁdha ruled.[1] It was probably the capital of the Andhras.[2]

1. NisCu. III. p. 269, BrhKs. p. 1389.
2. JIH. p. 31, IDETBJ. p. 115.

Aṁba (Amba) One of the fifteen Paramāhammiya gods.[1]

1. SutN. 68, Bha. 166, SutCu. p. 154, PrasA. p. 20.

Aṁbaṭṭha (Ambaṣṭha) An Āriya (Aryan) community originating from the union of a Brāhmaṇa man with a Vaiśya woman.[1]

1. AcaN. 22-3, Sth. 497, Praj. 37, SutCu. p. 218, SutSi. p. 177, UttCu. p. 96, BrhBh. 3264, UttCu. p. 96.

1. Aṁbaḍa (Ambaḍa) An Aṇāriya (non-Aryan) country and its people.[1]

1. Praj. 37.

The Aṁbaḍas are probably the Ambaṣṭhas who were settled on the lower Chenab.[2] On account of their migration they are later identified with the people associated with those dwelling on the Mekala hill and Lessen puts them in the southern portion of the Western Ghats.[3]

2. See GESM. p. 101. 3. See TAI. p. 97.

2. Aṁbaḍa Same as Aṁmaḍa.[1]

1. Aup. 38, Sth. 692, Sam. 159, Risi. 25.

1. Aṁbaratilaka (Ambaratilaka) A mountain abounding in various fruit-trees. It is situated in **Dhāyaīsaṁḍa**.[1]

1. AvaCu. I. p. 173, AvaM. p. 222.

2. Aṁbaratilaka A garden on the Aṁbaratilaka(1) mountain. Preceptor Jugaṁdhara(1) visited it.[1]

1. AvaCu. I. p. 174.

Aṁbarisa (Ambarīṣa) One of the fifteen **Paramāhammiya** gods.[1]

1. Bha. 166, SutCu. p. 154, SutN. 69.

1. Aṁbarisi (Ambarṣi) A Brahmin of **Ujjeṇī**. **Mālukā** was his wife. They had a son named **Ṇiṁbaya** who was very naughty. After the death of Mālukā, Aṁbarisi and Ṇiṁbaya renounced the world and took to asceticism. Ṇiṁbaya could not adjust with other monks and had to change his shelter five hundred times. Ultimately he learned the art of modesty.[1]

1. AvaCu. II. p. 196, AvaH. p. 708, AvaN. 1295.

2. Aṁbarisi Same as **Aṁbarisa**.[1]

1. SutN. 69.

1. Aṁbasālavaṇa (Āmraśālavana) A grove situated to the north-east of **Āmalakappā**. There was a shrine in it.[1]

1. Jna. 148, VisK. p. 687, Raj. 2, RajM. p. 7.

2. Aṁbasālavaṇa A grove with a shrine situated on the precincts of **Vāṇārasī**.[1]

1. Nir. 3. 3.

1. Aṁbā (Ambā) A goddess.[1]

1. Ava. p. 19.

2. Aṁbā A **Vāṇamaṁtara** goddess.[1]

1. AvaH. p. 691, Tir. 686.

3. Aṁbā A deity presiding over a lore *(vidyā)*.[1]

1. AvaH. p. 411.

Aṁbubhakkhi (Ambubhakṣin) A class of *vānaprastha* ascetics living on water.[1]

1. Bha. 417, Nir. 3. 3, Aup. 38.

Aṁbuvāsi (Ambuvāsin) Same as **Jalavāsi**.[1]

1. Aup. 38, Bha. 417.

Akaṁpiya (Akampita) Eighth **Gaṇahara** (principal disciple) of **Titthayara Mahāvīra**. He wns born in **Mahilā**[1] as the son of father **Deva(1)** and mother **Jayaṁtī(10)** He was a great scholar of his time. Hearing the fame of Mahāvīra he met him at **Majjhimāpāvā**. Omniscient Mahāvīra revealed to him that he had a doubt in his mind about the existence of hell and he removed the doubt. Being highly impressed by it he became his disciple along with his three hundred pupils.[2] He lived 78 years;[3] 48 years as a householder, 9 years as a monk and 21 years as an omniscient.[4] He and **Ayalabhāyā**, the ninth **Gaṇahara** had a common *gaṇa*.[5]

1. AvaN.' 595, 645, Vis. 2013, 2506.
2. AvaN. 648-9, Vis. 2364, 2380, 2437, AvaN. 627, Nan v. 21, Kalp (Therāvalī). 3, Sam. 11, KalpV. p. 186.
3. Sam. 78.
4. Vis. 2512, 2514, 2516. SamA. p. 86.
5. KalpV. p. 248.

Akaṇṇa (Akarṇa) An **Aṁtaradīva**.[1]

1. Sth. 304, Praj. 36, Jiv. 108, NanM. p. 103.

Akammabhūmi (Akarmabhūmi) Region of inaction, where a man need not take any work like fighting, writing and agriculture, as he depends entirely on the *kalpa-vṛkṣas* (wish-fulfilling trees).[1] These regions number thirty in all : five **Hemavayas**, five **Harivāsas**, five **Devakurus**, five **Uttarakurus**, five **Rammagavāsas** and five **Heraṇṇavayas**.[2] One region from each group lies in **Jaṁbuddīva**, two in **Dhāyaīsaṁḍa** and two in **Pukkharavaradīva**.[3]

1. NanM. p. 102.
2. Bha. 675, NanH. p. 33.
3. Sth. 197.

Akāmamaraṇa Same as **Akāmamaraṇijja**.[1]

1. UttN. p. 9.

Akāmamaraṇijja (Akāmamaraṇīya) Fifth chapter of **Uttarajjhayaṇa**.[1]

1. Sam. 36, UttN. p. 9.

Akkatthalī (Arkasthalī) Another name of **Āṇaṁdapura**.[1]

1. NisCu. III. p. 192.

Akkhapāda (Akṣapāda) Propounder of a system of logic[1] and a *pāṣaṇḍin*.[2]

1. NisCu. IV. p. 88. 2. NanH. p. 7, SutSi. p. 9, AvaH. p. 107, UttK. p. 298.

Akkharapuṭṭhiyā (Akṣarapṛṣṭhikā) One of the eighteen **Baṁbhī(2)** scripts.[1]

1. Sam. 18, Praj. 37.

Akkhāga (Ākhyāka) An **Aṇāriya** (non-Aryan) country and its people.[1]

1. Praj. 37, SutSi. p. 123.

1. Akkhobha (Akṣobha) Eighth chapter of the first section of **Aṁtagaḍadasā**.[1]

1. Ant. 1.

2. Akkhobha One of the ten sons of king **Vaṇhi(1)** and his queen **Dhāriṇī(5)** belonging to **Bāravaī**. He renounced the world and became a disciple of **Titthayara Ariṭṭhaṇemi**. Having remained monk for a period of twelve years he attained liberation on mount **Settuṁja**.[1]

1. Ant. 2, AntA. p. 2.

3. Akkhobha First chapter of the second section of **Aṁtagaḍadasā**.[1]

1. Ant. 3.

4. Akkhobha One of the eight sons of king **Vaṇhi(1)** and his queen **Dhāriṇī(5)** belonging to **Bāravaī**. He renounced the world and became a disciple of **Titthayara Ariṭṭhaṇemi**. Heaving practised asceticism for a period of sixteen years he attained liberation on mount **Settuṁja**.[1]

Akkhobha(2) and **Akkhobha(4)** seem to be one and the same person in view of the names of their parents etc. The confusion may be ascribed to the fusion of different versions.

1. Ant. 3.

Agaa (Agada) Same as **Agaḍa**.[1]

1. AvaN. 938, NanM. p. 162.

Agaṁdhaṇa (Agandhana) A species of serpents that would never suck back poison.[1]

1. Utt. 22. 41, Das. 2. 6, DasCu. p. 37.

Agacchi (Agasti) Same as **Agatthi**.[1]

1. SurM. pp. 295-296.

Agaḍa See **Agada**.[1]

1. AvaCu. II. p. 61.

Agaḍadatta Son of Amoharaha, the coachman of king Jiyasattu(36) of Ujjeṇī. Jasamatī was his mother. After the death of his father he went to Kosaṁbī to learn the Art of wielding arms *(astravidyā)* from Daḍhappahāri(2), a friend of his father. He became well-versed in the art and approached the king to show his skill The king was very much pleased to witness his art. Once he killed a notorious thief skillfully. The king was pleased with him to such an extent that he gave his daughter in marriage to him.[1] He is also called Agaludatta.

1. UttS. pp. 213-4, UttCu. p. 116, AvaCu. I. p. 452, VyaM. VIII. p. 39.

Agaṇi (Agni) Fifth chapter of the fourteenth section of Viyāhapaṇṇatti.[1]

1. Bha. 500.

Agatthi (Agasti) One of the eighty-eight Gahas.[1]

1. Sth. 90, Sur. 107, Jam. 170, SthA. pp. 79-80, SurM. pp. 295-296, JamS. pp. 534-535.

Agada A physician who is famous for his modesty.[1] The story regarding him runs like this: Once the territory of a king was besieged by his enemies. He found it difficult to combat the forces of enemies, as he possessed a meagre army. An expedient struck his mind. He started poisoning the water. People offered poison for this purpose. Agada also offered poison to the king. The king got angry, in as much as the quantity of the poison offered by Agada was very small. Agada said in a modest voice to the king: "Oh king! this poison is not of an ordinary quality. A very very small quantity of it can kill a thousand persons one after another. It penetrates the body of a person who merely touches the person whose body has been affected by it. Thus, it can successively penetrate a thousand bodies after which it becomes ineffective. That is, why it is called *sahasravedhin*." An experiment was then made on an elephant and it proved a success. The king became very glad.[2]

1. AvaN. 938, NanM. p. 162. 2. AvaCu.I. p. 554, NanM. p. 162.

Agaladatta (Agaḍadatta) See Agaḍadatta.[1]

1. UttS. p. 215.

Agaludatta As clever Agaludatta, well equipped with necessary weapons, conquers the enmies, so is the case with a devotee who wants to destory the Karmic forces.[1] He is the same as Agaḍadatta.

1. AvaCu. I. p. 452, UttCu. p. 116.

Agārī An illustration given in support of abandoning consecrated food. Agārī took consecrated rice from a woman mendicant *(parivrājikā)* to subjugate her husband but she could not give it to him fearing death. On

the contrary she threw it away. It was now eaten by some ass. The ass, as a consequence, started pushing the door of their house. Monks are advised not to take consecrated food to avoid such occurrences.[1]

1. OghN. 598-9.

Aggatāvasa (Agratāpasa) Family-name of the **Dhaniṭṭhā** constellation.[1] Its another name is **Aggabhāva**.[2]

1. Sur. 50. 2. Jam. 159.

Aggabhāva (Agrabhāva) Another name of **Aggatāvasa**.[1]

1. Jam. 159.

Aggala (Argala) One of the eighty-eight **Gahas**.[1] **Ṭhāṇa** mentions **Rāya** and **Aggala** as one planet, i.e. **Rāyaggala**.[2]

1. Sur. 107, SurM. pp. 295-296, JamS. pp. 534-535. 2. Sth. 90, SthA. pp. 78-79.

Aggāṇīya (Agrāyaṇīya) Second of the fourteen **Puvva** texts.[1] It describes substances, their attributes and modes.[2] It is quoted in some old commentaries.[3] It is not extant. Prof. W. Schubring is of the opinion that **Aṁgacūliyā** and **Aggāṇīya** seem to be related mutually.[4] see **Aṁgacūliyā(1)**.

1. Nan. 57.
2. Sam. 14, 147, NanM. p. 241, NanH. p. 88, NanCu. p. 75.
3. AvaCu. I. p. 600.
4. See 'The Doctrine of the Jainas' 1962, p. 75, f.n. 2. and p. 121.

1. Aggi (Agni) Presiding deity of the constellation **Kattiyā**.[1]

1. Sth. 90, Jam. 157, 171.

2. Aggi Seventeenth chapter of the seventeenth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 590.

3. Aggi A palanquin used by **Vāsupujja**, the twelfth **Titthaṁkara**, at the time of his renunciation.[1]

1. Sam. 157.

Aggia (Agnika) Other name of **Jamadaggi**.[1]

. AvaCu. I. p. 518, AvaH. p. 391.

Aggiutta (Agniputra) Twenty-third **Titthaṁkara** of the current **Osappiṇī** in the **Eravaya(1)** region of **Jaṁbūdīva**.[1] He is also known as **Aggidatta(2)**.[2]

1. Sam. 159, SamA. p. 159. 2. Tir. 334.

Aggikumāra (Agnikumāra) One of the ten classes of **Bhavaṇavai** gods.[1] They have seventy-six lakhs of dwelling mansions.[2] **Aggisiha** is the lord

1. Praj. 46, Utt. 36. 205. 2. Sam. 76.

(indra) of the southern gods whereas Aggimāṇava is that of the northern ones. Each of them has four Logapālas (regent gods) viz., Teu, Teusiha, Teukaṁta and Teuppabha.[3] Aggikumāras set fire to the pyre of a Titthaṁkara etc. in accordance with the order of *indra* Sakka(3).[4] They are under the direct control of his Logapāla Soma(1).[5]

3. Bha. 169.
4. Jam. 33.
5. Bha. 165.

1. Aggicca (Āgneya) A class of Logaṁtiya gods.[1]

1. Sth. 684, AvaCu. I. p. 251, Vis. 1884, AvaN. 214.

2. Aggicca One of the seven branches of the Kosiya(5) lineage.[1]

1. Sth. 551.

Aggiccābha (Āgneyābha) A celestial abode where gods live for eight *sāgaropama* years. It is just like Acci.[1]

1. Sam. 8.

Aggijjoa (Agnidyota) A Brāhmaṇa of Ceia who was born as Marii in one of his previous lives.[1] After the end of this life he is born as a god in the Isāṇa(2) celestial region. He descends into the womb of Devāṇaṁdā(2), the wife of Usahadatta(1) of Māhaṇakuṁḍagāma[2] and is later born as Mahāvīra.

1. AvaN. 442, Vis. 1808, AvaM. p. 248, AvaCu. I. p. 229.
2. KalpV. p. 43, KalpDh. p. 43.

1. Aggidatta (Agnidatta) One of the four disciples of Bhaddabāhu(1).[1]

1. Kalp. p. 255.

2. Aggidatta Same as Aggiutta.[1]

1. Tir. 334.

Aggibhīru (Agnibhīru) A chariot belonging to king Pajjoa. It was the best of its kind and was one of the most valuable things Pajjoa possessed.[1]

1. AvaCu. II. p. 160, AvaH. p. 672.

1. Aggibhūi (Agnibhūti) Second Gaṇahara (principal disciple) of Mahāvīra.[1] There are references to his enquiries from Mahāvīra and he is there referred to as a mere disciple *(aṁtevāsi* and *aṇagāra)* of Mahāvīra.[2] He was born in Gobbaragāma(1) as a son of Vasubhūi(1), the father and Puhaī(3), the mother. He was a great Brāhmaṇa scholar of his time. He had a doubt in his mind regarding the existence of *karma*. Mahāvīra removed this doubt. He became his disciple along with his five hundred pupils.[3] He

1. Kalp (Therāvali). 3, Sam. 11, Vis. 2012, Nan.v. 20, AvaN. 594.
2. Bha. 126, 128-130.
3. AvaN. 644, 648-9, 653, 657, Vis. 2295, 2398, KalpV.p. 179.

attained liberation at the age of seventy-four.[4] He lived as a householder for 47 or[5] 46 years, as a monk for 12 years and as an omniscient for 16 years.[6]

4. Sam. 74. 5. Sam. 47. 6. Vis. 2512,-14,-16.

2. **Aggibhūi** A man born in the **Mamdira(1)** settlement, being one of the former births of **Titthayara Mahāvīra** and a later one of **Marii**.[1]

1. AvaN. 443, Vis. 1809, AvaCu. I. pp. 229-230, KalpV.p. 43. AvaM. p. 248.

Aggimāṇava (Agnimānava) Lord of the northern **Aggikumāra** gods. He has four **Logapālas** under him. They are **Teu, Teusiha, Teukamta** and **Teuppabha**.[1] He has six principal wives whose names are similar to those of **Bhūyāṇamda's(1)**.[2]

1. Bha. 169. 2. Bha. 406, Sth. 508.

Aggimittā (Agnimitrā) Wife of **Saddālaputta(1)**. She became a lay-votary of **Mahāvīra**.[1]

1. Upa. 39.

1. **Aggiyaa** (Agnika) A slave of king **Iṁdadatta(9)** of **Iṁdapura**.[1]

1. AvaN. 1287, UttS. p. 148, AvaH. p. 703.

2. **Aggiyaa** A boy of **Vasaṁtapura(3)** who was brought up by **Tāvasa(4) Jama(1)**. He is the same as **Jamadaggi**.[1]

1. AvaCu. I. pp. 518, 519.

Aggila (Agnika) One of the eighty-eight **Gahas**.[1]

1. Sur. 107, Jam. 170, Sth. 90, Sur M. pp. 295-296, JamS. pp. 534-535, SthA. pp. 79-80.

Aggilla (Agnika) Same as **Aggila**.[1]

1. Sth. 90.

Aggillaa (Agnika) Same as **Aggilla**.[1]

1. Sur. 107, SthA. p. 79.

1. **Aggivesa** (Agniveśman or Agniveśya or Agniveśa) Fourteenth day of a fortnight.[1]

1. Jam. 152, Sur. 48.

2. **Aggivesa** One of the thirty **Muhuttas** of a day and night.[1] It is the same as **Aggivesāyaṇa(1)**.

1. Jam. 152, Sur. 47, Sam. 30.

3. Aggivesa Family-name of the Kattiyā constellation.[1]

1. Sur. 50, SurM. p. 151, Jam. 159.

4. Aggivesa Same as Aggivesāṇa.[1]

1. Vis. 2511.

Aggivesāṇa (Āgniveśyāyana) Family-name *(gotra)* of Suhamma(1), the fifth principal disciple-Gaṇahara of Titthayara Mahāvīra. It is also known as Aggivesa(4) and Aggivesāyaṇa(2).[1]

1. Nan.v. 23, NanM. p. 48, Vis. 2511, Kalp. 249, AvaN. 650.

1. Aggivesāyaṇa (Āgniveśyāyana) One of the thirty Muhuttas of a day and night.[1] It is the same as Aggivesa(2).

1. Sam. 30.

2. Aggivesāyaṇa Same as Aggivesāṇa.[1]

1. Kalp. 249.

3. Aggivesāyaṇa A monk of the tradition of Titthayara Pāsa(1). He later became a disciple of Gosāla.[1]

1. Bha. 539.

Aggisappabhā (Agnisaprabhā) The palanquin used by Titthayara Vāsupujja.[1]

1. Sam. 197.

Aggisīha (Agniśikha) Lord *(indra)* of the southern Aggikumāra gods. He has four Logapālas under him. They are Teu, Teusiha, Teukaṁta and Teuppabha.[1] He has six principal wives. Their names correspond to those of the queens of Dharaṇa(1).[2]

1. Bha. 169. 2. Bha. 406, Sth. 508.

Aggisiha (Agnisiṁha) Father of Datta(2), the seventh Vāsudeva(1) and Naṁdana(1), the seventh Baladeva(2) of the current Osappiṇī.[1]

1. Sam. 158, Tir. 602-3, AvaN. 411, Sth. 672.

1. Aggisena (Agnisena) Third Titthaṁkara of the current descending cycle in the Eravaya(1) region of Jaṁbūdiva.[1]

1. Sam. 159, Tir. 316, 536. 554.

2. Aggisena Twenty-second Titthayara of the Eravaya(1) region[1] of the current descending cycle. He belonged to Harivaṁsa(1).[2]

1. Sam. 159, Tir. 333, 545. He is also known as Mahasena—SamA. p. 159. 2. Tir. 381.

1. Aggujjāṇa (Agraudyāna) A foremost garden of **Mihilā** where the messengers of six kings viz., **Jiyasattu(2)** etc. encamped for demanding **Malli(1)** in marriage with their respective kings.[1]

1. Jna. 75.

2. Aggujjāṇa A foremost garden of **Aṭṭhiyagāma**. **Sūlapāṇi(2)** lived there.[1]

1. AvaM. p. 268.

Aggeṇiya (Agrāyaṇīya) Same as **Aggāṇīya**.[1]

1. Sam. 14.

Aggeṇīya (Agrāyaṇīya) Same as **Aggāṇīya**.[1]

1. AvaCu. I. p. 600, NanCu. pp. 74, 75, NanH. p. 88, Sam. 147.

Aggeya (Āgneya) An off-shoot of the **Vaccha(4)** lineage.[1]

1. Sth. 551.

Agghakaṁḍa (Arghakāṇḍa) A treatise dealing with the science of price-prediction.[1]

1. NisCu. III. p. 400, Mahan. p. 51.

Acaṁkāriyabhaṭṭā (Atyahaṅkāribhaṭṭā) Same as **Accaṁkāriyabhaṭṭā**.[1]

1. KalpCu. p. 99.

1. Acala Son of a wealthy merchant of **Ujjeṇī**. He had a quarrel with **Mūladeva(1)** because the latter was favoured more by **Devadattā(3)**, a famous courtezan of **Ujjeṇī**.[1] See also **Mūladeva(1)**.

1. UttCu. p. 118, DasCu. p. 105, UttNe. pp. 59 - 65, UttK. p. 90, UttS. p. 218.

2. Acala A friend of **Mahabbala(2)**, previous life of **Titthaṁkara Malli(1)**. He and Mahabbala along with their other friends renounced the world simultaneously.[1]

1. Jna. 64.

3. Acala (i) Fifth chapter of the second section[1] as well as (ii) sixth chapter of the first section[2] of **Aṁtagaḍadasā**.

1. Ant. 3. 2. Ibid. 1.

4. Acala Son of king **Vaṇhi(1)** and his queen **Dhāriṇī(5)** of **Bāravaī**. He renounced the world and became a disciple of **Titthayara Ariṭṭhaṇemi**. He attained liberation on mount **Settuṁja**.[1]

1. Ant. 2-3, AntA. p. 2.

5. Acala One of the nine Baladevas(2) of the Videha(1) region. He was son of king Jiyasattu(35) and his queen Maṇoharī of Vītasogā.[1] Dhāriṇī(12) was his chief wife.[2] He renounced the world and became a god after death.[3]

1. AvaCu. I. p. 177, AvaM. p. 225. 2. Tir. 588. 3. AvaCu. I. p. 177.

6. Acala First of the nine Baladevas(2) and brother of Vāsudeva(1) Tiviṭṭha(1) of the current descending cycle in the Bharaha(2) region. He was son of king Rivupaḍisattu or Payāvai(1) and his queen Bhaddā(2) of Poyaṇapura. His height was eighty *dhanuṣas*. In his previous birth he was Vissaṇaṁdī. He lived 85 lakh years and attained emancipation.[1] According to the Tiloyapaṇṇatti[2] he is the second Baladeva.

1. Sam. 158, Sth. 672, AvaBh. 41, Vis. 1766, Tir. 577, 580. 602, 606, 616, AvaCu. I. p. 232, AvaM. pp. 237,240, 249, Sam. 80, AvaN 403-414.
2. 4.517.

1. Acalā Seventh chapter of the ninth sub-section of the second section of Ṇāyādhammakahā.[1]

1. Jna. 157.

2. Acalā One of the eight principal wives of Sakka(3). She was daughter of a house-holder of Sāgeya in her previous life.[1] See also Amalā(2).

1. Jna. 157, Sth. 612, Bha. 406.

Accaṁkāriya-Bhaṭṭā (Atyahaṅkāri-Bhaṭṭā) Daugher of Dhaṇa(2) and Bhaddā(34) of Khitipatiṭṭhiya(2). She was very beautiful. Her original name was Bhaṭṭā. People called her Accaṁkāriya-Bhaṭṭā, in-as-much as, she was very intolerant and arrogant. She could not forbear a single harsh word. She was married to Subuddhi(7), minister of king Jiyasattu(20). Once Subuddhi came late at night. She refused to open the door of the house. He scolded her for her misbehaviour. This she could not tolerate and left the house immediately. Some thieves caught hold of her in the way and handed her over to their head. The chieftain asked her to marry him. She refused to do so. Then he sold her to a physician, who, too, asked her to marry him. She gave the same reply and had to undergo a lot of afflictions. Ultimately her brother got her released and handed over to her husband. Thereafter she pledged never to boast.[1]

1. NisBh. 3194-96, NisCu. III. pp. 150-1, KalpCu. 99, SutCu. p. 105, DasaCu. p. 62, GacV. p. 31.

Accasaṇa (Atyaśana) Twelfth day of a fortnight.[1]

1. Jam. 152, Sur. 48.

Accāsaṇa (Atyaśana) Same as Accasaṇa.

1. Sur. 48.

Acci (Arcis) Abode of the Logaṁtia Sārassaya[1] gods, in the **Baṁbhaloa,** who live for eight *sāgaropama* years at the maximum.[2]

1. Bha. 243, Jiv. 99. 2. Sam. 8.

Accimāli (Arcirmālin) Abode of **Logaṁtia** Āicca gods[1] who live for eight *sāgaropama* years. It is situated in **Baṁbhaloa.**[2]

1. Bha. 243. 2. Sam. 8.

1. Accimālī (Arcirmālinī) Third of the four principal wives of **Sūra**(1).[1]

1. Sur. 97, Jna. 155, Bha. 406, Sth. 273.

2. Accimālī Third of the four principal wives of **Caṁda**(1).[1]

1. Jna. 156, Jam. 170, Bha. 406, Sur. 106. Sth. 273.

3. Accimālī (i) Third chapter of the seventh as well as (ii) eighth subsection of the second section of **Ṇāyādhammakahā.**[1]

1. Jna 155-6.

4. Accimālī Daughter of a merchant. After death she becomes a principal wife of **Sūra**(1). She is identical with **Accimālī**(1).[1]

1. Jna. 155.

5. Accimālī Daughter of a merchant. After her death she become a principal wife of **Caṁda**(1).[1] She is the same as **Accimālī**(2).

1. Jna. 156.

6. Accimālī Name of a place on the south-eastern **Raikaraga** mountain. It is the capital of **Saī**(1), a queen of **Sakka**(3).[1]

1. Sth. 307.

Accirāvatta (Arcirāvarta) An abode of the **Vemāṇiya** gods.[1]

1. Jiv. 99.

1. Accua (Acyuta) Twelfth celestial region.[1] Its lord *(indra)* is also known as Accua(2).[2] There are one hundred and fifty celestial mansions in it.[3] Their height measures nine hundred *yojanas.*[4] The maximum longevity of the gods dwelling there is twenty-two *sāgaropama* years. Their minimum life-span is tweney-one *sāgaropama* years.[5] *Indra* Accua has got under his command ten thousand *sāmānika* gods, thirty-three *trāyastriṁśaka* gods, four **Logapālas,** three *pariṣads,* seven *anīkas,* seven *anīkādhipatis* and forty thousand *ātmarakṣaka* gods.[6]

1. Praj. 51, Bha. 703, Aca. 2.178, Utt. 36.210, Anu. 139.
2. Praj. 53, Sth. 94, 769, AvaCu. I. p. 146.
3. Sam. 101.
4. Ibid. 112, Sth. 695.
5. Sam. 121-2, Utt. 36.232, Bha. 404. Sam. 22.
6. Jam. 121.

2. Accua Lord of Accua(1).[1] See also Accua(1).

1. Praj. 53.

Accuakappa (Acyutakalpa) Same as Accua(1).[1]

1. Aca. 2.178.

Accuā (Acyutā) A goddess.[1]

1. Ava. p. 19.

Accuta (Acyuta) See Accua(1).[1]

1. Sam. 21, 22.

Accutavaḍiṁsaga (Acyutāvataṁsaka) A celestial abode in Accua(1), similar to Pabhāsa(4).[1]

1. Sam. 22.

Accuttaravaḍiṁsaga (Arcyuttarāvataṁsaka) A celestial abode.[1]

1. Jiv. 99, JivM. p. 138.

Accuya (Acyuta) See Accua(1)[1] and (2).[2]

1. Bha. 404. 2. AvaH. p. 124, AvaCu. I. p. 146.

Accuyakappa (Acyutakalpa) Same as Accua(1).[1]

1. Tir. 230.

Accuyavaḍiṁsaya (Acyutāvataṁsaka) See Accutavaḍiṁsaga.[1]

1. Sam. 22.

1. Accha One of the sixteen names of the Maṁdara(3) mountain.[1]

1. Jam. 109, Sam. 16, Sur. 26, SurM. p. 78, Bha. 554.

2. Accha One of the sixteen countries *(janapadas)* in the time of Titthayara Mahāvīra.[1] It is identified with the region about Bulandśahar and by some with the region between the rivers Gaṅgā and Yamunā, lying to the north-west of Kośāmbī and southwest of Kanpur.[2] See also Acchā and Attha.

1. Bha. 554. 2. See SBM. pp. 353, 387, Epigraphia Indica. I.p. 379 (1892).

Acchaṁda (Acchanda) Same as Acchaṁdaga.[1]

1. Vis. 1919, AvaN. 466.

Acchaṁdaa (Acchandka) Same as Acchaṁdaga.[1]

1. Vis. 1915.

Acchaṁdaga (Acchandaka). An astrologer of Morāga settlement, who was

envious of the glory of Titthayara Mahāvīra. Once he approached the latter with a straw in his hand and with a view to contradict the power of prediction possessed by the latter, asked a strange question: "Shall I break this straw or not?" Since Mahāvīra was engaged in meditation, *vyantara* **Siddhattha**(8), who had entered and was occupying already the body of Mahāvīra, replied: "No, you will not." This was cognised by **Sakka**(3) who possessed the power of clairvoyance *(avadhi-jñāna)*. He at once threw his *vajra* by which all the fingers of Acchaṁdaga were chopped off. Thus, Acchaṁdaga could not break the straw, which implies that he could not contradict the power of prediction of Mahāvīra.[1]

1. AvaCu. I. pp. 275-6, AvaN. 465-6, KalpV. p. 162, AvaH. pp. 193-4, AvaM. p. 270.

Accharā (Apsarā) One of the eight principal wives of **Sakka**(3).[1]

1. Bha. 406, Sth. 612.

Acchā An Āriya country which seems to be identical with **Accha**(2). In the light of **Viyāhapaṇṇatti** which mentions Accha as one of the sixteen countries,[2] **Varaṇā** should be the capital of Accha and not Acchā that of Varaṇā as mentioned by Śīlāṅkācārya[3] and Malayagiri.[4]

1. Praj. 37 2. Bha. 554. 3. SutSi. p. 123. 4. PrajM. p. 58.

Acchidda (Acchidra) A monk of the line of **Titthayara Pāsa**(1) who later becomes a disciple of **Gosāla**.[1]

1. Bha. 539.

Acchuttā (Aspṛṣṭā) A goddess.[1]

1. Ava. p. 19.

Ajia (Ajita) Same as Ajiya.[1]

1. AvaN. 1087. Vis. 1758.

1. Ajiā (Ajitā) A goddess.[1]

1. Ava. p. 19.

2. Ajiā Principal woman-disciple of **Abhiṇaṁdaṇa**, the fourth **Titthayara**[1] of **Bharaha**(2).

1. Sam. 157, Tir. 457.

Ajiya (Ajita) Second Titthaṁkara of the current descending cycle of **Bharaha**(2). **Jiyasattu**(18), the king of **Aojjhā**(2), was his father. Queen **Vijayā**(5) was his mother.[2] His height measured four hundred and fifty *dhanuṣas*.[3] He was of the complexion of heated gold[4] After enjoying

1. Ava. p. 4, Nan. v. 18, Tir. 2.
2. Sam. 157, AvaN. 323,385,387, Tir. 464.
3. Sam. 107, AvaN. 378, Tir. 361.
4. AvaN. 376, Tir. 336.

householder's life for a period of seventy-one lakh *pūrvas* he renounced the world along with one thousand men.[5] On that occasion he used the Suppabhā(2) palanquin. He received alms for the first time from Bambhadatta(2).[6] He became omniscient after twelve years.[7] His sacred tree was *saptaparṇa*.[8] He had ninety groups of monks and the same number of group-leaders under him.[9] He lived for a period of seventy-two lakh *pūrvas* (18 as a prince, 53 as a king and 1 as an omniscient) and then attained emancipation[10]. There were maximum number of fiery beings as well as human beings in the time of Ajiya.[11] His first woman-disciple was **Phaggu** and male-disciple was **Sīhaseṇa(6)**.[12] He had one lakh monks and three lakh thirty thousand nuns under him.[13] Ajiya was **Vimala(4)** in his previous birth.[14]

5. Sam. 71, VisK. p. 785, AvaN. 224, Tir. 391.
6. Sam. 157, AvaN. 327.
7. AvaM. pp. 205-7.
8. Sam. 157, Tir. 405.
9. Sam. 90, Tir. 443, According to AvaN. 266, the number is ninety-five.
10. AvaN. 272. 278, 303.
11. VisK. p. 213, AvaCu. I. pp. 39, 487.
12. Sam. 157, Tir. 443, 457.
13. AvaN. 256, 260.
14. Sam. 157.

Ajiyasāmi (Ajitaswāmin) Same as **Ajiya.**[1]

1. AvaCu. I. pp. 39, 487.

1. Ajiyaseṇa (Ajitasena) A preceptor who had been to **Sāvatthī**. **Khuḍḍagakumāra** was his disciple.[1]

1. AvaN. 1283, AvaCu. II. p. 191, AvaH. p. 701.

2. Ajiyaseṇa King of **Kosambī**. **Dhāriṇī(13)** was his wife. He had no son of his own but had adopted that of **Dhāriṇī(26)**. The story runs as under: **Pajjota**, the king of **Ujjeṇī** had two sons: **Pālaa(2)** and **Gopālaa**. **Pālaa** again had two sons: **Avaṁtivaddhaṇa** and **Rajjavaddhaṇa**. The name of the wife of Rajjavaddhaṇa was **Dhāriṇī(26)** and their son was **Avaṁtiseṇa**. King Avaṁtivaddhaṇa killed his younger brother Rajjavaddhaṇa to subjugate his wife Dhāriṇī on being bewildered by her beauty. To protect her character Dhāriṇī fled to Kosambī and became a nun. The fact that she was pregnant at that time was not disclosed to any one. In due course she gave birth to a son who was abandoned in an isolated place. King Ajiyaseṇa who had no son, saw the child lying there, lifted it and took it to his palace. He adopted it as his son. The boy was named **Maṇippabha(1)**. He became the king of Kosambī and Avaṁtiseṇa that of Ujjeṇī. Later on the latter attacked the former and there was a fight between the two. Nun Dhāriṇī the mother of both of them, revealed the truth to them that they were real brothers. Then they stopped fighting and made a treaty.[1]

1. AvaCu. II. pp. 189-190, AvaH. p. 699.

3. Ajiyaseṇa King of Vasaṁtapura(3). Guṇacandra and Bālacandra were his attendants. Once while going out with the king at night they lost their swords in the way. They made a thorough search but the swords could not be traced. Under this circumstance, Guṇacandra pledged withdrawal of his right of possession of the sword. Bālacandra left the problem as it was. After a few days the swords were recovered and placed before the king. He summoned both of the attendants and asked them to take their swords back. Bālacandra took his sword back, whereas Guṇacandra expressed his inability to accept it. He said to the king: "In order to avoid my association with the sin resulting from the use of the sword I have withdrawn my right to have it. This sword, now, does not belong to me." The king was very glad to hear it.[1]

1. PrajM. p. 441, PrajH. p. 127.

4. Ajiyaseṇa Ninth of the twenty-four **Titthaṁkaras** of the current **Osappiṇī** in the **Eravaya**(1) region of **Jaṁbūdīva**. Sayāu(3) is also mentioned in place of Ajiyaseṇa.[2]

1. Sam. 159. 2. Tir. 322, SamA. p. 159.

5. Ajiyaseṇa Third **Kulagara** (governor) of the past **Osappiṇī** in the **Bharaha**(2) region of **Jaṁbuddīva**.[1] **Amitaseṇa** seems to be his other name.[2] See **Kulagara** for clarification

1. Sam. 157. 2. Sth. 767.

Ajiyā (Ajitā) See Ajiā(2)[1].

1. Sam. 157, Tir. 457.

Ajja (Ārya) It is an adjectival prefix which is applied to the names of preceptors and monastic branches. Some names with this prefix are given below. For others, please, see names bereft of this prefix.

Ajjaisivāliyā (Āryarṣipālitā) A monastic branch originating from Ajjaisivāliya. It is the same as **Isivāliyā**.[2]

1. Kalp. p. 261. 2. Kalp. (Theravalī) 7.

Ajjakuberī (Āryakuberī) A monastic branch originating from **Kubera**(1).[1] It is the same as **Kuberī**.[2]

1. Kalp. p. 262. 2. Kalp. (Therāvalī) 7.

Ajjajayaṁtī (Āryajayantī) A monastic branch originating from **Raha**.[1]

1. Kalp. p. 264.

Ajjaṇaṁdilakhamaṇa (Āryanandilakṣamaṇa) Identical with **Ṇaṁdila**.[1]

1. Nand.v. 29.

Ajjaṇāilā (Āryanāgilā) A monastic branch originating from Ajjaṇāila. It is the same as Ṇāilā.[1]

1. Kalp. p. 255.

Ajjaṇāilī (Āryanāgilī) A monastic branch originating from preceptor Vairasena(3). It is the same as Ṇāilī.[1]

1. Kalp. p. 263.

Ajjatāvasī (Āryatāpasī) A monastic branch originating from Tāvasa(3). It is the same as Tāvasī(2).[1]

1. Kalp. p. 255.

Ajjapaumā (Aryapadmā) A monastic branch originating from **Pauma(12)**. It is the same as **Paumā(7)**.[1]

1. Kalp. p. 264.

Ajjama (Āryaman) Presiding god of the **Uttarāphagguṇī** constellation.[1]

1. Jam. 157, 171.

Ajjavajati (Āryavairi) A monk. Ṭhāṇa will become extinct after his death in the year 1350 V.N.[1] See also Vaira(2) and **Ajjavayarī**.

1. Tir. 815.

Ajjavayarī (Āryavajrī) A monastic branch same as **Vairī**.[1] See **Ajjavajati**.

1. Kalp. p. 263.

Ajjā (Āryā) Another name of **Duggā** in her gentle form.[1]

1. Anu. 20, AnuHe. p. 26

Ajjiyā (Ajitā) Same as Ajiā(2).[1]

1. Tir. 457.

1. Ajjuṇa (Arjuna) A gardener of **Rāyagiha** also known as **Ajjuṇaa**, **Ajjuṇaamālāgāra** and **Ajjuṇamālāra**. **Baṁdhumatī(2)**[1] was his wife. He used to worship an idol of *yakṣa* called **Muggarapāṇi**. One day when he was busy wtih worshipping the idol, his wife, who was a beautiful lady, was caught hold of by a group of six persons who were mutual friends. They tied Ajjuṇa with a rope and committed rape upon his wife. Ajjuṇa helplessly witnessed the ugly scene. He thought over it and felt that there is nothing like real *yakṣa* in this land. Had there been a real one, this incident would not have occurred. Knowing this feeling of Ajjuṇa the *yakṣa* entered his body. Immediately the rope was broken into pieces. He took up the mallet *(moggara=mudgara)* from the hand of the idol and killed all the seven

1. In Uttarādhyayana-niryukti the name is Khaṁdasiri(2). See UttS. p. 112.

persons including Baṁdhumatī with it. Now, it became a practice for him to kill seven persons daily (including one woman). People stopped passing that way. Once Mahāvīra happened to arrive outside the city of Rāyagiha. One had to pass through the passage held by Ajjuṇa to go to see Mahāvīra. Sudaṁsaṇa(8), a staunch follower of Mahāvīra, despite restrictions and requests from all sides, started for visiting Mahāvīra. Ajjuṇa raised the mallet to kill him but it could not come down. The attack proved a failure because the *yakṣa* had already left the body of Ajjuṇa. Being deeply impressed by Sudaṁsaṇa, Ajjuṇa accompanied him, reached Mahāvīra, heard the sermon, renounced the world and attained liberation.[2]

2. Ant. 13, UttS. p. 112-3, UttCu. p. 70, Mar. 494.

2. Ajjuṇa Son of **Paṁḍurāya** of **Hatthiṇāura**.[1] He married **Kaṇha's(1)** sister **Rattasubhaddā**. Abhimanyu was their son.[2] See also **Paṁḍava**.

1. Jna. 117, NisCu. p. 93. 2. PrasA. p. 89.

3. Ajjuṇa King of the city of **Sughosa(5)**. **Tattavatī** was his wife. **Bhaddaṇaṁdī(4)** was their son.[1]

1. Vip. 34.

4. Ajjuṇa A thief who lost his life due to his passion for beauty.[1]

1. AcaCu. p. 106, AcaSi. p. 154, VyaBh. 6.213.

5. Ajjuṇa A monk belonging to the tradition of **Titthayara Pāsa(1)**, who later became a disciple of Gosāla. His full name is **Ajjuṇa Gomāyuputta**.[1]

1. Bha. 539.

6. Ajjuṇa His was the sixth dead body which **Gosāla's** soul entered into. His full name is **Ajjuṇa Goyamaputta**.[1]

1. Bha. 550.

Ajjuṇaa (Arjunaka) Same as **Ajjuṇa(1)**.[1]

1. UttCu p. 70, Ant. 13.

Ajjuṇaamālāgāra (Arjunakamālākāra) Same as **Ajjūṇa(1)**.[1]

1. Ant. 13.

Ajjuṇaga (Arjunaka) See **Ajjuṇa(1)**.[1]

1. UttN. p. 112.

Ajjuṇaga Goyamaputta (Arjunaka Gautamaputra) Same as **Ajjuṇa(6)**.[1]

1. Bha. 550.

Ajjuṇa Gomāyuputta (Arjuna Gomāyuputra) Full name of **Ajjuṇa(5)**.[1]

1. Bha. 539.

Ajjuṇa Goyamaputta (Arjuna Gautamaputra) Full name of **Ajjuṇa(6)**.[1]

1. Bha. 550.

Ajjuṇamālāgāra (Arjunamālākāra) Identical with **Ajjuṇa(1)**.[1]

1. Ant. 13.

Ajjuṇamālāra (Arjunamālākāra) Same as **Ajjuṇa(1)**.[1]

1. Ant. 13.

Ajjuṇaya (Arjunaka) Same as **Ajjuṇa(4)**.[1]

1. AcaCu. p. 106.

Ajjuṇayacora (Arjunakacaura) Same as **Ajjuṇa(4)**.[1]

1. AcaCu. p. 106.

Ajjuṇṇa (Arjuna) Same as **Ajjuṇa(5)**.[1]

1. Bha. 539.

Ajjuṇṇagomāyuputta (Arjunagomāyuputra) Identical with **Ajjuṇa(5)**.[1]

1. Bha. 539.

Ajjuṇṇarāyā (Arjunarājā) Same as **Ajjuṇa(3)**.[1]

1. Vip. 34.

Ajjhala An **Aṇāriya** (non-Aryan) country.[1] It is also mentioned as **Jalla**.[2]

1. Praj. 37. 2. Pras. 4.

Aṭṭaṇa A wrestler of **Ujjeṇī**. **Sīhagiri(2)**, the king of **Sopāraga**, used to arrange a wrestling competition every year. The winner received a huge amount of money along with a triumphal flag. Aṭṭaṇa used to participate in the contest and win the prize every year. Sīhagiri took it to be an insult. He did not like to see the prize going to an outsider every year. He prepared his own wrestler as a rival of Aṭṭaṇa. Next year when the competition took place Aṭṭaṇa was defeated. As a counter measure Aṭṭaṇa planned to prepare another wrestler to give defeat to the wrestler of king Sīhagiri. While going from Sopāraga to **Suraṭṭha** he saw a farmer **Phalihamalla** near **Bharuyaccha** ploughing with one hand and plucking cotton with the other. He was much impressed by him. He took him to Ujjeṇī. There he trained him in the art of wrestling. Next year the wrestler of king Sīhagiri was defeated by this new wrestler, the pupil of Aṭṭaṇa.[1]

1. AvaN. 1274, AvaCu. II. p. 152, UttCu. p. 109, UttS. p. 192, AvaH. p. 665.

Aṭṭaṇamalla Same as Aṭṭaṇa.[1]

1. AvaCu. II. p. 152.

Aṭṭhavihā-gaṇisaṁpayā (Aṣṭavidhā-gaṇisampadā) Fourth chapter of Āyāradasā.[1]

1. Sth. 755.

Aṭṭhāvaa (Aṣṭāpada) See Aṭṭhāvaya.[1]

1. AvaN. 338, Jam. 70.

Aṭṭhāvaya (Aṣṭāpada) A sacred mountain which was visited by **Titthayara Usaha(1)**[1] and there he attained emancipation.[2] **Bharaha(1)** constructed a shrine there[3] and he, too, attained there liberation.[4] **Sakka(3)** arranged for the cremation of the dead bodies of Usaha, his **Gaṇaharas** and other monks and erected three *stūpas* there.[5] **Goyama(1) Iṁdabhūi** went there for paying homage to the shrine.[6] It helps attaining *darśanaśuddhi*.[7] It is identified with the Kailash mountain.[8]

1. AvaN. 338, 434, AvaCu. I. p. 209, SutN. 39, BrhBh. 4779-86, Vis. 1718.
2. Kalp. 227, Jam. 33, AvaN. 307, 435, AvaCu. I. pp. 223, 228, Tir. 551, Vis. 1702, 1798-99.
3. AvaCu. I. p. 223, UttK. p. 316.
4. Jam. 70.
5. KalpV. p. 244.
6. BhaA. p. 647, UttS. p. 325.
7. AcaN. pp. 332, 418.
8. GDA. p. 83.

Aṭṭhiaggāma (Asthikagrāma) Same as Aṭṭhiyagāma.[1]

1. AvaN. 464.

Aṭṭhiyagāma (Asthikagrāma) A place where **Titthayara Mahāvīra** passed his first rainy season (*vāsāvāsa=varṣāvāsa*), in the shrine of *yakṣa* **Sūlapāṇi(2)** [1] **Iṁdasamma** was a worshipper of this *yakṣa*.[2] Originally this place was known as **Vaddhamāṇa(2)**, but was subsequently named as Aṭṭhiyagāma on account of the heaps of bones(*aṭṭhi=asthi*) of its residents killed by Sūlapāṇi.[3] The *yakṣa* was appeased by the erection of a shrine dedicated to him. Mahāvīra rendered futile all the calamities caused by the *yakṣa* through his calm toleration and subsequently saw ten great dreams of good omen.[4] The place lay on the bank of the river **Vegavaī**.[5] **Uppala(2)** who helped the release of Mahāvīra and **Gosāla** from the custody of king **Jiyasattu(3)** at **Lohaggala(2)** hailed from Aṭṭhiyagāma.[6] This place seemes to stand at a short distance from **Morāga**.[7] Aṭṭhiyagāma seems to be the

1. Bha. 541, Kalp. 122, AvaN. 464, AvaM. 268, 284, SthA. p. 501.
2. AvaN. 264, AvaCu. I. p. 272, Vis. 1914.
3. AvaCu. I. p. 272, Vis. 1914, KalpV. p. 160, KalpS. p. 138, AvaH. p. 189, AvaM. p. 268.
4. SthA. p. 501, SamA. p. 18, KalpV. p. 160.
5. AvaN. 464.
6. AvaCu. I. p. 294, KalpDh. p. 107.
7. KalpV. p. 160.

same as Hatthigāma of the Pāli texts. It is identified with Hāthīkhāla, a place near Shivpur Kothi which is eight miles west of modern Hathuvā in Bihār.[8]

8. See SN. Int. p. 7.

Aṭṭhiyaggāma (Asthikagrāma) Same as **Aṭṭhiyagāma.**[1]

1. AvaCu. I. p. 294, Vis. 1914.

Aṭṭhisena (Asthisena) One of the seven branches of **Vaccha**(4) lineage.[1]

1. Sth. 551.

Aḍaṁba (Adamba) A country visited by **Titthayara Usaha**(1).[1]

1. AvaN. 336, Vis. 1716.

Aḍaṁbara (Aḍambara) Same as **Āḍaṁbara.**[1]

1. AvaCu. II. p. 227.

Aḍoliyā (Aḍolikā) Daughter of **Java**(1) and sister of king **Gaddabha**(1) of Ujjeṇī. Being attracted by her peerless beauty Gaddabha behaved unchaste with her.[1]

1. BrhBh. 1155, BrhKs. pp. 359, 360.

1. Aṇaṁga (Anaṅga) Son of king **Jitāri**(1) and his queen **Vīsatthā** of **Āṇaṁdapura.** He suffered from eye-sore in his childhood. To subside the pain his mother used to press him softly between her uncovered thighs. This act caused conjoining of their sexual organs. Aṇaṁga used to derive pleasure from it and kept quiet. This tendency went on growing. It developed to such an extent that after the death of Jitāri, the son and the mother lived as husband and wife. This is an example of the intensity of sexual urge.[1]

1. BrhBh. 5218–5220, NisCu. III. p. 268, GacV. p. 26.

2. Aṇaṁga Same as **Aṇaṁgapaviṭṭha.**[1]

1. BrhBh. 144, Vis. 530, 847.

Aṇaṁgapaviṭṭha (Anaṅgapraviṣṭa) Same as **Aṁgabāhira.**[1]

1. Anu. 3–4, AvaCu. I. p. 8, Vis. 530.

Aṇaṁgasena (Anaṅgasena) A goldsmith of **Caṁpā** who is also known as Kumāraṇaṁdī. He was very fond of beautiful girls. He used to marry them even at the cost of a large sum. Thus, he had married five hundred girls. Once he saw **Hāsā**(2) and **Pahāsā**, the widows of **Vijjumālī**, a *yakṣa* of **Paṁcasela** island. Deluded by them he went to the island where he died and took rebirth as the husband of Hāsā and Pahāsā.[1]

1. NisCu. III. pp. 140–1, 269, BrhBh. 5225, AvaCu. I. pp. 397ff., BrhKs. p. 706.

Anaṁgasenā (Anaṅgasenā) Principal courtezan of **Bāravaī** of the time of **Vāsudeva(2) Kaṇha(1)**.[1]

1. Jna. 52, Ant. 1, AvaCu. I. p. 356, Nir. 521.

Anaṁta (Ananta) Fourteenth **Titthaṁkara** of the current descending cycle[1], also known as **Anaṁtai**.[2] **Sīhasena(5)**, the king of **Aojjhā(2)** was his father. **Sujasā(1)** was his mother.[3] His height was fifty *dhanuṣas*.[4] His colour was of heated gold.[5] He renounced the world along with one thousand men. He used **Paṁcavaṇṇā** palanquin on this occasion. **Vijaya(10)** of **Vaddhamāṇa(2)** city offered the first alms to him.[6] He had fifty-four groups of monks under him, each having one group leader. Thus, he had fifty-four **Gaṇadharas** who were leaders of their respective groups.[7] In all there were 66 thousand monks and 1 lakh 8 hundred nuns under them.[8] **Jasa(1)** was his first principal disciple[9] and **Paumā(2)** chief woman-disciple.[10] *Aśvattha* was his sacred tree.[11] He lived for 30 lakh years, seven and a half lakh as a prince and fifteen lakh as a king.[12] Anaṁta was **Māhiṁdara** in his previous birth.[13]

1. Sam. 157, Nan. v. 19, Ava. p. 4, Vis. 1758, Tir. 327. Sth. 411.
2. Tir. 477, AvaN. 371, Vis. 1759.
3. Saṁ. 157, AvaN. 386, 388, Tir. 477.
4. Sam. 50, AvaN. 379, Tir. 363.
5. AvaN. 377, Tir. 345.
6. Sam. 157, AvaN. 225, Tir 392.
7. Sam. 54, Tir. 450 and AvaN. 268 give their number as fifty.
8. AvaN. 256ff.
9. Sam. 157, Tir. 450.
10. Tir 460, Sam. 157.
11. Sam. 157.
12. AvaN. 272-305.
13. Sam. 157.

Anaṁtai (Anantajit) Another name of **Anaṁta**.[1]

1. AvaN. 371, Vis. 1759, Tir. 477.

Anaṁtapāsi (Anantadarśin) See **Anaṁtavijaya(2)**.[1]

1. Tir. 1120.

Anaṁtaya (Anantaka) Fourteenth **Titthaṁkara** of the current **Osappiṇī** in the **Eravaya(1)** region of **Jambūdīva**.[1] According to commentator Abhayadeva his other name is **Siṁhasena**.[2] In accordance with **Titthogālī** his name is **Saṁjama(2)**[3] as well as **Asaṁjala**.[4]

1. Sam. 159. 2. SamA. p. 159. 3. Tir. 327. 4. Tir. 351.

Anaṁtara (Anantara) Third chapter of the thirteenth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 470.

1. Anaṁtavijaya (Anantavijaya) Twenty-fourth would-be **Titthaṁkara** in the **Bharaha(2)** region.[1]

1. Sam. 158, Tir. 1114.

2. Aṇaṁtavijaya Twentieth would-be **Titthaṁkara** in the **Eravaya(1)** region of **Jaṁbūdīva.**[1] He is named **Aṇaṁtapāsi** in **Titthogālī.**[2]

1. Sam. 159. 2. Tir. 1120.

Aṇaṁtavīriya (Anantavīrya) Father of king **Kattavīriya(1)** of **Hatthiṇāpura.** He was son-in-law of **Jiyasattu(29)**, the king of **Migakoṭṭhaga.** Once he had sexual intercourse with **Reṇugā** who was sister of his wife, mother of **Parasurāma** and wife of **Jamadaggi.** This enraged Parasurāma who killed Reṇugā as well as Aṇaṁtavīriya.[1]

1. AvaCu. I. p. 520, AcaCu. p. 49, SutSi. p. 170, AcaSi. p. 100, AvaH. p. 392.

1. Aṇaṁtaseṇa (Anantasena) Second chapter of the third section of **Aṁtagaḍadasā.**[1]

1. Ant. 4.

2. Aṇaṁtaseṇa Son of **Sulasā(1)**, the mother, and **Nāga(5)**, the father, of **Bhaddilapura.**[1] Rest is similar to **Aṇīyasa(2).**

1. Ant. 4.

3. Aṇaṁtaseṇa Fourth **Kulagara** of the past **Osappiṇī** in **Bharaha(2).**[1] He is also mentioned as third Kulagara of the past **Ussappiṇī.**[2] See **Kulagara** for clarification.

1. Sam. 157. 2. Sth. 767.

Aṇaṁdha (Anandha) King of **Aṁdhapura.** He was devoted to the blind people of that town whom he used to render all types of help and facilities. Gradually the blind grew rich. A rascal came to know it. He approached them and said : "I belong to a place where all the people, including the king, are devoted to the blind. If you like I can take you all there". The blind were very glad to know this. They started their journey with the rascal as their leader. While passing through an isolated place, the rascal asked them to hand over to him whatever valuables they possessed lest thieves might loot them. The blind handed over all their valuables to the rascal who disappeared with them.[1]

1. NisCu. III. p. 269, BrhCu. p. 1389.

Aṇakka An **Aṇāriya** (non-Aryan) country and its people.[1]

1. Pras. 4, PrasA. p. 15.

Aṇagāra (Anagāra) Eighth chapter of the eighteenth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 616.

Aṇagārajjhayaṇa (Anagārādhyayana) Thirty-fifth chapter of **Uttarajjhayaṇa.**[1]

1. Utt. 35.

Aṇagāramagga (Anagāramārga) Thirty-fifth chapter of **Uttarajjhayaṇa**.[1]

1. Sam. 36, UttN. p. 9.

Aṇagārasuya (Anagāraśruta) Twenty-first chapter of **Sūyagaḍa**.[1]

1. Sam. 23.

Aṇapaṇṇa (Aṇaparṇa) Same as **Aṇavaṇṇiya**.[1]

1. Sth. 94.

Aṇalagiri (Analagiri) Elephant of king **Pajjota**.[1] He is also known as **Ṇalagiri**.[2]

1. NisCu. III. p. 145. 2. AvaCu. I. p. 400.

Aṇava (Ṛṇavata) One of the thirty **Muhuttas**.[1] **Taṭṭhava** is its another name.[2]

1. Jam. 152, Sur. 47. 2. Sam. 30.

Aṇavaṇṇa (Aṇaparṇa) Same as **Aṇavaṇṇiya**.[1]

1. Praj. 49.

Aṇavaṇṇiya (Aṇaparṇika) A sub-class of the **Vāṇamaṁtara** class of gods. **Sāmāṇa**(2) and **Saṇṇihiya** are its two lords.[1]

1. Pras. 15, Praj. 47, 49, Sth. 94, PrasA. p. 69, Bha. 400.

1. **Aṇāḍhiya** (Anādṛta) A god having a life span of two *sāgaropama* years. He was a householder in the city of **Kākaṁdī** in his previous life. There, too, he bore the same name.[1]

1. Nir. 3.10.

2. **Aṇāḍhiya** Presiding deity of **Jaṁbūdīva**.[1] He dwells on the **Jaṁbū-sudaṁsaṇā** tree.[1]

1. Jiv. 152, 173. 2. Sth. 764, UttS. p. 352.

3. **Aṇāḍhiya** Tenth chapter of **Pupphiyā**.[1]

1. Nir. 3.1.

Aṇāḍhiyā (Anādṛtā) Capital of **Aṇādhiya**(2). It lies in the north of mount **Maṁdara**(3).

1. Jam. 90, Jiv. 152.

1. **Aṇādiṭṭhi** (Anādṛṣṭi) Thirteenth chapter of the third section of **Aṁtagaḍadasā**.[1]

1. Ant. 4.

2. **Aṇādiṭṭhi** Son of king **Vasudeva** and queen **Dhāriṇī**(4) of **Bāravaī**. He became a disciple of **Titthayara Ariṭṭhaṇemi** and attained liberation on mount **Settuṁja**.[1]

1. Ant. 7.

Aṇādhiṭṭhi (Anādṛṣṭi) Same as Aṇādiṭṭhi(2).[1]

1. Ant. 7.

Aṇāriya (Anārya) One of the two kinds of people, viz., Aryan and non-Aryan.[1] Aṇāriya are non-Aryan people. They are also called **Milikkhu.**[2] They are mentioned to be of cruel nature, sinful disposition and violent behaviour.[3] They are wrong believing *(mithyādṛṣṭi)*[4], uncivilised[5], and ignorant of the Āriya (Aryan) languages.[6] Monks were prohibited to enter the houses of the Milikkhu people.[7] Milikkhus, on the other hand, were debarred from initiation.[8] A list of the Aṇāriya countries, given below, also includes those countries from which maids were brought and employed as servants in royal harems[9] :-**Aṁgaloa, Aṁda—Aṁdha, Aṁbaḍa(1), Akkhāga, Ajjhala—Jalla, Aṇakka, Arosa—Hārosa, Alasaṁḍa, Ābhāsia, Āraba—Ālava, Isiṇa—Isigiṇa—Īsaṇa—Īsigaṇa, Uṭṭa—Uḍḍa—Uda—Udu, Kaṇavīra, Kāya(2)—Gāya, Kālamuha, Kirāya—Cilāya(1), Kulakkha, Kuhaṇa, Kekaya—Kakkeya, Koṁkaṇa. Koṁca, Koṁboya, Kharamuha, Khasa, Khāsiya, Gaṁdhahāra—Gaṁdhāhāra, Gayakaṇṇa, Gayamuha, Gāya—Kāya(2), Goṁḍa—Goḍa—Goṇa, Godha, Caṁcuya—Cuṁcuya—Baṁdhuya, Cilāya(1)—Kirāya, Cillala—Billala, Cīṇa, Cūliya—Sūyali, Jalla—Ajjhala, Javaṇa, Joṇaa—Joṇha, Ḍoṁbila—Ḍobila—Ḍuvila, Ḍoba—Doba, Ṇiṇṇaga(2), Ṇedūra—Ṇehura, Tittiya, Turagamuha, Thārukiṇa—Thārugiṇa—Dhorugiṇa, Damila(2)—Damīla—Davila, Duvila—Ḍoṁbila, Doba—Ḍoba, Dhorugiṇa—Thārukiṇa, Pausa—Payāusa—Pāusa—Bausa, Paosa, Pakkaṇa—Pukkhala, Paṇhava—Pallava—Palhava, Parisaṇa—Pārasa, Pahaliya—Bahalī, Pāsa(2)—Māsa, Pikkhura, Pukkhala—Pakkaṇa, Pulaṁda—Puliṁda, Pokkaṇa—Vokkāṇa, Bausa—Pausa, Baṁdhuya—Caṁcuya, Babbara, Balāyāloa, Bahalī—Bahalīya—Pahaliya, Billala, Cillala, Bokkasa(1), Bhaḍaga, Bhamara, Bharu—Ruru, Bhilla, Maggara—Mahura(1), Marahaṭṭha, Maruga—Maruya, Malaya(2), Mālaya—Mālava, Māsa—Pāsa(2), Muṭṭhia, Muraṁḍa—Muruṁḍa(1), Mūḍha—Moṁḍha, Meḍhagamuha, Meta—Meya, Ruru—Bharu, Rūya(2), Roma, Romaka—Romaga—Romasa, Lausa, Laosa—Lavosa, Lāsa—Lāsiya—Lhasiya—Lhāsiya, Vāsagaṇa—Vāsiiṇa, Vokkāṇa—Pokkaṇa, Saka—Saga, Sabara, Siṁghala—Siṁhala—Sihala—Sīhala, Sūyali—Cūliya, Hayakaṇṇa, Hayamuha, Hārosa—Arosa, Hūṇa**[10]**, Lāḍha, Taṁkaṇa and Ḍoṁba.**[11]

1. SutSi. p. 123.
2. Praj. 37.
3. Pras. 4.
4. Utt. 18.27.
5. Ibid. 12.4.
6. SutSi. p. 34.
7. OghN. 440.
8. Mahan. p. 130.
9. Bha. 381.
10. Pras. 4, PrasA. p. 15, Praj. 37, SutSi. p. 123, Bha. 380, BhaA. p. 460, Jna. 18, JnaA. p. 41, Aup. 33, Jam. 43, 52, JamS. pp. 191, 220, NisBh. 5727, 5731, NisCu. II. p. 470, IV. pp. 124-126, AvaCu. I. p. 191.
11. AvaCu. I. p. 296, Nis. 14.26, AvaCu. I. p. 193, Bha. 143, NisCu. II. p. 243, VyaBh. 3.92.

Aṇāriya-Veda (Anārya-Veda) A false Veda work composed by **Sulasā(4)**, Yājñavalkya etc.[1]

1. AvaCu. I. p. 215.

Aṇāhapavajjā (Anāthapravrajyā) Twentieth chapter of **Uttarajjhayaṇa**.[1] In **Uttarajjhayaṇaṇijjutti** it is called **Ṇiyaṁṭhijja**.[2]

1. Sam. 36. 2. UttN. p. 9.

1. Aṇiṁdiā or **Aṇiṁdiyā** (Aninditā) One of the eight principal **Disākumārīs** residing in the lower world.[1]

1. Jam. 112, Tir. 144, AvaH. p. 121.

2. Aṇiṁdiā One of the eight principal **Disākumārīs** of the upper world.[1]

1. Sth. 643.

1. Aṇiya (Aniya) Second chapter of **Vaṇhidasā**.[1]

1. Nir. 5.1.

2. Aṇiya Son of **Baladeva(1)** and **Revaī(3)** of **Bāravaī**.[1]

1. Nir. 5.2.

Aṇiyaṭṭa (Anivṛtta) Same as **Aṇiyaṭṭi(2)**.[1]

1. Sth. 90.

1. Aṇiyaṭṭi (Anivartin) Twentieth **Titthaṁkara** of the coming **Ussappiṇī** in the **Bharaha(2)** region and a future birth of **Dīvāyaṇa**.[1]

1. Sam. 158, Tir. 1114.

2. Aṇiyaṭṭi (Anivṛtti) One of the eighty-eight **Gahas**, also known as **Aṇiyaṭṭa**.[1]

1. Sur. 107, Sth. 90, Jam. 170, SurM. pp. 295-296, SthA. pp. 79-80, JamS. pp. 534-535.

Aṇiyavaṭṭi (Anivartin) Same as **Aṇiyaṭṭi(1)**.[1]

1. Tir. 1114.

Aṇiyasa Same as **Aṇīyasa(2)**.[1]

1. Ant. 4.

Aṇiyāutta (Arṇikāputra) A revered person.[1] See also **Aṇṇiyāputta**.

1. Ava. p. 27.

Aṇiyogadāra (Anuyogadvāra) Same as **Aṇuogadāra**.[1]

1. AvaCu. I. p. 79.

1. Aṇiruddha Eighth chapter of the fourth section of Aṁtagaḍadasā.[1]

1. Ant. 8.

2. Aṇiruddha Son of Pajjuṇṇa(1) and Vedabbhī of Bāravaī. He took initiation from Titthayara Ariṭṭhaṇemi, practised asceticism for sixteen years and attained emancipation on mount Settuṁja.[1]

1. Ant. 8.

1. Aṇila Second chapter of the fifth section of Viyāhapaṇṇatti.[1]

1. Bha. 176.

2. Aṇila Father of Java(1), the king of Ujjeṇī.[1]

1. BrhKs. p. 359.

Aṇilā (Anilā) See Amalā(1).[1]

1. Tir. 461.

1. Aṇihaya (Anihata) Third chapter of the third section of Aṁtagaḍadasā.[1]

1. Ant. 4.

2. Aṇihaya Son of Ṇāga(5) and Sulasā(1) of Bhaddilapura.[1] Rest is similar to Aṇīyasa(2).

1. Ant. 4.

Aṇīyajasa (Anīkayaśas) See Aṇīyasa(2).[1]

1. Ant. 4.

1. Aṇīyasa (Anīyasa) First chapter of the third section of Aṁtagaḍadasā.[1]

1. Ant. 4.

2. Aṇīyasa He, also called Aṇīyajasa, was son of Vasudeva and Devaī but was brought up by Ṇāga(5) and Sulasā(1) of Bhaddilapura. He renounced the world, became a disciple of Titthayara Ariṭṭhaṇemi and attained liberation on mount Settuṁja.[1]

1. Ant. 4.

Aṇuoga (Anuyoga) Another name of Diṭṭhivāya[1] as it forms an important section of this text.[2]

1. Sth. 742.
2. Sam. 147, Sth. 262.

Aṇuogadāra (Anuyogadvāra) An Ukkāliya text.[1] It is a commentary on Āvassaga.[2] It stands twelfth in the list.[3] It deals with *naya, nikṣepa,* organs of knowledge, validity of knowledge, etc.[4] It is prolific in contents.

1. Nam. 44
2. Anu. 5.
3. Pak. p. 43.
4. Bha. 193, AcaCu. pp. 104, 346, AvaCu. I. pp. 79–80.

It gives us names of some heretical works such as **Bhāraha(2)**, **Rāmāyaṇa**, **Bhīmāsurukka**, **Koḍillaya**, **Ghoḍayamuha** etc.[5] It is an encyclopaedia dealing with every important aspect of logic, epistemology, ethics and the like. That is why it is a bit difficult text. It will become extinct after twenty-one thousand years of **Titthayara Mahāvīra's** emancipation.[6] It is also mentioned as **Aṇiyogadāra**.[7]

5. Anu. 41. 6. Tir. 866. 7. AvaCu. I. p. 79.

Aṇuogadāracuṇṇi (Anuyogadvāracūrṇi) A commentary on **Aṇuogadāra** by **Jiṇadāsagaṇimahattara**.[1]

1. AnuCu. p. 91, See also CLJ. p. 191.

Aṇuogaddāra (Anuyogadvāra) Same as **Aṇuogadāra**.[1]

1. AnuCu. p. 1, AvaCu. I. p. 411.

Aṇujjā (Anavadyā) Another name of **Piyadaṁsaṇā**, the daughter of **Titthayara Mahāvīra**[1] and the wife of **Jamāli(2)** and the mother of **Jasavatī(2)** who is also known as **Sesavatī(1)**[3] She is also called **Aṇojjagā**.[4]

1. Aca. 2.177, AvaCu. I. p. 245, AvaH. p. 313, Kalp. 109, KalpV. p. 143.
2. AvaBh. 126.
3. AvaCu. I. p. 245.
4. AvaCu. I. p. 245.

Aṇuttara (Anuttara) See **Aṇuttaravimāṇa**.[1]

1. Utt. 36.210.

Aṇuttara-mahāṇiraya (Anuttara-mahānaraka) Five last hellish abodes in the nether world. They are most dreadful and are situated in the seventh infernal region **Tamatamappabhā**. Their names are : **Kāla (9)**, **Mahākāla (6)**, **Roruya**, **Mahāroruya** and **Appatiṭṭhāṇa**.[1]

1. Sth. 451, SthA. p. 341.

Aṇuttaravimāṇa (Anuttaravimāna) **Aṇuttara** literally means the best, the highest. The following are the highest heavenly abodes : **Vijaya(21)**, **Vejayaṁta(1)**, **Jayaṁta(4)**, **Aparājiya(6)** and **Savvaṭṭhasiddha(1)**. They are situated above **Gevijjaga** abodes and below **Īsippabhārā(2)**. Their height measures 1100 *yojanas*.[3] The age of the gods dwelling there ranges from 31 to 33 *sāgaropama* years.[4] Other details are also given in a number of works.[5] The gods having the maximum span of life in these abodes get liberated in their next birth as human beings.[6]

1. AnuHe. p. 92, AnuCu. p. 36.
2. Bha. 244, Praj. 53, 38, Anu. 122, Sam. 33, Dev. 221 ff.
3. Sam. 114.
4. Sam. 31–33, Utt. 36.210, Praj. 102.
5. AvaN. 570-573, Anu. 133, Dev. 193, 236, AnuCu. p. 36.
6. VyaBh. 5. 131.

Aṇuttarovavāiya (Anuttaraupapātika) A class of gods born in the five **Aṇuttaravimāṇas**. They are all equal in status and have no lord (*indra*).[1] They enjoy the best of smell, taste, touch, form etc. They are not in need of physical coition.[2]

1. Praj. 53, 38, Sth. 54, Bha. 526. 2. Dev. 221-3.

Aṇuttarovavāiyadasā (Anuttaraupapātikadaśā) Ninth **Aṁga**(3) text.[1] It is divided into three sections, each of which is subdivided into ten, thirteen and ten chapters respectively.[2] Thus, it consists of thirty-three chapters in all. It deals with the lives of persons who after death were born as gods in the **Aṇuttara** celestial abodes, i.e. **Aṇuttaravimāṇas**.[3] According to **Ṭhāṇa**, the text contained only the following ten chapters:[4] (1) **Isidāsa**(1), (2) **Dhaṇṇa** (9), (3) **Suṇakkhatta** (1), (4) **Kātiya**, (5) **Saṭṭhāṇa**, (6) **Sālibhadda** (3), (7) **Āṇaṁda** (10), (8) **Tetali** (2), (9) **Dasaṇṇabhadda** (2) and (10) **Atimutta** (4).

1. Pak. p. 46, Nan. 45, PrasA. p. 2. AnutA. p. 1, NanH. p. 83, NanM. p. 233.
2. Anut. 1-3.
3. Nan. 54, Sam. 144, NanCu. p. 69,
4. Sth. 755.

Aṇuddharī (Anuddharī) Same as **Aṇudharī**.

1. AvaN. 1303, AvaH. p. 714.

Aṇudharī (Anudharī) Wife of **Arahamitta** (2) and mother of **Jiṇadeva** (2) of **Bāravaī**.[1]

1. AvaN. 1303, AvaCu. II. p. 202, AvaH. p. 714.

Aṇuppavāda (Anupravāda) Tenth of the fourteen **Puvva** texts.[1] It is the same as **Vijjāṇuppavāya**.[2]

1. AvaCu. I. p. 422, SthA. p. 452. 2. Sam. 14.

Aṇumatiyā (Anumatikā) Female slave of king **Devalāsuya** of **Ujjeṇī**. She also became a hermit with the king.[1]

1. AvaCu. II. p. 203.

Aṇuyogadāra (Anuyogadvāra) Same as **Aṇuogadāra**.[1]

1. AvaCu. II. p. 224.

Aṇurattaloyaṇā (Anuraktalocanā) Wife of **Devalāsuya**, the king of **Ujjeṇī**.[1] **Addhasaṁkāsā** was her daughter[2].

1. AvaN. 1304. 2. AvaCu. II. p. 203, AvaH. p. 714.

Aṇurādhā or **Aṇurāhā** (Anurādhā) A constellation. **Golavvāyaṇa** is its family-name. **Mitta** (2) is its presiding god.[1]

1. Sur. 36, 41, 50; Jam. 157, 159-160, Sam. 4, 7, Sth. 90, 780. JamS. p. 535.

Aṇuvālaa (Anupālaka) One of the twelve pricipal lay-votaries of **Gosāla**.[1]

1. Bha. 330.

Aṇuvelaṁdhara (Anuvelandhara) A kind of **Nāgakumāra** gods who guard the beach of the **Lavaṇa** ocean around **Jaṁbuddīva**, facing the four sub-quarters.[1]

1. Jiv. 160, Bha. 167, Sam. 17, Sth. 305.

Aṇuvelaṁdharaṇāgarāya (Anuvelandharanāgarājan) Same as **Aṇuvelaṁdhararāya**.[1]

1. Jiv. 160.

Aṇuvelaṁdhararāya (Anuvelandhararājan) Lord of **Aṇuvelaṁdhara** gods. There are four such lords : **Kakkoḍaa**, **Kaddamaa**, **Kailāsa** (1) and **Aruṇappabha** (1) who reside on their own mountains situated, in the **Lavaṇa** ocean, in the four sub-quarters.[1]

1. Jiv. 160, Sth. 305, Sam. 17.

Aṇojjagā (Anavadyakā) Same as **Aṇujjā**.[1]

1. AvaCu. I. p. 245.

Aṇojjā (Anavadyā) Identical with **Aṇujjā**.[1]

1. AvaBh. 126, AvaH. p. 313, Kalp. 109.

Aṇṇautthi (Anyayūthika) (i) Tenth chapter of the sixth section[1] as well as (ii) tenth chapter of the seventh section[2] of **Viyāhapaṇṇatti**.

1. Bha. 229. 2. Bha. 260.

Aṇṇautthiya (Anyatīrthika) Same as **Aṇṇautthi**.[1]

1. BhaA. p. 287.

Aṇṇajaṁbhaga (Annajṛmbhaka) One of the ten kinds of **Jaṁbhaga** gods.[1]

1. Bha. 533.

Aṇṇavālaa (Anyapālaka) An adherent of a heretical creed who became a follower of **Titthayara Mahāvīra**.[1]

1. Bha. 305.

Aṇṇiāutta (Arṇikāputra) See **Aṇṇiyāputta**.[1]

1. Sams. 56-57.

Aṇṇikā (Arṇikā) Same as **Aṇṇiyā**.[1]

1. AvaCu. II. p. 177.

Aṇṇikāputta (Arṇikāputra) Same as **Aṇṇiyāputta.**[1]

1. AvaCu. II. p. 177.

Aṇṇiyaputta (Arṇikaputra) Identical with **Aṇṇiyāputta.**[1]

1. AvaN. 1190-1, AvaH. p. 429, AvaCu. p. 36, AvaCu. I. p. 559.

Aṇṇiyā (Arṇikā) Mother of **Aṇṇiyāputta** and daughter of a merchant of southern **Mahurā** (2).[1]

1. AvaCu. II. p. 177, AvaH. p. 688.

Aṇṇiyāputta (Arṇikāputra) Son of **Aṇṇiyā**, the daughter of a merchant of southern **Mahurā** (2). His father belonged to northern **Mahurā** (1). He renounced the world at an early age. **Pupphacūla** (1), son of king **Pupphaketu** (2) of **Pupphabhadda**, was his disciple. **Aṇṇiyāputta** attained omniscience while crossing river **Gaṁgā** by a boat.[1] He is remembered as a revered person.[2]

1. AvaN. 1190-1, AvaCu. II. p. 177, Sams. 56-7, NisCu. II. p. 231, AvaCu. II. p.36, AvaH. pp. 429-30.
2. Ava. p. 27.

Atikāya See **Aikāya.**[1]

1. Bha. 169.

Atipāsa See **Aipāsa.**[1]

1. Sam. 159.

Atibala See **Aibala.**[1]

1. Sth. 616, AvaCu. I. p. 165, AvaM. p. 219.

Atimutta (Atimukta) See **Aimutta.**[1]

1. SutCu. p. 325, AvaCu. I. p. 357, Ant. 6, Sth. 755.

Atijasa (Atiyaśas) Same as **Aijasa.**[1]

1. Vis. 1750.

Atiyālagavāyaga (Ajāpālakavācaka) See **Ayāvālagavāyaga**[1] and its footnote.

1. BrhBh. 4535.

Atteya (Ātreya) A sage who propounded the principle that one should not take new food until the old one is properly digested.[1]

1. AvaN. 866, AvaCu. I. p. 498.

Attha (Artha) It is a variant reading of **Accha.**[1]

1. Sam. 16, Bha. 554.

1. Atthasiddha (Arthasiddha) See **Dhammajjhaya.**[1]

1. Tir. 1118.

2. Atthasiddha Tenth day of a fortnight.[1]

1. Jam. 152, Sur. 48.

Atthiṇatthippavāda or **Atthiṇatthippavāya** (Astināstipravāda) The fourth **Puvva** text. It contained eighteen chapters and ten sub-chapters.[1] It is not extant now.

1. Nan. 57, Sth. 732, Sam. 18, 147, NanM. p. 241, NanCu. p. 75.

Athavvaṇa (Atharvan) Last of the four Vedas.[1] It is known as Atharvaveda.

1. Vip. 24, SutSi. p. 169, BhaA. p. 345, Aup. 38, Bha. 90, 380, Jna. 106, AvaCu.I. p. 237.

Athavvaṇaveya (Atharvaveda) Same as **Athavvaṇa.**[1]

1. Jna. 55, Vip. 24.

Adatta Seventh chapter of the eighth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 309.

Aditi See **Aii.**[1]

1. Jam. 157, 171.

1. Adīṇasattu (Adīnaśatru) King of **Hatthiṇāura.** One of those princes who was much attracted towards princess **Malli(1)**, the daughter of king **Kuṁbha(4)** of **Mihilā** and he wanted to marry her. King Kuṁbha did not agree to his proposal. Adīṇasattu then attacked Mihilā. Princess Malli showed him the right path. He renounced the world along with Malli and others and attained liberation.[1]

1. Jna. 65, 73, Sth. 564.

2. Adīṇasattu Father of prince **Subāhu(1)** of the city of **Hatthisīsa**[1] and husband of queen **Dhāriṇī(14).**

1. Vip. 33.

3. Adīṇasattu Son of king **Jiyasattu(1)** of **Caṁpā.**[1]

1. Jna. 91.

4. Adīṇasattu Previous life of **Nami(1)**, the twenty-first **Titthaṁkara.**[1]

1. Sam. 157.

Adda (Ārdra) King of **Addapura.** He was father of **Addaa(2).**[1]

1. SutN. 187, SutCu. pp. 413-7.

1. Addaa (Ārdraka) Same as Adda.[1]

1. SutCu. p. 415.

2. Addaa Son of Adda, the king of Addapura. Seeing the image of Titthayara Usabha(1) sent by Abhaya(1) he recalled his previous life (*jātismaraṇa*) as Sāmaia, an inhabitant of Vasaṁtapura living with his wife. Both of them had renouneed the world after which they used to wander separately. Once he happened to see his wife while roaming for alms and felt reattached to her. She, however, remained unshaken. After death Sāmaia was reborn as a god and his wife as a goddess. After the end of their celestial life Sāmaia took birth as Addaa and his wife as a daughter of a householder of Vasaṁtapura. Adda, after having recalled his previous life, got detached from the world and renounced it. Once that girl saw him meditating in a solitary place at Vasaṁtapura. She determined to marry him. Addaa, however, had to yield to her demand. After enjoying a few years of house-holder's life he started for Rāyagiha. There he had discussions with Gosāla as well as with the followers of other sects. Then he met king Seṇiya(1) and held discussions with Buddha(1) as well as with Hatthitāvasa. Thereafter, he again renounced the world, became a disciple of Titthayara Mahāvīra and attained emancipation.[1] He is also known as Addākumāra.[2]

1. SutN. 187-200, SutCu. pp. 413-7, 443, 444, SutSi. pp. 387-8, DasCu. p. 44, VyaM. I. p. 24, Sut. 2.6.
2. Ava. p. 27.

3. Addaa A non-Jain sage, in the *tīrtha* of Titthayara Pāsa(1), recognised as a Patteyabuddha.[1]

1. Risi. 28, Risi (Saṅgrahaṇī).

Addaijja (Ārdrakīya) Twenty-second chapter of Sūyagaḍa.[1]

1. Sam. 23, SutN. 187.

Addakumāra (Ārdrakumāra) A revered person.[1] He is the same as Addaa(2).[2]

1. Ava. p. 27.
2. SutCu. p. 415.

Addaga (Ārdraka) Same as Adda and Addaa(2).[1]

1. SutCu. p. 415, SutN. 199, SutCu. p. 417.

Addagavaṁsa (Ārdrakavṁśa) Lineage of Adda.[1]

1. SutCu. p. 415.

Addapura (Ārdrapura) A city where Addaa(2) was born.[1]

1. SutN. 187 ff.

Addaya (Ārdraka) See **Addaa**.[1]

1. SutCu. p. 446, Risi. 28.

Addarāyaputta (Ārdrarājaputra) See **Adda(2)**.[1]

1. SutCu. p. 446.

Addā (Ārdrā) One of the twenty-eight **Nakkhattas(1)** (constellations). Its family name is **Lohiccāyaṇa**. Its presiding god is **Rudda(4)**.[1]

1. Sth. 90, Jam. 155, 157, 159, 171, Sam. 1, Sur. 50.

Addākumāra (Ārdrakumāra) Another name of **Addaa(2)**.[1]

1. Ava. p. 27.

Addāgapasiṇa (Ārdrakapraśna) Eighth chapter of **Paṇhāvāgaraṇadasā**.[1] It is not extant now.

1. Sth. 755. Abhayadevasūri (SthA. p. 512) gives Skt. Ādarśa for Pkt. Addāga.

Addālaya (Addālaka) A non-Jain sage recognised as a **Patteyabuddha**.[1] He is said to have lived in the *tīrtha* of **Titthaṁkara Pāsa(1)**.[2]

1. Risi. 35.
2. Risi (Saṅgrahaṇī).

Addhamāgaha (Ardhamāgadha) Same as **Addhamāgahī**.[1]

1. AvaCu. I. p. 110.

Addhamāgahā (Ardhamāgadhī) See **Addhamāgahī**.[1]

1. Bha. 191, Praj. 37, AcaCu. p. 255, Aup. 34, AvaCu. I. p. 329.

Addhamāgahī (Ardhamāgadhī) A language possessing the characteristics partly of Māgadha language and partly of Prākṛta language.[1] It is the language of gods.[2] **Titthayara Mahāvīra** as well as other Titthayaras preached sermons in it,[3] which different types of people could understand in their respective languages.[4] **Sutta(1)** is mostly composed in this language.[5]

1. BhaA. p. 221.
2. Bha. 191.
3. AvaCu. I. p. 329, NanM. p. 84.
4. Aup. 34, Sam. 34.
5. BrhKs. p. 1379, AvaN (Dīpikā) p. 70.

Addhasaṁkāsā (Ardhasaṅkāśā) Daughter of king **Devalāsua** and his queen **Aṇurattaloyaṇā** of **Ujjeṇī** born after their renouncing the world. The mother died immediately after the birth of the child and hence the baby was brought up by other female mendicants. Once mendicant Devalāsua happened to see Addhasaṁkāsā in the prime of her youth and got attracted towards her beauty. He, however, realised his fault and attained liberation at the end. Addhasaṁkāsā also renounced the world and attained emancipation.[1]

1. AvaN. 1304, AvaCu. II. p. 203, AvaH. p. 715.

Apaiṭṭhāṇa (Apratiṣṭhāna) Same as Appaiṭṭhāṇa.[1]

1. Sth. 328.

Apaccakkhāṇakiriā (Apratyākhyānakriyā) Twentieth chapter of Sūyagaḍa.[1]

1. Sam. 23.

Aparāia (Aparājita) See Aparāiya.[1]

1. Jiv. 144, Sam. 159.

1. Aparāiya (Aparājita) One of the four gates of Jambuddīva, or, say, of Lavaṇa ocean.[1] It lies on the southern coast of the northern half of the Lavaṇa ocean, at a distance of 45,000 *yojanas* north of mount Maṁdara(3).[2] It is four *yojanas* wide, four *yojanas* thick and eight *yojanas* high.[3] The intervening distance between the two nearest gates of Jambuddīva is 79,000 *yojanas*.[4] It is presided over by Aparāiya(5).[5]

1. Jam. 8, Sth. 303.
2. Jiv. 144.
3. Sth. 657.
4. Sam. 79.
5. Sth. 305, Jiv. 144.

2. Aparāiya A peak of the northern Ruyaga(1) mountain. It is presided over by goddess Hirī(1).[1]

1. Sth. 643.

3. Aparāiya A householder who was the first to offer alms to Ara, the eighteenth Titthaṁkara.[1]

1. AvaN. 329, Sam. 157, AvaM. p. 227.

4. Aparāiya One of the hundred sons of Usabha(1).[1]

1. KalpV. p. 236, KalpDh. p. 152.

5. Aparāiya Presiding deity of Aparāiya(1), a gate, whose capital is Aparāiyā(1).[1]

1. Jiv. 144, Sth. 305, Jam. 8.

6. Aparāiya One of the five Aṇuttara celestial abodes. Paṁḍavas were born there in their previous life.[1] The minimum and maximum age of the gods living there is thirty-one and thirty-three *sāgaropama* years respectively.[2]

1. Mar. 456-7.
2. Sam. 31-33, Utt. 36. 210.

7. Aparāiya One of the eighty-eight Gahas.[1] It is not mentioned in Suriyapaṇṇatti and Jambuddīvapaṇṇatti.

1. Sth. 90. SthA. pp. 78-9.

8. Aparāiya Previous birth of **Pauma**(6), the eighth **Baladeva**(2). He was initiated by **Samudda**(2).[1]

1. Sam. 158, Tir. 606-7; There is confusion in the names.

9. Aparāiya Sixth **Padisattu** of the coming **Ussappiṇī** in the **Bharaha**(2) region.[1]

1. Sam. 159, Tir. 1146.

10. Aparāiya Son of **Jiyasattu**(39), the king of **Ayalapura**. He had renounced the world and become a disciple of **Rāhāyariya**. He had taught a lesson to the prince of **Ujjeṇī** who was antagonistic to ascetics.[1]

1. UttCu. p. 62, UttNe. pp. 25-26, UttK. p. 39.

1. Aparāiyā (Aparājitā) Capital of the **Aparāiya**(1) gate.[1] It lies in another **Jaṁbuddīva** situated beyond innumerable islands and oceans.[2] The fort of this capital is 37 *yojanas* high.[3]

1. Jam. 8. 2. Jiv. 144, JamS. p. 64. 3. Sam. 37.

2. Aparāiyā Capital of the **Saṁkha**(15) district in **Mahāvideha**.[1]

1. Jam. 102, Sth. 92, 637.

3. Aparāiyā Capital of the **Vappāvaī**(1) district in **Mahāvideha**.[1]

1. Jam. 102, Sth. 92, 637.

4. Aparāiyā Capital of the **Mahāvaccha** district in **Mahāvideha**.[1]

1. Jam. 96, Sth. 92, 637.

5. Aparāiyā A *puṣkariṇī* (lotus-pond) to the north of northern **Aṁjaṇaga**(1) mountain in the **Naṁdīsaravara** island.[1]

1. Sth. 307, Jiv. 183.

6. Aparāiyā A principal **Disākumārī** residing on the **Aṁjaṇapulaya**(2) peak of the eastern **Ruyaga**(1) mountain.[1]

1. Jam. 114, Tir. 153, Sth. 643.

7. Aparāiyā A principal **Disākumārī** residing in a sub-quarter of the middle region of mount **Ruyaga**(1). Other three **Disākumārīs** of the remaining sub-quarters are **Vijayā**(11), **Vejayaṁtī**(4) and **Jayaṁtī**(13). They severe the navel string of a newborn **Titthayara**.[1] In other works this work is assigned to **Rūā**(1), **Rūāsiā** etc. See **Disākumārī** for further information.

1. Tir. 165.

8. Aparāiyā One of the four principal wives of the **Iṁgālaa** planet,[1] a

1. Bha. 406.

Gaha. Every Gaha, Ṇakkhatta(1) and Tārā(3) has one of their four principal wives of the same name.[2]

2. Jam. 170, Sth. 273.

9. Aparāiyā Twenty-eighth chapter of the fifth sub-section of the second section of Ṇāyādhammakahā.[1]

1. Jna. 153.

10. Aparāiyā Night of the tenth day of a fortnight.[1]

1. Jam. 152, Sur. 48.

11. Aparāiyā Daughter of a house-holder of Ṇāgapura. She renounced the world and became a woman-disciple of Titthayara Pāsa(1). After death she was born as a principal wife of Aikāya, a lord of Vaṁtara gods.[1] She is also known as Phuḍā.[2]

1. Jna. 153. 2. Sth. 273, Bha. 406.

12. Aparāiyā A palanquin which Caṁdappaha, the eighth Titthaṁkara, used when he renounced the world.[1]

1. Sam. 157.

13. Aparāiyā Mother of Pauma(6), the eighth Baladeva(2) and a principal wife of Dasaraha(1).[1] The commentator records that her other name was Kaushalyā.[2]

1. Sam. 158, Tir. 604, AvaN. 410. 2. AvaN. (Dīpikā) p. 80.

Aparājia (Aparājita) Same as Aparāiya.[1]

1. Sth. 303, Jam. 8, Sam. 31, 33, 643, AvaN. 329, SthA. p. 79.

Aparājiā (Aparājitā) See Aparāiyā.[1]

1. Sth. 307, Jam. 114, 152, 170.

Aparājita See Aparāiya(7).[1]

1. Sth. 90.

Aparājiya (Aparājita) See Aparāiya.[1]

1. Sam. 32, 157, Tir. 1146, Mar. 456.

Aparājiyā (Aparājitā) Same as Aparāiyā.[1]

1. Sam. 37, 157, 158, Sth. 92, 272, 643, Sur. 48, Jiv. 183, Tir. 165, 604, Bha. 406.

Appaiṭṭhāṇa (Apratiṣṭhāna) One of the five big infernal abodes in the Tamatamā hell.[1] It is the biggest one. It extends to one lakh *yojanas*.[2]

1. Aca. 170, JivM. p. 105, Sth. 148. 2. Sam. 1, Sth. 328.

Appadihaa (Apratihata) King of the city of **Sogaṁdhiyā**. **Sukaṇṇā** was his wife. His grandson **Jiṇadāsa**(7) was a disciple of **Titthayara Mahāvīra**.[1]

1. Vip. 34.

Appatiṭṭhāṇa (Apratiṣṭhāna) See **Appaiṭṭhāṇa**.[1]

1. AvaH. p. 348.

Appamāya (Apramāda) Twenty-ninth chapter of **Uttarajjhayaṇa**.[1]

1. Sam. 36, UttN. p. 9.

Apparājiya (Aparājita) See **Aparāiya**(6).[1]

1. Utt. 36. 213.

Abaddhigadiṭṭhi (Abaddhikadṛṣṭi) Same as **Abaddhiya**.[1]

1. AvaCu. I. p. 426.

Abaddhiya (Abaddhika) A doctrine propounded in V. N. 584 by **Goṭṭhāmāhila**, who believed that *karma* only touches the soul. According to him it is wrong to believe that *karma* binds the soul.[1]

1. AvaN. 779-781, NisBh. 5619, UttS. p. 174, Aup. 41, AupA. p. 106, AvaCu. I. p. 426.

Abbuya (Arbuda) A mountain where pilgrims arranged *saṁkhaḍi* (feast).[1] It is identified with modern Mount Abu in the Sirohi District of Rajasthan.[2]

1. BrhBh. 3150, BrhKs. p. 884. 2. See GD. p. 10.

Abbha (Abhra) Seventh sub-section of the twenty-first section of **Viyāhapaṇṇatti**. It is divided into ten chapters.[1]

1. Bha. 688.

Abbhiṁtara-Pukkharaddha (Abhyantara-Puṣkarārdha) Inner half of the **Pukkharavara** continent. See **Pukkharavara** for details.[1]

1. Jiv. 176.

Abhaa (Abhaya) Son of king **Seṇia**(1) of **Rāyagiha**, born of **Naṁdā**(1)[1] at **Beṇṇātaḍa**.[2] He is a well known figure in the canonical literature of the Jainas. He is frequently quoted to illustrate intelligence in general and reasoning in particular.[3] For the first time when he along with his mother went to Rāyagiha, he exhibited his power of reasoning. Seṇia was so impressed by his originality of thinking that he made him his chief

1. Jna. 7, Anut. 1, Nir. 1.1, NirC. 1.1, p. 5.
2. AvaCu. I. p. 546, AvaCu. II. p. 159, AvaH. pp. 418, 671, NisCu. II. p. 251, NanM. p. 151.
3. SthA. pp. 283, 516, BrhKs. p. 351, KalpV. p. 8.

minister.[4] The following is the example of his reasoning *(autpattikibuddhi)*:—

'Once a ring belonging to the king fell into a dry well. An announcement was made to the effect that the person taking out the ring with his own hand, but without using any instrument, would be highly rewarded. None else but Abhaa could do the job. He threw some fresh cow-dung on the ring. After a day or two when it got dry the well was filled up with water. Consequently the cow-dung enveloping the ring came up on the surface of the water. Abhaa took it away with his hand and handed it over to the king'.[5]

Abhaa is said to be proficient in all the *śāstras* and statecraft. He even looked after all the duties of the king.[6] He married the daughter of Seṇā(3), the sister of king Seṇia.[7] He helped a *Vidyādhara* and in exchange he learnt some lore from him.[8] He invoked a deity and fulfilled the pregnancy-longing of her step-mother **Dhāriṇī**(1).[9] He helped his father eloping with **Cellaṇā** from **Vesālī**.[10] A very peculiar pregnancy-longing of Cellaṇā was very cleverly fulfilled by him.[11] To foster friendship with **Addaa**(2) he presented an image of **Titthayara Usaha**(1) to him.[12] **Sulasa** was his friend.[13] Abhaa, on the strength of his *pāriṇāmiki-buddhi*, deceived king **Pajjoya** and made him retreat from **Rāyagiha**.[14] Pajjoya took revenge by getting Abhaa captured with the help of a courtezan. He was then carried to **Ujjeṇī**.[15] But on account of his wisdom and valuable suggestions he was soon released by Pajjoya and they became friends. Pajjoya got pleased with Abhaa because the latter pointed out that there was poison in the sweets *(modaka)* brought by **Lohajaṁgha**, he suggested the way of subduing a mad elephant, **Ṇalagiri**, he showed the plan of putting out the devastating fire and lastly he suggested the remedy of undoing a calamity caused by a deity.[16] After his release Abhaa did not sit quiet. He again thought of a plan of abducting Pajjoya in day-light. He played the trick of a physician and by the strategem of a fictitious mad king he took away Pajjoya to Rāyagiha. This is an example of his *pāriṇāmiki-buddhi*.[17]

4. AvaCu. I. p. 547, AvaCu. II. p. 159, AvaH. p. 418, NanM. p. 151.
5. Ibid.
6. Jna. 7.
7. AvaCu. II. p. 160, AvaH. p. 673.
8. AnuH. p. 10, AnuHe. p. 17, VisK. p. 275.
9. Jna. 16.
10. AvaCu. II. p. 165, AvaH. p. 678.
11. Nir. 1.1, AvaH. p. 678.
12. SutCu. p. 415, SutSi. p. 387.
13. SutCu. p. 219.
14. AvaCu. I. p. 557, AvaCu. II. p. 159, AvaH. pp. 428, 671.
15. AvaCu. I. p. 558, AvaH. pp. 428, 672, DasCu. p. 53, SutCu. p. 362, SutSi. p. 103.
16. AvaCu. I. p. 558, AvaH. pp. 428,673-5, NanM. p. 166, AvaCu. II. p. 161-162.
17. AvaN. 943, AvaN (Dipikā). p. 182, DasCu. p. 53, AvaCu. I. p. 558, AvaCu. II. p. 162, AvaH. p. 428, SthA. p. 259, NanM. p. 166.

When Kālasūriya was severely suffering on his death-bed Abhaa helped him dying peacefully.[18] Senia was so much pleased with Abhaa that he offered him the crown, but the latter refused it[19] and became a disciple of Titthayara Mahāvīra.[20] He would be reborn in the celestial abode Vijaya(21) and would get emancipation in Mahāvideha(1).[21]

Some other anecdotes associated with Abhaa are :— getting one-pillar palace constructed through a deity;[22] searching out a thief who stole mangoes from the palace-garden;[23] setting Seyaṇaya free from an alligator;[24] saving Cellaṇā's life by not setting fire to her palace inspite of the orders from Senia;[25] finding out the people who were really religious and those who pretended to be so;[26] catching a washerman red-handed, who wore Abhaa's clothes sent for laundry;[27] stopping people from abusing a wood-cutter who had renounced the world[28] and his attempt to capture the thief Rohiṇiya.[29]

18. AvaH. p. 681, AvaCu. II. p. 170.
19. AvaCu. II. p. 171, AvaH. p. 682.
20. Ibid. Anut. 1.
21. Anut. 1.
22. DasCu. p. 44.
23. DasCu. p. 45, SthA. p. 256.
24. AvaCu. I. p. 468, AvaH. p. 355.
25. AvaCu. I. p. 114, AvaH. p. 95, AvaM. p. 138, VisK. p. 414, BrhM. p. 58.
26. SutCu. p. 78.
27. AvaCu. II. p. 61, AvaH. p. 671.
28. DasCu. pp. 83-84.
29. VyaM. IV. p. 67.

Abhagga (Abhagna) Third chapter of the first section of **Vivāgasuya.**[1] It has the story of **Abhaggaseṇa**(2).[2]

1. Vip. 2.
2. Ibid. 15-20.

1. Abhaggaseṇa (Abhagnasena) King of **Vārattapura. Vārattaga**(3) was his minister.[1] He is also known as **Abhayaseṇa.**[2]

1. AvaCu. II. p. 199, NisCu. IV, p. 158.
2. AvaN. 1298.

2. Abhaggaseṇa Son of **Vijaya**(16), the chieftain of a gang of five hundred thieves staying at a place near the town of **Purimatāla** ruled by **Mahabbala**(8). He was arrested by the king treacherously at a festival. Various tortures were inflicted upon him. He was forcibly fed upon his own relatives' flesh, blood etc. All this was, as **Titthayara Mahāvīra** explained, owing to the consequence of the sins he committed in his preceding life as Ṇiṇṇaya(1), a very rich egg-merchant of Purimatāla.[1]

1. Vip. 15-20, SthA. p. 507.

1. Abhaya See **Abhaa.**[1]

1. SutCu. p. 414, AvaCu. I. p. 547.

2. Abhaya Tenth chapter of the first section of **Aṇuttarovavāiyadasā.**[1]

1. Anut. 1.

Abhayakarā (Abhayaṅkarā) Name of the palanquin used by **Kuṁthu(1)**, the seventeenth **Titthaṁakara**, at the time of his renunciation.[1]

1. Sam. 157.

Abhayakumāra Same as **Abhaa(1)**.[1] He is remembered as a revered person.[2]

1. SutCu. p. 415, AnuHe. p. 17. 2. Ava. p. 27.

Abhayaghosa (Abhayaghoṣa) Son of a merchant of the **Pabhaṁkarā(4)** city, being a previous life of **Sijjaṁsa(3)**.[1]

1. AvaCu. I. p. 179.

Abhayaseṇa (Abhayasena) Another name of **Abhaggaseṇa(1)**.[1]

1. AvaN. 1298, BrhKs. p. 1110, AvaH. p. 711, PinNM. p. 169.

Abhayā A queen of **Caṁpā**.[1] She is mentioned as the wife of king Dadhivāhana.[2] See **Sudaṁsaṇa(9)**.

1. AcaCu. p. 315, UttK. p. 422. 2. UttK. p. 422.

Abhii (Abhijit) One of the twenty-eight **Ṇakkhattas**[1](1) (constellations). **Bamhadevayā** is its presiding deity. Its family–name is **Moggalāyaṇa(1)**.[1]

1. Jam. 155, 157, 159, 165, 171, Sur. 38, 50. Sam. 3, Sth. 90, Dev. 97, 153.

1. Abhicaṁda (Abhicandra) Fourth of the seven **Kulagaras** (governors) of the current **Osappiṇī** in the **Bharaha(2)** region.[1] His height was 600 *dhanuṣas*.[2] **Paḍirūvā** was his wife.[3] He is also known as **Caṁdābha(2)**.[4]

1. Sam. 157, Sth. 556, AvaN. 155, Vis. 1568, Tir. 75.
2. Sam. 109, Sth. 518. According to AvaN. 156 his hight was 650 bows.
3. Sth. 556.
4. Jam. 28.

2. Abhicaṁda Eighth chapter of the second section of **Aṁtagaḍadasā**.[1]

1. Ant. 3.

3. Abhicaṁda Son of king **Vaṇhi(1)** and his queen **Dhāriṇī(5)**. He renounced the world and became a disciple of **Titthayara Ariṭṭhaṇemi**. After practising ascetic vows for a period of sixteen years he attained liberation on mount **Settuṁja**.[1]

1. Ant. 3.

4. Abhicaṁda An intimate friend of king **Mahabbala(2)** of **Vīyasogā**.[1]

1. Jna. 64.

5. Abhicaṁda One of the thirty **Muhuttas** of a day and night.[1]

1. Jam. 152, Sur. 47, Sam. 30.

Abhijayaṁta An off-shoot *(kula)* of **Māṇavagaṇa(2)**.[1]

1. Kalp p. 260.

Abhijña (Abhijāta) Eleventh day of a fortnight.[1]

1. Jam. 152, Sur. 48.

Abhiṇaṁda (Abhinanda) Same as **Abhiṇaṁdia**.[1]

1. Sur. 53.

Abhiṇaṁdaṇa (Abhinandana) Fourth **Titthaṁkara** of the current descending cycle.[1] He was son of king **Saṁvara(1)** and queen **Siddhatthā(1)** of **Viṇīā**.[2] He took birth on the expiry of ten lakh crore *sāgaropama* years after the death of **Saṁbhava**, the third Titthaṁkara.[3] His height was 350 *dhanuṣas*.[4] He had complexion of heated gold.[5] He renounced the world along with one thousand men.[6] On that occasion he used **Supasiddhā** palanquin.[7] He had 116 groups of monks each under the charge of one group-leader.[8] He lived for a period of fifty lakh *pūrva* years (twelve and a half as a prince, thirty-six and a half as a king and one lakh pūrva as a monk) and then attained liberation[9] on mount **Sammeya**.[10] His principal male-disciple and woman-disciple were **Vajjaṇābha** and **Ajiā(2)** respectively. **Iṁdadatta(1)** was the first one to offer alms to the Titthayara.[11] The sacred tree of *priyaka* was associated with him.[12] The number of male and female disciples under him was 3 lakh and 6 lakh 30 thousand respectively.[13] In his previous birth he was **Dhammasīha(3)**.[14]

1. Ava. p. 4.
2. AvaN. 382ff., Sam. 157, Tir. 467.
3. Sth. 730.
4. Sam. 105.
5. AvaN. 376, Tir. 336.
6. AvaN. 225, Tir. 391.
7. Sam. 157.
8. AvaN. 266 ; According to Tir. 444 the number of group leaders is 103.
9. AvaN. 280, 303.
10. Ibid. 307.
11. Sam. 157, Tir. 445, 457, AvaN. 327.
12. Sam. 157, Tir. 405.
13. AvaN. 256, 260.
14. Sam. 157.

Abhiṇaṁdia (Abhinandita) Extra-ordinary name of the month of Śrāvaṇa.[1]

1. Jam. 152, Sur. 53.

Abhivaddhi (Abhivṛddhi) Same as **Ahivaḍḍhi**.[1]

1. Jam. 157.

Abhii (Abhijit) See **Abhii**.[1]

1. Sam. 3.

Abhīji (Abhijit) Same as **Abhii**.[1]

1. Sam. 9.

Abhīti Son of king **Udāyaṇa(1)** and his queen **Pabhāvatī(3)** of the city of **Vītibhaya** in the **Siṁdhusovīra** country. Udāyaṇa while renouncing the world assigned the throne to **Kesi(2)**, son of his sister and not to his own son. Distressed by this adverse act of his father Abhīti went to **Campā** and lived with king **Kūṇia.**[1]

1. Bha. 491-2, SthA. p. 431.

Abhīyi (Abhīti) Same as **Abhīti**[1] and **Abhii.**[2]

1. Bha. 492. 2. Sur. 62, 93.

Abhīyikumāra (Abhītikumāra) Same as **Abhīti.**[1]

1. Bha. 491.

Abhīyikumāra (Abhītikumāra) Same as **Abhīti.**[1]

1. Bha. 491.

1. Amama One of the thirty **Muhuttas** of a day and night.[1] It is referred to as **Āvatta(5)** in **Samavāya.**[2]

1. Jam. 152, Sur. 47. 2. Sam. 30.

2. Amama Twelfth would-be **Titthaṁkara** in **Bharaha(2)** in the coming **Ussappiṇī.** He i.e., (the soul of **Vāsudeva(2) Kaṇha(1)** who is at present an infernal being, will take birth in the city of **Sayaduvāra** in **Bharaha.**[1] According to **Samavāya** his number is thirteenth.[2]

1. Ant. 9, Sth. 692, SthA. p. 434, Tir. 1113. 2. Sam. 159.

Amayaghosa (Amṛtaghoṣa) King of the city of **Kāiṁdī.** He renounced the world. **Caṁḍavega** tortured him to death. He attained emancipation.[1]

1. Sams. 76-8.

Amarakaṁkā Same as **Avarakaṁkā(1).**[1]

1. Jna. 124.

Amaravai (Amarapati) A prince of the **Jñātṛ** dynasty who renounced the world and became a disciple of **Titthaṁkara Malli(1).**[1]

1. Jna. 77.

Amaraseṇa (Amarasena) A prince of the **Jñātṛ** dynasty who renounced the world and became a disciple of **Titthaṁkara Malli(1)** just like **Amaravai.**[1]

1. Jna. 77.

Amala One of the hundred sons of **Usaha(1).**[1]

1. KalpV. p. 236, KalpDh. p. 151.

1. Amalā Principal woman-disciple of **Ṇami(1)**, the twenty-first **Tittham-**

kara.[1] She is also mentioned as Aṇilā.[2] Amilā seems to be a different reading of Amalā.[3]

1. Sam. 157. 2. Tir. 461. 3. Sam. 157.

2. Amalā One of the eight principal wives of Sakka(3).[1] She is also known as Acalā(2).[2]

1. Bha. 406, Sth. 612. 2. Jna. 157.

Amitaseṇa (Amṛtasena) See Ajiyaseṇa(5).[1]

1. Sth. 767.

Amiyagai (Amitagati) Lord *(indra)* of the **Disākumāra** gods of the south.[1] He has six principal wives, corresponding in names to those of **Dharaṇa's**(1).[2] His four **Logapālas** are **Turiyagai, Khippagai, Sīhagai** and **Sīhavikkamagai.**[3]

1. Bha. 169, Sth. 94, Praj. 46.
2. Bha. 406, Sth. 508.
3. Bha. 169, Sth. 256.

Amiyateya (Amitatejas) A *cāraṇa* monk.[1]

1. AvaCu. I. p. 171.

Amiyavāhaṇa (Amitavāhana) Lord *(indra)* of the **Disākumāra** gods of the north.[1] He has six principal wives whose names are similar to those of **Bhūyāṇaṁda's**(1).[2] He has four **Logapālas** similar to those of **Amiyagai.**[3]

1. Bha. 169, Sth. 94, Praj. 46.
2. Bha. 406, Sth. 508.
3. Bha. 169, Sth. 256.

Amilā See Amalā(1).[1]

1. Sam. 157.

1. Amoha (Amogha) Seventh **Gevijjaga** celestial abode.[1]

1. Sth. 685.

2. Amoha A summit of the western **Ruyaga**(1) mountain. It is presided over by **Suradevī**(2).[1]

1. Sth. 643.

3. Amoha A god under Vesamaṇa(9)[1], a **Logapāla** of **Sakka**(3).

1. Bha. 168.

4. Amoha A **Jakkha** whose shrine was situated in the **Devaramaṇa** park of **Sāhaṁjaṇī** town.[1]

1. Vip. 21.

Amohadaṁsaṇa (Amoghadarśana) A park situated to the north-east of

Purimatāla. The shrine of **Jakkha Amohadaṁsi** was situated in it.[1]

1. Vip. 15.

Amohadaṁsi (Amoghadarśin) A Jakkha god whose shrine was situated near **Purimatāla** in the park of **Amohadaṁsaṇa**.[1]

1. Vip. 15.

Amoharaha (Amogharatha) Charioteer of **Jiyasattu**(36), the king of **Ujjeṇī**. **Jasamatī** was his wife and **Agaḍadatta** his son.[1]

1. UttS. p. 213.

1. Amohā (Amoghā) A lotus-pond on the western **Aṁjaṇaga** mountain in the **Ṇaṁdīsara** island.[1]

1. Sth. 307, Jiv. 183.

2. Amohā Another name of **Jaṁbusudaṁsaṇā**.[1]

1. Jam. 90.

1. Ammaḍa (Ambaḍa) A Brāhmaṇa mendicant[1] who was contemporary of **Titthayara Mahāvīra** and had seven hundred pupils. He had complete faith in the teachings of Mahāvīra. While going from **Kaṁpillapura** to **Purimatāla** he as well as all his pupils died, as there was none to offer them water to drink in accordance with the vow they had taken. Then all of them were born as gods in **Baṁbhaloga**. In future they will attain liberation in **Mahāvideha**.[2]

1. Aup. 38, 39, Bha. 529, 530, BhaA. pp. 653, 696. 2. Aup. 40.

2. Ammaḍa A lay-votary *(śrāvaka)* of **Titthayara Mahāvīra**. He met **Sulasā**(2) and enquired of her welfare on behalf of Mahāvīra. He put her to a number of tests to know the firmness of her faith and praised her for the same. He is scheduled to take birth as the twenty-third **Titthaṁkara** in the coming ascending cycle in the **Bharaha**(2) region.[2]

1. SthA. p. 457, PrajM. p. 61, NisCu. I. p. 32, AcaCu. p. 13, DasCu. p. 96, DasH. p. 102.
2. Sth. 692, Sam. 159.

3. Ammaḍa A mendicant in the *tīrtha* of **Titthayara Pāsa**(1) recognised as a **Patteyabuddha**. He had discussion with **Jogaṁdharāyaṇa**(2).[1]

1. Risi. 25, Risi (Saṅgrahaṇī).

Ammayā (Amṛtā) Mother of **Purisasīha**, the fifth **Vāsudeva**(1).[1]

1. Sam. 158, Tir. 603, AvaN. 409.

Aya (Aja) Presiding deity of the **Puvvābhaddavayā** constellation.[1]

1. Jam. 157, 171, Sth. 90.

1. Ayaṁpula (Ayampula) A member of the family of **Varuṇa**(1), a **Logapāla** of **Sakka**(3).[1]

1. Bha. 167.

2. Ayaṁpula A lay-votary of **Gosāla**. He belonged to **Sāvatthī**. Once out of curiosity he went to Gosāla to enquire about the shape of *hallā* (a type of insect). He saw Gosāla in a strange position—dancing, singing and drinking wine. He felt ashamed of all this and wanted to return from there. Realising it Gosāla's disciples explained to him the nature of the eight last things *(caramas)* to be performed on the eve of emancipation. Convinced by the explanation he approached Gosāla and got his doubt removed.[1]

1. Bha. 554.

Ayakara (Ajakara) Same as **Ayakaraa**.[1]

1. SurM. p. 295.

Ayakaraa (Ajakaraka) One of the eighty-eight **Gahas**.[1]

1. Jam. 170, Sur. 107, Sth. 90, SurM. p. 295.

Ayakaraga (Ajakaraka) Same as **Ayakaraa**.[1]

1. Sth. 90.

Ayala (Acala) Same as **Acala**[1] and **Ayalabhāyā**.[2]

1. DasCu. 105, Jna. 64, Ant. 1, 2, AvaCu. I. p. 177, Vis. 1766. 2. AvaN. 645.

Ayalaggāma (Acalagrāma) A place to which **Suraiya**, **Sayadeva**, **Samaṇaya** and **Subhadda**(4) belonged. Here they along with an ascetic took initiation from **Jasahara**(1).[1] It lay in **Magahā**.[2]

1. Mar. 449–51. 2. UttK. p. 328, UttNe. p. 243.

Ayalapura (Acalapura) A city situated near the confluence of the **Kaṇhā**(6) and **Biṇṇā**(2) rivers in the **Ābhīra**(1) country.[1] It was the capital of king **Jiyasattu**(39)[2]. **Sīha**(3), the disciple of preceptor **Revaiṇakkhatta** took initiation there.[3] Its identification with Ellichpur in Berar[4] is doubtful. See also **Beṇṇā**.

1. KalpDh. p. 171, KalpV. p. 263, PinNM. p. 144.
2. UttN. p. 100, UttCu. p. 62, UttS. p. 100.
3. Nan. v. 32, NanH. p. 13.
4. See LAI. p. 263.

Ayalabhaddā (Acalabhadrā) See **Vesamaṇapabha**.[1]

1. BhaA. pp. 203–4.

Ayalabhāyā (Acalabhrātṛ) Ninth principal disciple—**Gaṇahara** of **Titthayara**

Mahāvīra. He was son of Vasu(5) and Naṁdā(5) of Kosalā. He did not believe in the existence of good and bad Karmas. Mahāvīra knew this and removed his doubt about it. Convinced by his arguments he became his disciple along with his three hundred pupils. He attained emancipation at the age of seventy-two.[1] He is also called Ayala.[2] He and Akaṁpiya were in-charge of a common *gaṇa*.[3] He spent 46 years as a house-holder, 12 years as a monk and 14 years as an omniscient.[4]

1. Nan. v. 21, AvaN. 595, 631, 645, Sam. 72, Vis. 1384, 2013, KalpV. p. 179.
2. AvaN. 645.
3. KalpV. p. 248.
4. Vis. 2511–2518, AvaN. 652–656, SamA. p. 83.

Ayasī (Atasī) Third chapter of the twenty-first section of Viyāhapaṇṇatti.[1]

1. Bha. 688.

Ayāvālagavāyaga (Ajāpālakavācaka) A senior monk who fell from the vow he had accepted. He was then engaged in tending and protecting she-goats *(ajās)*.[1]

1. BrhBh. 4535–8. The reading 'Ativālagavāyaga' seems to be wrong. The commentator also recognises this and gives its Sanskrit equivalent as 'Ajāpālakavācaka'.— See BrhKs. p. 1225.

Ayojjhā (Ayodhyā) See Aojjhā(2).[1]

1. AvaCu. I. p. 337, AvaM. p. 227.

Ayomuha (Ayomukha) An Aṁtaradīva.[1]

1. Sth. 304, Praj. 36, Jiv. 108, NanM. p. 103.

Ara Eighteenth Titthaṁkara of the current Osappiṇī in the Bharaha(2) region.[1] He was also seventh Cakkavaṭṭi.[2] He was son of king Sudaṁsaṇa(1) and his queen Devī(2) of Gayapura.[3] Sūrasirī was his chief wife.[4] His height was thirty *dhanuṣas*.[5] He was of the complexion of heated gold.[5] He became Cakkavaṭṭi at the age of 42,000 years and renounced the world along with 1,000 men at the age of 63,000. On that occasion he used Nivvuikarā palanquin.[7] Aparāiya(3) offered first alms to him.[8] After three years he attained omniscience.[9] His sacred tree was that of mango.[10] He had thirty–

1. Sam. 157, Sth. 411, Ava. p. 4, Nan. v. 19, Vis. 1759, AvaN. 371, 418, 421, 1095, Tir. 330.
2. AvaN. 223, 375, 418, Sam. 158, Vis. 1770, Tir. 559, Sth. 718, Utt. 18.40.
3. AvaN. 383, 398–9, Sam. 157, 158, Tir. 481, see also AvaM. pp. 237–243.
4. Sam. 158.
5. Sam. 30, AvaN. 380, 393, Tir. 363.
6. AvaN. 377, Tir. 341.
7. Sam. 157, AvaN. 225, 272–305, Tir. 393.
8. AvaN. 328, Sam. 157.
9. AvaN. 224, 238.
10. Sam. 157, Tir. 406.

three groups of monks and the same number of group-leaders under him.[11] He had fifty thousand male-disciples and sixty thousand woman-disciples.[12] He attained liberation at the age of 84,000 years[13] on mount Sammeya.[14] His first male-disciple was **Kuṁbha(3)** and woman-disciple **Rakkhiyā**.[15] His contemporary **Titthayara** in **Eravaya(1)** was **Aipāsa**.[16] In his previous birth Ara was **Sudaṁsaṇa(6)**.[17]

11. AvaN. 268, Tir. 452.
12. AvaN. 258ff.
13. AvaN. 258-263-305, Kalp. 187.
14. AvaN. 307.
15. Sam. 157, Tir. 452, 461.
16. Tir. 331.
17. Sam. 157.

1. Araa (Arajas) One of the eighty-eight **Gahas**.[1]

1. Jam. 170, Sur. 107, Sth. 90, JamS. pp. 534-535, SurM. pp. 295-296, SthA. pp. 79-80.

2. Araa One of the six layers of **Baṁbhaloga**.[1]

1. Sth. 516, SthA. p. 367.

Arakkhuritā (Arakṣurikā) See **Arakkhurī**.[1]

1. AvaCu. II. p. 198.

Arakkhurī (Arakṣurī) Capital of king **Caṁḍajjhaya**.[1] **Sūrappabhā(1)**, a principal wife of **Sūra(1)** was born there in her previous life. It was visited by **Titthayara Pāsa(1)**.[2]

1. AvaN. 1297, AvaCu. II. p. 198, AvaH. p. 710.
2. Jna. 155.

Arakhurī (Arakṣurī) See **Arakkhurī**.[1]

1. AvaCu. II. p. 198.

Arajā Capital of the **Kumuya(1)** district in **Mahāvideha**. It is situated to the south-west of mount **Maṁdara(3)**.[1] In the **Ṭhāṇa Asogā(1)** is mentioned in place of Arajā.[2]

1. Jam. 102.
2. Sth. 637, SthA. p. 438.

Araṇṇavaḍiṁsaga (Araṇyāvataṁsaka) A celestial abode in **Āraṇa** where gods live maximum for twenty-one *sāgaropama* years.[1]

1. Sam. 21.

Araya (Arajas) Same as **Araa(1)**.[1]

1. Sth. 90.

Arahaṇṇa (Arhanna) Identical with **Arahaṇṇaa(2)**.[1]

1 AvaCu. II. p. 93.

1. Arahaṇṇaa (Arhannaka) A seafaring merchant of **Campā**. He was firm in his faith. Once he was greatly troubled by a god in the **Lavaṇa** ocean. The god in order to tempt him to give up his vows threatened to sink his vessel. He did not budge by an inch. The god was pleased with his firmness of faith and presented him with a pair of earrings. He on his behalf presented that pair to **Malli(1)**, the princess of **Mihilā**.[1]

1. Jna. 69-70, 79, SthA. p. 401.

2. Arahaṇṇaa Son of **Datta(5)** and **Bhaddā(1)** of **Tagarā**. He along with his parents renounced the world and became a disciple of preceptor **Arahamitta(3)**. After the death of his father he had to go out to beg alms. Since he could not bear the heat of the sun, he abandoned the ascetic vows and started living with a lady. Greatly distressed by this his mother ran mad. Pitying her he again became a monk and endured the pain caused by heat etc.[1]

1. UttN. p. 90, UttCu. p. 58, UttS. p. 90, Mar. 477, 489, AvaCu. II. p. 93, Kalp Sam. p. 270, PakY. p. 24, JitBh. 818, VyaBh. 3.350.

3. Arahaṇṇaa Elder brother of **Arahamitta(1)** of **Khitipatiṭṭhiya**. He was killed by his own wife who was attached to his younger brother.[1] See also **Arahamitta(1)**.

1. AvaCu. I. p. 514, AvaH. p. 388.

Arahaṇṇaga (Arhannaka) Same as **Arahaṇṇaa(1)**.[1]

1. Jna. 79.

Arahadatta (Arhaddatta) Same as **Arahaṇṇaa(2)**.[1]

1. Vis. 3575.

Arahadattā (Arhaddattā) Wife of **Mahacaṁda(1)**, the son of **Appaḍihaya** and **Sukaṇṇā** of **Sogaṁdhiyā**.[1]

1. Vip. 34.

1. Arahamitta (Arhanmitra) Younger brother of **Arahaṇṇaa(3)** of **Khitipatiṭṭhiya**, whose wife was attached to the former. She tried her best to win over Arahamitta but he did not yield to her illegitimate wish. She went to the extent of killing her husband in order to please Arahamitta. He, on the contrary, distressed by the sad incident renounced the world and became a monk. She, on the other hand, became a bitch after death and harassed him. Thereafter, she became a bee and so on.[1]

1. AvaCu. I. p. 514, AvaH. p. 388, GacV. p. 26.

2. Arahamitta A merchant of **Bāramatī**. **Aṇudharī** was his wife and **Jiṇa-**

deva(2) was their son.[1]

1. AvaCu. II. p. 202, AvaH. p. 714.

3. **Arahamitta** A preceptor who had initiated **Arahannaa(2)** at **Tagarā**.[1]

1. UttN. and UttS. p. 90, UttCu. p. 58, PakY. p. 24.

Arimjaa (Ariñjaya) One of the hundred sons of **Titthayara Usaha(1)**.[1]

1. KalpDh. p. 152.

1. **Arittha** (Arista) One of the seven branches of **Mamdava** lineage.[1]

1. Sth. 551.

2. **Arittha** First disciple of **Dhamma(3)**, the fifteenth **Titthamkara**.[1]

1. Sam. 157, Tir. 451.

Aritthanemi (Aristanemi) Twenty-second **Titthamkara** of the current **Osappinī**, also known as **Nemi**.[1] He belonged to **Harivamsa(1)** and was the son of king **Samuddavijaya(1)** and his queen **Sivā(2)** of **Soriyapura(1)**.[2] **Rahanemi** etc. were his brothers.[3] His height was ten *dhanusas*.[4] The colour of his skin was *śyāma*.[5] His marriage was settled with **Rāimaī**, the daughter of king **Uggasena**.[6] While going to marry her he saw on the way animals kept in cages and enclosures, overcome by fear and looking miserable. Seeing them on the point of being killed for the sake of their flesh to be eaten afterwards, he spoke to his charioteer : "Why are all these animals who desire to be happy, kept in cages and enclosures ?" The charioteer answered : "Lucky are these animals because at your wedding they will furnish food for many people." Aritthanemi could not tolerate this type of slaughter. He immediately turned back, abandoned all his belongings and renounced the world using the **Uttarakurā** palanquin[7] along with one thousand men.[8] He received first alms from **Varadatta(4)**.[9] After a period of fifty-four days he obtained omniscience. His sacred tree was *vetasa*.[10] He had a community of eighteen *ganas* (groups of monks), eighteen **Ganaharas** (group-leaders), eighteen thousand monks, forty thousand nuns, one hundred and sixty-nine thousand *śrāvakas* (lay-votaries) and three hundred and thirty-six thousand *śrāvikās* (female lay-votaries) etc. After living a full life of one thousand years (300 years as a prince) he attained

1. Sam. 157, UttN. p. 496, Nan. v. 19, AvaN. 1097, Tir. 334, 511, AvaM. p. 137, AvaH. p. 273.
2. Utt. 22. 3–4, Kalp. 2, 171, AcaSi. p. 327, Sam. 157, AvaN. 386ff., Tir. 464ff.
3. DasCu. p. 87, UttN. p. 496, Ant. 8.
4. Sam. 10, Sth. 735, Nir. 5.1, Tir. 364, AvaN. 380.
5. AvaN. 377, Tir. 352.
6. Utt. 22.6ff., KalpDh. p. 139, KalpV. p. 213.
7. Sam. 157.
8. Utt. 22.14–24, AvaN. 225, Tir. 393.
9. Sam. 157, AvaN. 329.
10. Sam. 157, Tir. 407.

emancipation on the summit of mount Ujjimta.[11] This mount is associated with his other *kalyāṇakas*[12], too. Jakkhiṇī was his principal woman-disciple,[13] Varadatta(4) his first male-disciple,[14] Naṁda(10) his principal lay-votary and Mahāsuvvayā his first lady-lay-votary.[15] Aggiseṇa(2) was his contemporary Titthayara in Eravaya(1).[16] Ariṭṭhaṇemi had ordained Paumāvaī(14) etc. the eight queens of Vāsudeva(2) Kaṇha(1).[17] He was Saṁkha(5) in his previous birth.[18]

11. Kalp. 174–183, Jna. 53, 129, Sam. 18, 40, 54, 104, 110, 113, Sth. 381, 651, 735, Vis. 1702, AcaCu. p. 220, AvaM. pp. 208–214, Tir. 454, AvaN. 259ff., 272–305; According to AvaN. 269 he had eleven gaṇas.
12. AvaN. (Dīpikā). II. p. 160, Tir. 470.
13. Ant. 9, Sam. 157, Tir 461.
14. Sam. 157, Tir. 454.
15. AvaCu. I. p. 159.
16. Tir. 333.
17. Sth. 626.
18. Sam. 157.

Ariṭṭhapurā (Ariṣṭapurī) Capital of the Kacchagāvaī(2) district in Mahāvideha.[1]

1. Jam. 95, Sth. 637.

Ariṭṭhā (Ariṣṭā) Capital of the Mahākaccha(2) district in Mahāvideha.[1] It is the same as Riṭṭhā(2).

1. Sth. 637, Jam. 95.

Ariṭṭhāvaī (Ariṣṭāvatī) Same as Ariṭṭhapurā.[1]

1. SthA. p. 438.

Aridamaṇa (Aridamana) One of the hundred sons of Titthayara Usaha(1).[1]

1. KalpDh. p. 152.

Arihadatta (Arhaddatta) One of the five disciples of preceptors Suṭṭhiya-Suppaḍibuddha.[1]

1. Kalp (Therāvalī). 7, KalpV. pp. 261–2.

Arihadiṇṇa (Arhaddatta) Fourth disciple of preceptor Sīhagiri(3).[1]

1. Kalp and KalpV. p. 261.

Arihamitta (Arhanmitra) Same as Arahamitta(3).[1]

1. UttCu. p. 58, UttS. p. 90.

1. Aruṇa One of the eighty-eight Gahas.[1]

1. Sur. 107, Jam. 170, Sth. 90, SurM. pp. 295–296, JamS. pp. 534–535, SthA. pp. 79–80.

2. Aruṇa Presiding deity of the Viyaḍāvai mountain.[1]

1. Jam. 82, JamS. p. 305, NanCu. p. 59.

3. Aruṇa A god presiding over mount **Gaṁdhāvai.**

1. Sth. 87, 302.

4. Aruṇa A concentric or ring island surrounding the **Ṇaṁdīsaroda** ocean and itself surrounded by the **Aruṇoda(2)** ocean. Gods **Asoga(3)** and **Vītasoga(1)** preside over it.[1] Aruṇa is also called **Aruṇoda(1).**[2]

1. Jiv. 185. 2. Sur. 101.

5. Aruṇa Son of **Mahāsāla(2)** and a non-Jain sage in **Titthayara Pāsa's(1)** *tīrtha*, recognised as a **Patteyabuddha.**[1]

1. Risi 33, Risi (saṅgrahaṇī).

Aruṇakaṁta (Aruṇakānta) An abode in **Sohamma(1)**, a celestial region.[1]

1. Upa. 31.

Aruṇakīla An abode in the **Sohamma(1)** celestial region.[1]

1. Upa. 56.

Aruṇagava An abode in the **Sohamma(1)** celestial region.[1]

1. Upa. 55.

Aruṇajjhaa (Aruṇadhvaja) An abode in the **Sohamma(1)** celestial region.[1]

1. Upa. 38.

1. Aruṇappabha (Aruṇaprabha) A mountain in the **Lavaṇa** ocean, an abode of the king of the same name of the **Aṇuvelaṁdhara** gods. His capital also bears the same name.[1] See also **Aṇuvelaṁdharaṇāgarāya.**

1. Jiv. 160, Sth. 305.

2. Aruṇappabha An abode in the **Sohamma(1)** celestial region.[1]

1. Upa. 29.

Aruṇappabhā (Aruṇaprabhā) A palanquin used by **Suvihi(1)**, the ninth **Titthaṁkara**, on the occasion of his renunciation ceremony.[1]

1. Sam. 157.

Aruṇabhūa (Aruṇabhūta) An abode in the **Sohamma(1)** celestial region.[1]

1. Upa. 45.

Aruṇamahāvara See **Aruṇavaroda.**[1]

1. Jiv. 185.

1. Aruṇavara A concentric or ring island surrounding the **Aruṇoda(2)** or **Aruṇodaga** ocean.[1] Gods **Aruṇavarabhadda** and **Aruṇavaramahābhadda**

1. Sur. 101, Jiv. 185.

preside over it.[2] This island is encircled by **Aruṇavaroda** ocean.[3]

2. Jiv. 185. 3. Sur. 101, Jiv. 185.

2. Aruṇavara Same as **Aruṇavaroda.**[1]

1. Jiv. 166.

3. Aruṇavara A god.[1] See **Aruṇavaroda.**

1. Jiv. 185.

Aruṇavarabhadda (Aruṇavarabhadra) One of the two presiding deities of **Aruṇavara(1)** island.[1]

1. Jiv. 185.

Aruṇavaramahābhadda (Aruṇavaramahābhadra) One of the two presiding deities of **Aruṇavara(1)** island.[1]

1. Jiv. 185.

1. Aruṇavarāvabhāsa A ring island surrounding the **Aruṇavaroda** ocean. Gods **Aruṇavarāvabhāsabhadda** and **Aruṇavarāvabhāsamahābhadda** preside over it. It is encircled by the **Aruṇavarāvabhāsa(2)** ocean.

1. Jiv. 185, Sur. 101.

2. Aruṇavarāvabhāsa An ocean surrounding the **Aruṇavarāvabhāsa(1)** island. **Aruṇavarāvabhāsavara** and **Aruṇavarāvabhāsamahāvara** are its presiding deities. The ocean is encircled by the **Kuṁḍala(1)** island.[1]

1. Jiv. 185, Sur. 101.

Aruṇavarāvabhāsabhadda (Aruṇavarāvabhāsabhadra) One of the two presiding deities of **Aruṇavarāvabhāsa(1)** island.[1]

1. Jiv. 185.

Aruṇavarāvabhāsamahābhadda (Aruṇavarāvabhāsamahābhadra) One of the two presiding deities of **Aruṇavarāvabhāsa(1)** island.[1]

1. Jiv. 185.

Aruṇavarāvabhāsamahāvara See **Aruṇavarāvabhāsa(2).**[1]

1. Jiv. 185.

Aruṇavarāvabhāsavara See **Aruṇavarāvabhāsa(2).**[1]

1. Jiv. 185.

Aruṇavaroda An ocean encircling the **Aruṇavara(1)** island. Gods **Aruṇavara(3)** and **Aruṇamahāvara** preside over it. The ocean is encircled by the **Aruṇavarāvabhāsa(1)** island.[1] Aruṇavaroda is also known as **Aruṇavara(2).**[2]

1. Jiv. 185, Sur. 101. 2. Jiv. 166.

Aruṇavarobhāsa (Aruṇavarāvabhāsa) Same as **Aruṇavarāvabhāsa.**[1]

1. Sur. 101.

Aruṇavimāṇa (Aruṇavimāna) An abode in the **Sohamma**(1) celestial region.[1]

1. Upa. 17.

Aruṇasiṭṭha (Aruṇaśiṣṭa) An abode in the **Sohamma**(1) region.[1]

1. Upa. 34.

1. **Aruṇābha** A celestial abode where gods live maximum for eight *sāgaropama* years. It is just like **Acci.**[1]

1. Sam. 8.

2. **Aruṇābha** An abode in the **Sohamma** (1) region.[1]

1. Upa. 26, Bha. 304, 435.

Aruṇuttaravaḍiṁsaga (Aruṇottarāvataṁsaka) A heavenly abode similar to **Aruṇābha**(1). It is just like **Acci.**[1]

1. Sam. 8.

1. **Aruṇoda** A concentric island surrounding the **Naṁdissara**(3) ocean and itself encircled by **Aruṇoda**(2) ocean.[1] It is the same as **Aruṇa**(4).

1. Sur. 101.

2. **Aruṇoda** An ocean surrounding **Aruṇa**(4) island and itself encircled by **Aruṇavara**(1) island. Gods **Subhadda**(5) and **Sumaṇabhadda**(4) preside over it.[1]

1. Jiv. 185, Sur. 101.

Aruṇodaga (Aruṇodaka) Same as **Aruṇoda**(2).[1]

1. Jiv. 185.

1. **Aruṇovavāya** (Aruṇopapāta) A **Kālia** text[1] containing a detailed account of the birth etc. of god Aruṇa. It is not extant. It was permitted to be studied by a monk of 12 years standing.[2]

1. Naṇ. 44, NanCu. p. 59.
2 NanM. p. 206, NanH. p. 73, PakY. pp. 45, 68, Vya. 10. 27, AvaCu. I. p. 35.

2. **Aruṇovavāya** A chapter of **Saṁkhevitadasā.**[1] It seems to be the same as **Aruṇovavāya**(1).

1. Sth. 755.

Aruṇovāa (Aruṇāvapāta) A concentric island[1] after **Aruṇa**(4). It seems to be the same as **Aruṇavara**(1) island.

1. SthA. p. 167.

Arosa (Arosa) An Aṇāriya (non-Aryan) country and its people,[1] called also as Hārosa.[2]

1. Pras. 4, PrasA. p. 15. 2. Praj. 37.

Alaṁbusā (Alambuṣā) A principal **Disākumārī** residing on the **Rayaṇa(2)** peak of the northern **Ruyaga(1)** mountain.[1]

1. Jam. 114, Tir. 159, Sth. 643, AvaH. p. 122.

1. Alakkha (Alakṣa) Sixteenth chapter of the sixth section of **Aṁtagaḍadasā**.[1]

1, Ant. 12.

2. Alakkha A king of **Vāṇārasī** who renounced the world and became a disciple of **Titthayara Mahāvīra**. He attained liberation on mount **Vipula(1)**.[1]

1. Ant. 15.

Alayāpurī (Alakāpurī) Capital of **Vesamaṇa(9)**.[1] It is generally mentioned as a standard of comparison in the description of cities like **Bāravaī**[2], **Viṇīā**[3], etc.

1. JnaA. p. 100, AntA. p. 1. 2. Jna. 52, Ant. 1. 3. Jam. 41.

Alasaṁḍa (Alasanda) An Aṇāriya town situated beyond the river **Siṁdhu(1)**. It was conquered by **Suseṇa(1)**, the commander of the army of **Cakkavaṭṭi Bharaha(1)**.[1] It is identified with Alexandaria founded by Alexander near Kabul.[2]

1. Jam. 52, AvaCu. I. p. 191. 2. GD. p. 3.

Avaiṇṇaga (Avakīrṇaka) Same as **Avakiṇṇaputta**.[1]

1. AvaH. p. 718.

Avaṁjha (Avandhya) See **Avaṁjhappavāya**.[1]

1. NanCu. p. 76.

Avaṁjhappavāya (Avandhyapravāda) Eleventh **Puvva**[1] dealing with the consequences of good and bad actions.[2]

1. Sam. 14, 147, Nan. 57. 2. NanCu. p. 76.

1. Avaṁti A country *(janapada)* in the **Bharaha(2)** region.[1] Its principal city was **Ujjeṇī**[2]. Kings **Pajjoya**[3] and **Saṁpai**[4] ruled there. It was one of the countries recommended for the journey of monks.[5] **Avaṁtivaddhaṇa**[6] and **Pālaga(2)**[7] were also its rulers.[6] Wrestler **Aṭṭaṇa** belonged to this country.[8] **Tuṁbavaṇa** settlement was situated in it.[9] It is identified with the modern Malwa, Nimar and adjoining parts of the old Central Provinces. Ujjenī and Māhiṣmati were its northern and southern capitals.[10]

1. Mahan. p. 209, AvaH. p. 289.
2. NisBh. 19, NisCu. I. p. 13, AvaCu. I. p. 544, UttCu. p. 31, UttS. p. 49.
3. BrhKs. p. 1145, UttK. p. 188.
4. BrhBh. 3283, BrhKs. p. 919, NisCu. IV. pp. 129–130.
5. AcaSi. p. 255.
6. UttK. p. 73, AvaCu. II. pp. 189–190.
7. Tir. 620, 621, AvaCu. II. p. 189.
8. AvaCu. II. p. 152, UttK. p. 121.
9. AvaH. p. 289.
10. Bhandarkar: Charmichael Lectures, 1918, p. 54.

2. Avaṁti Another name of **Ujjeṇī**.[1] Preceptor **Caṁḍarudda** had visited it.[2] The **Jiṇṇujjāṇa** park lay to its north.[3]

1. BrhBh. 6102, NisCu. I. p. 102.
2. BrhBh. 6102–3, UttK. p. 10.
3. NisCu. I. p. 102.

Avaṁtivaddhaṇa (Avantivardhana) Son of king **Pālaa**(2) of **Ujjeṇī**.[1] See **Ajiyaseṇa**(2) for further details.

1. AvaN. 1282, AvaCu. II. pp. 189–190, UttK. p. 73, AvaH. p. 699.

Avaṁtisukumāla (Avantisukumāra) Son of lady-merchant **Bhaddā**(35) of **Ujjeṇī**. He had thirty-two wives. He renounced the world, became a disciple of **Suhatthi**(1), abandoned all types of food (including water) immediately and started contemplating and meditating. The flesh of his thigh was eaten by a she-jackal but he remained standstill and died peacefully. A temple called **Mahākāla**(3) was built in his memory at the place where he died.[1]

1. AvaCu. II. p. 157, Ava. p. 27, JitBh. 536, AcaCu. p. 290, Bhak. 160, Mar. 438, AvaH p. 670, VyaBh. 10.597, Sams. 65–66, AcaSi. p. 291.

Avaṁtiseṇa (Avantisena) Son of **Rajjavaddhaṇa** of **Ujjeṇī**.[1] See **Ajiyaseṇa**(2).

1. AvaN. 1282, AvaCu. II. p. 190, NisCu. II. p. 90, BrhKs. p. 1063, AvaH. p. 699, Mar. 474–476.

Avaṁtisomāla (Avantisukumāra) Same as **Avaṁtisukumāla**.[1]

1. NisCu. II. p. 90.

Avaṁtī (Avantī) Same as **Avaṁti**.[1]

1. AvaCu. I. p. 544, NisCu. I. p. 102.

Avakiṇṇaputta (Avakīrṇaputra) Another name of **Karakaṁḍu**.[1]

1. AvaCu. II. pp. 204–7, AvaH. p. 718.

Avajjhā (Avadhyā) Capital of the **Gaṁdhila**(1) district in **Mahāvideha**.[1]

1. Sth. 637, Jam. 102.

Avataṁsa One of the sixteen names of mount **Maṁdara**(3). Its other forms are **Vaḍiṁsa**(2) and **Vaḍeṁsa**.[1]

1. Sur. 26, SurM. p. 77.

Avaya (Avaka) Third chapter of the twenty-third section of **Viyāha-paṇṇatti**.[1]

1. Bha. 692.

1. **Avarakaṁkā** (Aparakaṅkā) Capital of the southern half of the **Bharaha**(2) region in the eastern **Dhāyaīsaṁḍa**. Its king **Paumaṇābha**(3) had kidnapped **Dovaī**. She was brought back by **Vāsudeva**(2) **Kaṇha**(1).[1] It is also styled as **Amarakaṁkā**.[2]

1. Sth. 777, Jna. 123, SthA. p. 524, KalpDh. p. 34, KalpV. pp. 19, 38.
2. Jna. 124, PrasA. p. 87, PrasJ. p. 87, KalpS. p. 37.

2. **Avarakaṁkā** Sixteenth chapter of the first section of **Ṇāyādhammakahā**.[1]

1. Sam. 19, Jna. 5, JnaA. p. 10.

1. **Avaravideha** (Aparavideha) One of the four sub-regions of **Mahāvideha** in **Jaṁbuddīva**, lying to the west of the **Maṁdara**(3) mountain.[1] The **Sīoyā** river flows westward across Avaravideha and divides it into two equal parts.[2] It has eight districts,[3] namely, **Vappa**(1), **Pamha**(1), etc.[4] In their previous birth some **Titthaṁkaras**[5] as well as **Kulagaras** were born here.[6] See also **Mahāvideha**(1).

1. Sth. 86, 302.
2. Jam. 84-85, Jiv. 141.
3. Sth. 637.
4. AvaCu. I. p. 176, SthA. p. 401, Sam. 34, Sth. 637, Jam. 102.
5. Ava. p. 26.
6. AvaN. 153, AvaBh. 1, AvaCu. I. pp. 131, 235, Vis. 1558, 1566.

2. **Avaravideha** A summit of mount **Ṇisaḍha**(2).[1]

1. Jam. 84, Sth. 689.

3. **Avaravideha** A summit of mount **Ṇīlavaṁta**(1).[1]

1. Jam. 110, Sth. 689.

Avarā (Aparā) Capital of the **Ṇaliṇa**(4) district in **Mahāvideha**. See also **Ṇaliṇa**(4).

1. SthA. p. 438.

Avarāiā (Aparājitā) See **Aparāiyā**.[1]

1. Jiv. 144, Jam. 96, 102.

Avarāiya (Aparājita) See **Aparāiya**.[1]

1. Tir. 606.

Avarāiyā (Aparājitā) See **Aparāiyā**(6).[1]

1. Tir. 153.

Avarājia (Aparājita) See Aparāiya(4).[1]

1. KalpDh. p. 152.

Avaviha (Avavidha) One of the twelve principal lay-votaries of Gosāla.[1]

1. Bha. 330.

Avāha One of the sixteen *janapadas* (countries) in the time of Titthayara Mahāvīra.[1]

1. Bha. 554.

Aviyatta-Jaṁbhaga (Avyakta-Jṛmbhaka) One of the ten kinds of Jaṁbhaga gods.[1]

1. Bha. 533.

Avvatta (Avyakta) A doctrine which holds that nothing can be known definitely. It was propounded by the disciples of preceptor Āsāḍha(1) after his death.[1] See also Āsāḍha(1).

1. UttS. p. 160, Vis. 2858, AvaN. 780, SthA. p. 412.

Avvattaya (Avyaktaka) Same as Avvatta.[1]

1. Vis. 2858.

Avvattiya (Avyaktika) Follower of the doctrine of Avvatta.[1]

1. Aup. 41, AupA. p. 106.

Avvābāha (Avyābādha) A class of Logaṁtiya gods.[1]

1. Bha. 531, Sth. 684.

Asaṁkhaya (Asaṅkhya) Fourth chapter of Uttarajjhayaṇa.[1]

1. Sam. 36, UttN. p. 9.

Asaṁga (Asaṅga) A god under the command of Vesamaṇa(9),[1] a Logapāla of Sakka(3).

1. Bha. 168.

Asaṁjala (Asañjvala) Thirteenth Titthaṁkara of the current descending cycle in the Eravaya(1) region of Jaṁbuddīva.[1] Titthogālī mentions Sīhasena (4) in his place [2] and Asaṁjala as fourteenth one.[3]

1. Sam. 159. 2. Tir. 325. 3. Ibid. 351.

Asaṁvuḍa (Asaṁvṛta) Ninth chapter of the seventh section of Viyāhapaṇṇatti.[1]

1. Bha. 260.

Asagaḍā (Aśakaṭā) Nick-name of a beautiful Ābhīra village-girl. Once she was driving her bullock–cart. Some young boys got bewildered by her beauty. They also tried to drive their own carts parallelly near her cart. The rivalry caused such a fierce stampade that the carts of all the boys were broken. They all became cartless *(asagaḍa)*. Since the girl served as the cause of their becoming cartless, she was called Asagaḍā.[1]

1. DasCu. p. 100, VyaM. I. p. 26, UttCu. p. 85, NisBh. 15, UttS. p. 130, Mar. 502.

Asaṇī (Aśani) A principal wife of Soma(4), a Logapāla of Bali(4).[1] See also Soma(4).

1. Bha. 406, Sth. 273.

Asāḍabhūi[1] or **Asāḍhabhūti**[2] (Āṣāḍhabhūti) See **Āsāḍhabhūi.**

1. PinN. 414–480. 2. JitBh. 1398.

Asi One of the fifteen classes of Paramāhammiya gods. A god belonging to this class hacks the infernal beings with his sword.[1] He is the same as Asipatta. In the Viyāhapaṇṇatti he is mentioned in place of Dhaṇu(2).[2]

1. SutN. 76. 2. Bha 166.

Asia Devala (Asita Devala) Same as Asita Davila.[1]

1. Risi. 3.

Asitagiri See Asiyagiri.[1]

1. AvaCu. II. p. 203.

Asipatta (Asipatra) One of the fifteen classes of Paramāhammiya gods hacking the infernal beings to pieces.[1]

1. Bha. 166, SutCu. p. 154.

Asita Davila A non-jain sage in the *tīrtha* of Ariṭṭhaṇemi, recognised as a Patteyabuddha. Its other reading is Asia Devala.[1]

1. Risi. 3, Risi (saṅgrahaṇī).

Asiyagiri (Asitagiri) A mountain. A hermitage on it was visited by king Devalāsuya of Ujjeṇī.[1]

1. AvaN. 1304, AvaCu. II. p. 203, AvaH. p. 714.

Asilesā (Aśleṣā) One of the twentye-ight Nakkhattas(1)[1] (constellations) whose family-name is Maṁḍavvāyaṇa.[2] Sappa is its presiding god.[3]

1. Sam. 6, Sth. 90, Sur. 36, Jam. 155. 2. Jam. 159, Sur. 50. 3. Jam. 157, 171.

Asivovasamaṇī (Aśivopaśamanī) See Asivovasamaṇī.[1]

1. AvaH. p. 97.

Asivovadduya (Aśivopadruta) A town mentioned in the illustration of three *bhūtavādikas*.[1]

1. UttS. p. 51.

Asivovasamaṇī or **Asivovasamī** (Aśivopaśamanī) A *bherī* (kettle-drum) possessed by **Vāsudeva(2) Kaṇha(1)**.[1] It was made of *gośīrṣa* (sandal-wood). One who heard its sound, was bound to get cured of diseases within a period of six months. Once a god did not believe Sakka(3) saying that a Vāsudeva(1) always admires merits and never indulges in an indecent battle. Disguising himself as a dead dog emitting filthy smell, the god lay down on the path. As Kaṇha passed thereby, he did not get disturbed by that smell but praised the bright teeth of the dog. At this the god acknowledged the first merit of a Vāsudeva. Thereafter he stole the horse of Kaṇha. The sons of Kaṇha fought with the god to recover the horse but got defeated. Thereupon the god proposed to fight with Kaṇha. The latter accepted the challenge, but as soon as he knew that the god wanted an indecent battle, he declined to fight without caring much for the loss of the horse. The god was very much pleased. He acknowledged the second merit of a Vāsudeva and presented the Asivovasamaṇī drum to Kaṇha.[2]

1. BrhBh. 356, AvaH. p. 98.
2. BrhM. p. 106, AvaH. p. 98.

Asugujjāṇa (Aśoka-udyāna) A park of **Tosali(1)**.[1]

1. AvaCu. I. p. 312.

1. Asura A gate of a *siddhāyatana* on the **Aṁjaṇaga** mountain.[1]

1. Sth. 307.

2. Asura Fifth chapter of the eighteenth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 616.

3. Asura Same as **Asurakumāra**.[1]

1. Jam. 119, SutCu. p. 57, Vis. 1899, AvaCu. I. p. 146, Praj. 46.

Asurakumāra A class of **Bhavaṇavai** gods.[1] They have got sixty-four lakhs of dwelling places.[2] **Camāra(1)** and **Bali(4)** are their lords *(indras)*.[3] Asurakumāras obey the orders of **Jama(2)**.[4] Their minimum and maximum longevity is 1,000 years and one *sāgaropama* years respectively.[5] Other works can be seen for details about them.[6]

1. Praj. 38, AnuCu. p. 55.
2. Sam. 64.
3. Bha. 126; 406.
4. Bha. 166.
5. Sth. 757, Sam. 1.
6. Bha. 15, 26, 135, 169, 626, 629, Sam. 103, 150, Praj. 46, 105, 112, Sur. 106, Anu. 133, 139, 142.

Asurakumārī Female Asurakumāra gods. They are under Jama(2).[1]

1. Bha. 166.

Asoa (Aśoka) See Asoga(4).[1]

1. Jiv. 136.

1. Asoga (Aśoka) Grandson of Caṁdagutta, son of Biṁḍusāra (2) and father of Kuṇāla (1). He was the king of Pāḍaliputta.[1]

1. NisCu. II. p. 361, BrhBh. 292-294, 3276, KalpDh. p. 164, Vis. 865, AnuH. p. 10, BrhM. p. 88.

2. Asoga One of the eighty-eight Gahas.[1]

1. Jam. 170, Sur. 107, Sth. 90, JamS. pp. 534-535, SthA. pp. 79-80, SurM. pp. 295-296.

3. Asoga A presiding deity of the the Aruṇa (4) island.[1]

1. Jiv. 185.

4. Asoga A god residing in the forest surrounding the Vijayā (9) capital.[1]

1. Jiv. 136.

5. Asoga See Asogajakkha.[1]

1. Vip. 34.

6. Asoga See Asogalalia and its footnote.

1. Sam. 158.

Asogacaṁda (Aśokacandra) Another name of Kuṇiya, son of Seṇiya(1).[1]

1. AvaCu. II. p. 167, AvaCu. I. p. 567, AvaH. p. 679.

Asogacaṁdaa (Aśokacandraka) See Asogacaṁda.[1]

1. AvaCu. II. p. 174, AvaH. p. 437, 685.

Asogajakkha (Aśokayakṣa) A *yakṣa* residing in the park called Naṁdaṇavaṇa (3) of the city of Vijayapura.[1]

1. Vip. 34.

Asogadatta (Aśokadatta) A merchant of Sāgeya. Samuddadatta (3) and Sāgaradatta (3) were his sons.[1]

1. AvaCu. I. p. 527, AvaH. p. 394.

Asogalalia (Aśokalalita) Previous birth of Suppabha (1), the fourth Baladeva [1] (2). He took initiation from preceptor Sejjaṁsa (4). See also Asoga (6) and Laliya.

1. Sam. 158, Tir. 605-607. Asoga (6) and Lalia should be two separate names, so as to complete nine numbers of the previous birth of nine Baladevas (2).

Asogavaḍiṁsaa (Aśokāvataṁsaka) A celestial abode in the east of **Sohamma** (1)[1].

1. Praj. 52, Bha. 407.

Asogavaḍeṁsaa (Aśokāvataṁsaka) See **Asogavaḍiṁsaa.**[1]

1. Bha. 407.

Asogavaṇa (Aśokavana) (i) A grove abounding in *aśoka* trees.[1] It lay to the east of **Jamigā** (1).[2] (ii) A grove of the same name also existed near **Susamārapura.**[3]

1. Anu. 131, AnuHe. p. 143. 2. Jam. 88. 3. Bha. 144.

1. **Asogavaṇiyā** (Aśokavanikā) A park of **Mihilā.** Princess **Malli**(1) had erected in it a *mohaṇa-ghara* (fascinating hall) to teach right path to the infatuated princes who were contesting to marry her.[1]

1. Jna. 67.

2. **Asogavaṇiyā** A park of **Rāyagiha.** Queen **Cellaṇā** abandoned her new born son **Kūṇia** in this park.[1]

1. Nir. 1.1.

Asogasiri (Aśokaśrī) Identical with **Asoga** (1).[1]

1. Vis. 865, BrhBh. 3276.

1. **Asogā** (Aśokā) Capital of **Ṇaliṇa** (4) district in **Mahāvideha.**[1] Asogā is also mentioned as the capital of **Kumuda** (1) district.[2] See also **Ṇaliṇa** (4).

1. Sth. 637, Jam. 102. 2. SthA. p. 438.

2. **Asogā** Capital of **Ṇaliṇa** district in the eastern as well as the western half of **Dhāyaīsaṁḍa.**[1]

1. Sth. 92.

3. **Asogā** A principal wife of **Kālavāla** (1), a **Logapāla** of **Dharaṇa** (1)[1].

1. Bha. 406, Sth. 273.

Asoccā (Aśrutvā) Thirty-first chapter of the ninth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 362.

Asoyavaḍiṁsaya (Aśokāvataṁsaka) See **Asogavaḍiṁsaa.**[1]

1. Bha. 165.

Asoyā (Aśokā) A tutelary goddess.[1]

1. Ava. p. 19.

Assa (Aśva) Presiding god of the Assiṇī (1) Ṇakkhatta(1) (constellation).[1]

1. Sur. 46, Sth. 90, Jam. 157, 171.

Assaggīva (Aśvagrīva) See Āsaggīva.[1]

1. Sam. 158.

Assapura (Aśvapura) A town to which Purisasīha, the fifth Vāsudeva(1) belonged.[1] According to the Majjhima-nikāya, Assapura was a city in the kingdom of Aṅga.[2]

1. AvaN. 408. 2. DPPN. I. p. 227.

Assapurā (Aśvapurā) Same as Āsapurā.[1]

1. Jam. 102.

Assaseṇa (Aśvasena) Identical with Āsaseṇa(2).[1]

1. Tir. 486, AvaN. 389, 399.

Assāyaṇa (Aśvāyana) Family-name of the Assiṇī Ṇakkhatta(1) (constellation).[1]

1. Jam. 159, SurM. p. 151, Sur. 50.

Assādaṇa (Aśvādana) See Assāyaṇa.[1]

1. Sur. 50.

Assāsaṇa (Aśvāsana) One of the eighty-eight Gahas.[1] The reading in Jaṁbuddīvapaṇṇatti is Āsaṇeya.[2].

1. Sur. 107, Jam. 170, Sth. 90, SurM. pp. 295-296, SthA. pp. 79-80, JamS. pp. 534-535. | 2. Jam. 170.

1. Assiṇī (Aśvinī) One of the twenty-eight Ṇakkhattas (1) (constellations).[1] Assa is its presiding god [2]. Its family-name is Assāyaṇa.[3]

1. Sam. 3, Jam. 155, Sur. 36, Sth. 90, AvaH. p. 634. | 2. Sur. 46. 3. Sur. 50, Jam. 159.

2. Assiṇī Wife of Ṇaṁdiṇīpiyā (1) and a lay-votary of Titthayara Mahāvīra.[1]

1. Upa. 55.

Assesā (Aśleṣā) Identical with Asilesā.[1]

1. SutCu. p. 21, Sur. 36, Jam. 155, AvaH. p. 635.

Assoī (Āśvayujī) Full-moon day as well as new-moon day of the month of Āśvina.[1]

1. Jam. 161, Sur. 39.

Aharadatta (Arhaddatta) A sage whose name is quoted as an illustration in case of *ātma-virādhanā* due to tearing off his thigh by a Vaṁtarī.[1] Commentator mentions him as Arhannaka.[2]

1. AcaCu. p. 181. 2. AcaSi. p. 214.

Ahavvaṇa (Atharvan) One of the four Vedas.[1]

1. Bha. 90, Jna. 55, Aup. 38.

Ahigaraṇī (Adhikaraṇī) First chapter of the sixteenth section of **Viyāhapaṇṇatti**..[1]

1. Bha. 561.

Ahicchattā (Ahicchatrā) Capital of the **Jaṁgala** country.[1] It lay to the north-east of **Caṁpā**.[2] King **Kaṇagakeu**(1) ruled there.[3] Merchant **Dhaṇṇa**(8) of Caṁpā had visited it.[4] **Jiṇadeva**(3) on his way to Ahicchattā was robbed by the **Pulimdas**.[5] **Cakkavaṭṭi Baṁbhadatta**(1) had also visited this city.[6] **Titthayara Pāsa**(1) was worshipped here by **Dharaṇiṁda**.[7] It is identified with modern Ramnagar in Bareily District.[8]

1. Praj. 37, SutSi. p. 123.
2. Jna. 105.
3. Ibid.
4. Ibid.
5. AvaN. 1314, AvaCu. II. p. 211, AvaH. p. 723.
6. UttN. p. 379.
7. AcaSi. p. 418.
8. SGAMI. p. 92, GDA. p. 2 ; The Nāyādhammakahāo locates it to the north-east of Caṁpā.

Ahichattā (Ahicchatrā) See **Ahicchattā**.[1]

1. Praj. 37, AvaN. 1314, AvaCu. II. p. 211.

Ahilliyā (Ahinnikā) A lady for whom a battle was fought. Nothing more is known about her.[1] Commentators mention her by the name of Ahinnikā.[2]

1. Pras. 16.
2. PrasA. p. 89, PrasJ. p. 89.

Ahivai (Adhipati) Eighth chapter of the third seetion of **Viyāhapaṇṇatti**.[1]

1. Bha. 126.

Ahivaḍḍhi (Abhivṛddhi) Presiding god of the **Uttarābhaddavayā** constellation.[1] He is the same as **Viviḍḍhi**[2] and **Vuḍḍhi**.[3]

1. Jam. 157, Sur. 46.
2. Sth. 90.
3. Jam. 171.

Ahokaṁḍūyaga (Adhaḥkaṇḍūyaka) A class of *vānaprastha* ascetics[1] who scratch their body below the navel.[2]

1. Bha. 417.
2. BhaA. p. 519.

Ā

Āicca (Āditya) A class of **Logaṁtiya** gods dwelling in **Accimāli**.[1]

1. AvaN. 214, Sth. 684, Bha. 243, Vis. 1884, AvaCu. I. p. 251.

1. **Āiccajasa** (Ādityayaśas) Son of **Bharaha**(1), the first **Cakkavaṭṭi** of the

current Osappiṇī. He was the first among the eight great men attaining liberation after Bharaha. Mahājasa(1) was his son.[1]

1. AvaCu. I. p. 228, Sth. 616, SthA. pp. 185, 430, 516, Vis. 1750, AvaN. 363, AvaM. p. 236, NanM. p. 242.

2. Āiccajasa A *cāraṇa* monk.[1]

1. AvaCu. I. p. 171, AvaM. p. 222.

1. Āiṇṇa (Ākīrṇa) Seventeenth chapter of the first section of Ṇāyādhammakahā.[1]

1. Jna. 5, Sam. 19, JnaA. p. 10.

2. Āiṇṇa (Ācīrṇa) Another name of Āyāra.[1]

1. AcaN. 7.

1. Āu (Ap) Presiding deity of the Puvvāsāḍhā constellation.[1]

1. Jam. 157, 171, Sth. 90.

2. Āu (Āyuṣ) Sixth chapter of the seventh section of Viyāhapaṇṇatti.[1]

1. Bha. 260.

Āurapaccakkhāṇa (Āturapratyākhyāna) An Aṁgabāhira Ukkālia text. It is mostly in verses. It deals with various types of death, the stages arrived at by these types and the means leading to them. See also Paiṇṇaga.[1]

1. Nan. 44, NanCu. p. 58, NanM. p. 206, NanH. p. 72, Mar. 662.

Āgara (Ākara) Another name of Āyāra.[1]

1. AcaN. 7.

Āgama The term Āgama occurring in the Āyāra[1] is explained by its commentator as teachings of an omniscient.[2] In the same sense it is also used in other works.[3] In the Bhagavatī while defining the *vyavahāra* Āgama is differentiated from Suya.[4] According to its commentator, Āgama means the knowledge of a *kevalin* (omniscient) as well as of a *manaḥ-paryāyajñānin, avadhijñānin* and of those who are learned in the fourteen, ten or nine Puvvas whereas Suya (śruta) means *ācāra-prakalpa*, etc., i. e. the rest of the scriptures[5] (excluding those coming under Āgama). Āgama is also said to be one of the four means of knowledge, the other three being *pratyakṣa, anumāna* and *upamā*.[6] Āgama is of three types, namely, (i) *ātmāgama* which is the knowledge acquired by the self, i. e. the knowledge of a Titthaṁkara, (ii) *anantarāgama* which is acquired directly from a Titthaṁkara, i. e. the knowledge of a Gaṇahara and (iii) *paramparāgama* which is acquired by tradition, i. e. the

knowledge of the disciples of Gaṇaharas.[7] Again it is variously classified as *suttāgama* (sūtrāgama), *atthāgama* (arthāgama) and *ubhayāgama*[8] as well as *laukika* and *lokottara*.[9] That which is preached by the men of wrong faith is called laukika, viz., **Bhāraha(2)**, **Rāmāyaṇa** etc. That which is preached by an omniscient (*Arihaṁta*) is lokottara and it constitutes **Duvālasaṁga Gaṇipiḍaga**[10] and fourteen **Puvvas**.[11] Āgama in the wide sense means the sacred scriptures as a whole.[12] Āgama is said to be eternal.[13] The other names of Āgama are **Suya, Sutta (1)** etc.[14] See also **Suya** and **Pavayaṇa.**

1. Aea. I. 168, 193 (niṭṭhiyaṭṭhī vīre āgameṇa sayā parakkame).
2. AcaSi. pp. 229, 254.
3. VyaBh. 10. 334, AvaCu. I. p. 28, DasH. p. 139, AnuHe. p. 38, AnuH. p. 22.
4. Bha. 340, JitBh. 8, 678, VyaBh. 10. 53, 200, 701, 705, GacV. p. 5 (paṁcavihe vavahāre paṇṇatte, taṁ jahā āgame, suttaṁ āṇā dhāraṇā jīe–Bha. 340).
5. BhaA. p. 384.
6. Bha. 193, Sth. 338, Anu. 147, NisCu. I. p. 4, Vis. 2178, 2854, AvaCu. I. p. 28.
7. Bha. 193, Anu. 147, UttCu. p. 11, AvaCu. I. p. 83, NisCu. I. p. 4, AnuH. p. 102, AnuHe. p. 219, BhaA. p. 223.
8. Anu. 147, BhaA. p. 223.
9. Anu. 147, UttCu. p. 11.
10. Anu. 147, AnuHe. p. 219, AnuH. p. 102, PrajH. p. 1.
11. AvaCu. I. p. 543.
12. JitBh. 139, 140, Vis. 2031–2, GacV. p. 25, PrajM. p. 305, SutSi. p. 96, SthA. p. 150.
13. PrajH. p. 1, NanM. p. 25.
14. Anu. 43, BrhBh. 174, Vis. 561–2.

Āgāla Another name of **Āyāra.**[1]

1. AcaN. 7.

Āgāsa (Ākāśa) Second chapter of the twentieth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 662.

Ācāla (Ācāra) Another name of **Āyāra.**[1]

1. AcaN. 7.

Ājāi (Ājāti) Another name of **Āyāra.**[1]

1. AcaN. 7.

Ājāiṭṭhāṇa (Ājātisthāna) Tenth chapter of **Āyāradasā.**[1]

1. Sth. 755.

1. Ājīva Fifth chapter of the eighth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 309.

2. Ājīva Same as **Ājīviya.**[1]

1. PinN. 445, SthA. p. 94, BrhBh. 4420, JitBh. 1366.

Ājīvaga (Ājīvaka) Identical with Ājīviya.[1]

1. Sut. 1. 1. 13.15, AcaCu. p. 173, BrhKs. III. p. 414, NisCu. III. p. 414.

Ājīvika See Ājīviya.[1]

1. Aup. 41.

Ājīviga (Ājīvika) See Ājīviya.[1]

1. AvaCu. I. p. 503.

Ājīviya (Ājīvika) One of the five Samaṇa(1) sects.[1] It was founded by Gosāla.[2] Ājīviya is explained as one who follows ascetic life for the sake of livelihood.[3] The followers of this sect used to observe austerities for gaining worldly fame, respect and supernatural powers and with the help of all that they carried on their livelihood.[4] They seem to be using the science of *aṣṭāṅga mahānimitta* for predictions.[5]

They had their own sacred literature called **Ājīviyasutta**.[6] Their *cyutācyutaśreṇikāparikarma* is included in **Parikamma**,[7] a section of **Diṭṭhivāya**. The chief tenets of this creed of fatalism are as follows :- It is an established fact that there are individual souls; they experience pleasure and pain and on dying they lose their state of life. But pleasure and pain are neither caused by the souls themselves, nor by others. It is the lot assigned to them by Destiny.[8] The soul of one who is pure will become free from bad Karmas but in that state it will again become defiled through pleasant excitement or hate. As clear water that was free from defilement becomes again defiled when shaken, so will be the soul.[9] There is no free will and all is predetermined. Gosāla's principal teaching was : " natthi uṭṭhāṇe i vā kamme i vā bale i vā vīrie i vā purisakkāra parakkame i vā niyayā savva bhāvā."[10] The souls are bound to attain liberation in due course, i. e. at the end of the eighty-four lakh *mahākalpas* having transmigrated through *ananta saṁyūthas*, seven *devasaṁyūthas*, seven *saṁjñigarbhas* and seven *pravṛttaparihāras*. The seven *divyasaṁyūthas* are three *mānasas*, three *mānuṣottaras* and one *brahmaloka*. In this long period 560603 Karmas get destroyed.[11] Gosāla preached eight finals *(aṭṭha carimāiṁ : carima-pāṇa, c.-geya, c.-ṇaṭṭa, c.-aṁjalikamma, c.-pokkhalasaṁvaṭṭaa mahāmeha, c.-seyaṇaa gaṁdhahatthi, c.-mahāsilākaṁṭaa-saṁgāma)* as well as four drinks and four unfit drinks *(cattāri pāṇagāiṁ* and *cattāri apāṇagāiṁ.)*.[12]

The story of Ayaṁpula (2) reveals that Ājīviya monks could know the thoughts of other's mind.[13] As regards the conduct of this sect it is said that Ājīviya monks used to keep some articles with them [14] and they remained naked;[15] they did not take bath;[16] they used to take food prepared for them; they had no control over their palate and they used to take food contaminated with living beings. They were not used to keep control over

their passions, body, speech and mind. They did not practice carefulness and meditation as the Jainas did.[17] They used to beg at every house and sometimes at alternate house or the third house or seventh house. They accepted the stalks of lotuses. At the time of lightning they would not go for begging. They used to perform penances seated in earthen pots. They could get reborn after death at the most in the Accuya celestial region.[18]

Twelve prominent lay-votaries of this sect are mentioned.[19] Its lay-votaries did not observe temporary *sāmāyika* as the Jaina lay-votaries did.[20] They used to take meat also.[21] **Hālāhalā** was a staunch female lay-votary and patron of this sect.[22] **Sāvatthī** and **Polāsapura** were thriving centres of this sect.[23] According to **Viyāhapaṇṇatti** many of the Ājīviya monks gave up the leadership of Gosāla and joined the order of **Titthayara Mahāvīra.**[24]

Ājīviya is also called **Terāsiya** inasmuch as he admits a third state of souls besides those of the bound and liberated. This state is that of redefilement after liberation.[25] Ājīviya is also known as **Paṁḍarabhikkhu.**[26]

1. PinN. 445, SthA. p. 94, AcaSi. pp. 314, 325.
2. Bha. 539, 542 ff., PrajM. p. 406, UpaA. p. 39, PinNM. p. 130, Brh Ks. III. p. 414.
3. SutSi. p. 237.
4. BhaA. p. 50, PrajM. p. 406, PrajH. pp. 120–121.
5. Bha. 539.
6. Sam. 22, SamA. p. 42.
7. Sam. 147, SamA. p. 130.
8. Sut. 1. 1. 2. 1–3, SutSi. p. 20.
9. Sut. 1. 1. 3. 11–12, SutSi. pp. 45–46.
10. Upa. 36, Bha. 34, 35, BhaA. p. 57.
11. Bha. 550.
12. Ibid. 554.
13. Ibid. 554.
14. Upa. 44; Gosāla is said to have had sāḍiyā, pāḍiyā, kuṁḍiyā, vāhaṇā and cittaphalaga (inner and upper garments, pots, shoes and picture-plates) before becoming a disciple of Mahāvīra. It suggests that Ajīviyas kept some articles with them–Bha. 541.
15. BhaA. p. 50.
16. AcaSi. p. 47.
17. AcaCu. p. 173.
18. Aup. 41, AupA. p. 106.
19. See **Gosāla**, Bha. 330, 554.
20. Bha. 329.
21. Ibid. 330.
22. Ibid. 539.
23. Ibid. 539, 554, Upa. 39.
24. Bha. 553.
25. NanCu. p. 73, NanM. p. 239, NanH p. 87, SamA. p. 130.
26. NisCu. III. p. 414.

Ājīviyasutta (Ājīvikaśruta) Teachings and scripture of the Ājīviya sect.[1]

1. Sam. 22, SamA. p. 42.

Āḍaṁbara (Āḍambara) A **Jakkha** god worshipped by the Mātaṅga community. He is also known as **Hirima.**[1] It should be probaly spelt as **Ḍaṁbara.**

1. AvaN. (Dīpikā) p. 129, AvaBh. 225, AvaCu. II. p. 227, AvaH. p. 743.

1. Āṇaṁda (Ānanda) Sixth of the nine **Baladevas(2)** of the current **Osappiṇī** in the **Bharaha (2)** region. He was son of king **Mahasiva** of **Cakkapura** and

his queen Vejayaṁtī(1). He was brother of Vāsudeva(1) Purisapuṁḍarīa. In his previous birth he was Varāha(3). He was 29 bows tall. He lived 85 thousand years and attained emancipation.[1] According to Tiloyapaṇṇatti[2] the name of the sixth Baladeva is Nandī.

1. Sam. 158, Tir. 577, 602-16, 1144, AvaN. 403, 414, Vis. 1766, AvaM. pp. 237-240, AvaBh. 41, Sth. 672.
2. 4. 517.

2. **Āṇaṁda** Sixth Baladeva(2) of the coming Ussappiṇī in the Bharaha(2) region.[1]

1. Sam. 159, Tir. 1144.

3. **Āṇaṁda** A householder of Rāyagiha at whose house Titthayara Mahāvīra had broken his second fast of one month's duration.[1]

1. Bha. 541, AvaN. 474, 497, AvaCu. I. pp. 282, 300, AvaM. p. 276.

4. **Āṇaṁda** First chapter of Uvāsagadasā.[1]

1. Upa. 2, Sth. 755, UpaA. p. 1.

5. **Āṇaṁda** (Ānanda) Ninth chapter of Kappavaḍaṁsiyā.[1]

1. Nir. 2. 1.

6. **Āṇaṁda** Grandson of king Seṇia(1).[1]

1. Nir. 2. 9.

7. **Āṇaṁda** First principal disciple of Sīala, the tenth Titthaṁkara of the current Osappiṇī.[1] He is also known as Ṇaṁda(15).[2]

1. Sam. 157. 2. Tir. 448.

8. **Āṇaṁda** A disciple of Titthayara Mahāvīra who told the former about the extraordinary power possessed by Gosāla who had illustrated his power by narrating the story of some greedy merchants who were burnt to death by a poisonous snake in a forest.[1]

1. Bha. 547-8, SthA. p. 522, KalpV. p. 37.

9. **Āṇaṁda** One of the five Generals of Dharaṇa(1). He controls the army of chariots.[1]

1. Sth. 404.

10. **Āṇaṁda** Seventh chapter of Aṇuttarovavāiyadasā.[1] It is now extinct.

1. Sth. 755.

11. **Āṇaṁda** A multimillionaire householder of Vāṇiyaggāma. Sivāṇaṁdā was his wife. He was owner of four cattle-sheds each consisting of ten thousand cows. He had accepted all the twelve vows of a *upāsaka*. He was the first among the ten principal lay-votaries of Titthayara Mahāvīra.[1]

Iṁdabhūi, the first principal disciple of Mahāvīra asked the latter if Āṇaṁda was destined to be a monk in his present life. Mahāvīra replied in negative and said that he would live the life of an *upāsaka* for a period of twenty years and then, after death, would be born as a god in the **Sohamma(1)** region. Thereafter he would take birth in **Mahāvideha(1)** and attain liberation there.[2]

While Āṇaṁda lived the life of an *upāsaka* for a period of fourteen years and was running the fifteenth year, he thought that he had many distractions while at home and therefore, decided to pass the remaining life in *pauṣadhaśālā* practising the eleven *pratimās* (standards or ideals) of an *upāsaka*. He, therefore, arranged a feast, invited his friends and relations, and in their presence entrusted the family affairs to his eldest son, left the house and entered ths *pauṣadhaśālā*.[3] In the end he gave up all types of food including water. While living in this state of strict abstinence, he acquired *avadhi-jñāna* (limited direct knowledge) having an extent of five hundred *yojanas* up to the seas in the east, west and south and up to **Cullahimavaṁta** in the north. In the upward direction it reached the Sohamma celestial region and in the downward direction it reached the **Loluyaccuya** infernal abode. Āṇaṁda asked Iṁdabhūi if a householder could acquire *avadhi-jñāna*. Iṁdabhūi replied that he could. Thereupon Āṇaṁda told him the limits of his *avadhi-jñāna*. Iṁdabhūi, however, thought that householders could not obtain *avadhi-jñāna* of such a vast extent, and hence asked Āṇaṁda to expiate for the wrong he had committed in telling a lie. Āṇaṁda levelled the same charge against Iṁdabhūi. The case was then referred to Mahāvīra. Iṁdabhūi asked whether he or Āṇaṁda was in the wrong. Mahāvīra said that Āṇaṁda was in the right, and therefore, Iṁdabhūi should confess his guilt and expiate for the same. He further directed Iṁdabhūi to ask the pardon of Āṇaṁda.[4]

1. Upa. 3-7, SthA. p. 244, AvaCu. I. p. 452.
2. Upa. 10-17.
3. Ibid. 11-13.
4. Ibid. 14-17, SurM. p. 9, Vis. 1951.

12. Āṇaṁda A *śramaṇopāsaka* belonging to **Vāṇiyaggāma**. He obtained *avadhi-jñāna* before **Titthayara Mahāvīra** became omniscient. He predicted that Mahāvīra would soon become omniscient.[1] He is different from Āṇaṁda(11) inasmuch as the latter acquired *avadhi-jñāna* after Mahāvīra had obtained omniscience.

1. AvaCu. I. p. 300, AvaN. 496.

13. Āṇaṁda A merchant of **Sāṇulaṭṭhi** village. **Bahuliyā** was his maid-servant.[1]

1. AvaCu. I. p. 300.

14. Āṇaṁda A deity residing on **Āṇaṁdakūḍa**.[1]

1. Jam. 86.

15. Āṇaṁda One of the thirty **Muhuttas** of a day and night.[1]

1. Jam. 152, Sur. 47, Sum. 30.

16. Āṇaṁda One of the hundred sons of **Titthayara Usaha(1)**.[1]

1. KalpDh. p. 152.

17. Āṇaṁda A person who used to offer food consisting of meat, molasses and promegranates to two thousand Buddhist monks.[1]

1. SutCu. p. 429.

Āṇaṁdakūḍa (Ānandakūṭa) Seventh summit of **Gaṁdhamāyaṇa** mountain. It lies to the north of **Lohiyakkha(2)**. This summit is presided over by god **Āṇaṁda(14)**.[1] It is the same as **Āṇaṁdaṇakūḍa.**

1. Jam. 86, Sth. 590.

Āṇaṁdaṇakūḍa (Ānandanakūṭa) See **Āṇaṁdakūḍa.**[1]

1. Sth. 590.

Āṇaṁdaṇa (Ānandana) One of the hundred sons of **Titthayara Usaha(1)**.[1] **Āṇamda(16)** seems to be identical with him.

1. KalpDh. p. 152.

Āṇaṁdapura (Ānandapura) A city [1] as well as land-port.[2] Its fort was made of bricks.[3] Monks often visited it and sojourned there.[4] **Pajjosavaṇākappa** was recited here publicly [5] in the court of king Dhruvasena, in order to console him on the sad occasion of the demise of his son.[6] King **Jitāri(1)** also ruled at this place.[7] Its citizens used to enjoy feast *(saṁkhaḍi)* in the autumn season.[8] It was renowned for preparing flower-decorations.[9] It abounded in the shrines of *yakṣas* and *siddhas*.[10] This city had a distinct standard of punishment for cases of assault.[11] A Brāhmaṇa of this place had immoral relations with his daughter-in-law.[12] Some others travelled from here to **Kaccha(6)** [13] and **Mahurā(1)**. [14] Āṇaṁdapura was having the **Bhūlissara** temple.[15] The dead bodies of monks were disposed of in the north of the city.[16] It is said to be lying near the Vindhya forest (region).[17] There lived some **Maruyas** also in it.[18] It was also known as **Akkatthalī**.[19] It is modern Vaḍanagara in north Gujarat.[20]

1. NisCu. III. p. 268.
2. Ibid. p. 328, BrhKs. p. 1090.
3. BrhKs. p. 351.
4. NisCu. II. p. 434, SutCu. p. 253, VyaM. III. p. 86.
5. NisCu. III. p. 158.
6. KalpV. pp. 1, 9, 201, KalpDh. pp. 9, 130.
7. NisCu. III. p. 268, BrhKs. p. 1387, GacV. p. 26.
8. BrhKs. pp. 883-4.
9. NisCu. III. p. 349, AnuCu. p. 6, DasCu. p. 76.
10. AcaCu. p. 331.
11. VyaM. I. pp. 5-6.
12. AvaM. p. 585.
13. AvaCu. II. p. 291.
14. VyaM. III. p. 86.
15. AvaCu. II. p. 291.
16. VyaM. on VyaBh. 7. 442.
17. PinNM. p. 31.
18. AvaCu. I. p. 616, AvaH. p. 486.
19. NisCu. III. p. 192.
20. KalpS. p. 9, GDA. p. 6.

Āṇaṁdarakkhiya (Ānandarakṣita) An ascetic of the line of Titthayara Pāsa(1). He explains how one is born as a celestial being.[1]

1. Bha. 110, BhaA. p. 138.

1. Āṇaṁdā (Ānandā) A lotus-pond on the eastern Aṁjaṇaga mountain in the Naṁdīsara island.[1]

1. Sth. 307, Jiv. 183.

2. Āṇaṁdā A principal Disākumārī residing on the Kaṁcaṇa peak of the eastern Ruyaga(1) mountain.[1]

1. Jam. 114, Sth. 643, Tir. 153.

Āṇata (Ānata) A celestial abode in Āṇayakappa where gods live for 19 *sāgaropama* years at the maximum.[1] See also Āṇaya.

1. Sam. 19.

Āṇaya (Ānata) Ninth celestial region.[1] It consists of four hundred abodes (including those of Pāṇaya region) of the height of nine hundred *yojanas.*[2] The maximum longevity of the gods dwelling there is nineteen *sāgaropama* years whereas the minimum is eighteen *sāgaropama.*[3]

1. Praj. 53, Vis. 699.
2. Sam. 106, 112, Bha. 43.
3. Sam. 18-19.

Āṇayakappa (Ānatakalpa) Same as Āṇaya.[1]

1. Sam. 19.

Ātaṁsamuha (Ādarśamukha) See Āyaṁsamuha.[1]

1. Jiv. 112.

Ātava (Ātapa) One of the thirty Muhuttas (parts) of a day and a night.[1]

1. Sam. 30, Sur. 47, Jam. 152.

Ātavā (Ātapā) See Āyavā.[1]

1. Sur. 97.

Ādaṁsalivi (Ādarśalipi) Same as Āyaṁsalivi.[1]

1. Sam. 18.

Ādiccajasa (Ādityayaśas) See Āiccajasa.[1]

1. Sth. 616, SthA. p. 430, AvaCu. I. p. 171.

Ādī One of the five big rivers and a tributary of Gaṁgā.[1] It is also called Āvī. Both these words probably stand for Eravaī(1), Airvaī or Aciravatī.[2]

1. Sth. 470, 717.
2. See IDETBJ. p. 6, JIH. p. 13, GDA. p. 1.

1. Ābhaṁkara (Ābhaṅkara) One of the eighty-eight Gahas.[1]

1. Sur. 107, Sth. 90, SurM. pp. 295-296, SthA. pp. 78-79, JamS. pp. 534-535.

2. Ābhaṁkara A celestial abode in Saṇaṁkumāra(1) and Māhiṁda(3) where gods live for a maximum period of three *sāgaropama* years.[1]

1. Sam. 3.

Ābhaṁkarapabhaṁkara (Ābhaṅkaraprabhaṅkara) A celestial abode each in Saṇaṁkumāra(1) and Māhiṁda(3) where gods live for a maximum period of three *sāgaropama* years.[1]

1. Sam. 3.

Ābharaṇa A concentric island.[1]

1. AnuCu. p. 36.

Ābhāsiya (Ābhāṣika) (i) An Aṁtaradīva[1] as well as (ii) an Aṇāriya country and its people.[2]

1. Sth. 304, Jiv. 108, 111. 2. PrasA. p. 15, NanM. pp. 102-103, Praj. 36-37.

Ābhioga (Ābhiyoga) A kind of subordinate gods of Logapāla Jama(2) of Sakka(3).[1]

1. Bha. 166, Jam. 12.

Ābhiogaseḍhi (Ābhiyogaśreṇi) Two ranges of Veyaḍḍha(2) occupied by the Ābhioga gods.[1]

1. Jam. 12, Bha. 166.

Ābhiogiya (Ābhiyogika) A class of mendicants who earned their livelihood by employing charms, lores, etc.[1]

1. Bha. 25, BhaA. p. 50.

1. Ābhīra A country. The Kaṇhā(6) and Beṇṇā(2) rivers flew therein. Bambhadīva was situated between these two rivers.[1] Usabha(1) installed his son Sāgara(2) as the king of the Ābhīra kingdom.[2] It was visited by Vairasāmi.[3] The territory of the Ābhīras comprises the region from the Tapti to the southern Konkan and from Nasik to the western part of Berar. This area was once under the reign of the Ābhīra chiefs.[4]

1. JitBh. 1460, 1461, NisCu. III. p. 425, AvaCu. I. p. 543, KalpDh. p. 171, KalpV. p. 263, KalpSam. p. 234.
2. KalpV. p. 236, KalpDh. p. 152.
3. AvaCu. I. p. 397.
4. See SGAMI. p. 91, GDA. p. 1.

2. Ābhīra A tribe[1] known as 'Ahīr.' This tribe is well known in the history of ancient India. It migrated from the north to the south. It occupied an

independent kingdom and established several centres in the country. This tribe can still be traced in the present Ahīrs in North India living as cowherds and agriculturists.[2]

1. DasCu. p. 100, UttCu. pp. 85, 112, 113, Ava Cu. I. p. 475, Vis. 3290, BrhBh. 2199, SutSi. p. 11, KalpV. p. 163, AvaH. p. 412, Nan. v. 44.
2. See Ch. XV of TAI.

Ābhīragavisaya (Ābhīrakaviṣaya) See Ābhīra(1).[1]

1. JitBh. 1460.

Āmalakappā (Āmalakalpā) A town in Bhāraharāsa.[1] It is described in detail in Rāyapaseṇiya.[2] There was a grove of the name of Aṁbasālavaṇa(1) in its north-east.[3] Titthayara Pāsa(1) visited this place during the reign of king Jiyasattu(4) and at that time Kālī(3) renounced the world.[4] Mahāvīra visited this town during the reign of king Seya(1).[5] Schismatic Tīsagutta came here from Rāyagiha. Here he was convinced of the invalidity of his doctrine by Mittasirī.[6] Āmalakappā is identical with Allakappa of Buddhist literature.[7] It was not very far from Veṭhadīpa situated on the way from Masār, a village six miles to the west of Arrah, to Vaiśālī.[8] According to another view, it is identified with modern Bethia to the east of Gorakhpur and south of Nepal.[9]

1. Jna. 148.
2. Raj. 1, Jna. 148.
3. Raj. 2.
4. Jna. 148-9, 196.
5. Raj. 5 ff., SthA. p. 431, AvaN. 1294, AvaCu. II. p. 196.
6. Sth. 587, NisBh. 5598, AvaBh. 128, Vis. 2834, AvaCu. II. p. 420, SthA. p. 411, UttS. p. 159.
7. See SBM. p. 354.
8. See JIH. Vol. XLI. pt. I. p. 14, DP-PN. Vol. I. p. 191, IDETBJ. p. 57, GDA. p. 30.
9. See GDA. p. 30.

Āmokkha (Āmokṣa) Another name of Āyāra.[1]

1. AcaN. 7.

Āyaṁsamuha (Ādarśamukha) An Aṁtaradīva.[1] It is the same as Ātaṁsamuha.[1]

1. Sth. 304, Praj. 36, Jiv. 108, 112, NanM. p. 103.

Āyaṁsalivi (Ādarśalipi) One of the eighteen Baṁbhī (2) scripts.[1]

1. Sam. 18, Praj. 37.

Āyatiṭṭhāṇa (Āyatisthāna) Ninth chapter of the tenth section of Dasāsuyakkhaṁdha.[1]

1. Dasa. 10. 9.

Āyaḍḍhi (Ātmarddhi) Third chapter of the tenth section of Viyāhapaṇṇatti.[1]

1. Bha. 394.

Āyappavāya (Ātmapravāda) Seventh Puvva. It contained sixteen chapters dealing with the types of souls, etc.[1]

1. Nan. 57, NanCu. p. 76, NanM. p. 241, Sam. 16,147, Vis. 2835, AvaCu. I. p. 420.

Āyariyabhāsiya (Ācāryabhāṣita) Fourth chapter of Paṇhāvāgaraṇadasā.[1] It is not extant.[2]

1. Sth. 755. 2. SthA. p. 512.

Āyariyavippaḍivatti (Ācāryavipratipatti) Fifth chapter of Baṁdhadasā.[1]

1. Sth. 755.

Āyariyāyaṇa See Āriyāyaṇa.[1]

1. Risi. 19.

Āyarisa (Ādarśa) Another name of Āyāra.[1]

1. AcaN. 7.

Āyava (Ātapa) See Ātava.[1]

1. Sur. 47.

1. Āyavā (Ātapā) Second chapter of the seventh sub-section of the second section of Ṇāyādhammakahā.[1]

1. Jna. 155.

2. Āyavā One of the four principal queens of Sūra (1).[1] In her previous birth she was daughter of a householder belonging to Arakkhurī. She had renounced the world and become a disciple of Titthayara Pāsa(1).[2] She is called Dosiṇābhā(2) in Ṭhāṇa.[3]

1. Jna. 155, 170, Sur. 97, Bha. 406.
2. Jna. 155.
3. Sth. 273.

Āyavābhā (Ātapābhā) Same as Āyavā(2).[1]

1, Bha. 406.

Āyavisohi (Ātmaviśodhi) An Ukkāliya text.[1] It is not extant now.

1. Nan. 44, NanCu. p. 58, NanM. p. 205, Pak. p. 43.

Āyā (Ātman) Tenth chapter of the twelfth section of Viyāhapaṇṇatti.[1]

1. Bha. 437.

Āyāṇijja (Ādānīya) Fifteenth chapter of Sūyagaḍa[1] and the other name of Jamaīya.[2]

1. SutCu. p. 297. 2. Sam. 16.

Āyāra (Ācāra) First of the twelve Aṁga (3) texts.[1] It is divided into two sections, the first having at present eight chapters (formerly it had nine chapters) and the second sixteen.[2] The names of the nine chapters of the first section[3] are:-(1) Satthaparinnā, (2) Logavijaya, (3) Sīosaṇijja, (4)Samma-

tta, (5) Logasāra, (6) Dhua, (7) Mahāpariṇṇā, (8) Vimokkha and (9) Uvahāṇa-suya. Of them, the seventh, i. e. Mahāpariṇṇā is extinct.[1] Each of these nine chapters is known as Baṁbhacera.[4] The second section contains five *cūlās* which are also known as Āyāraggas.[5] They are :–[6] (1) Jāvoggahapaḍimā, (2) Sattikkagā, (3) Bhāvaṇā, (4) Vimutti and (5) Āyārapakappa which is also known as Ṇisīha.[7] The first *cūlā* consists of seven chapters. So is the case with the second one. The third as well as the fourth *cūlā* consists of only one chapter.[8] The fifth *cūlā*, i. e. Ṇisīha has been separated from Āyāra and now it enjoys an independent existence.[9] Thus, the second section has at present sixteen chapters. The second section is considered to be a later addition to the first one on the following grounds:-[20] (1) As suggested in Āyāraṇijjutti (v. 287) the Āyāraggas, i. e. the five *cūlās*, have been composed by *sthaviras* who were *śrutakevalins*.[11] They extracted them from the first *suyakkhaṁdha* (section) and duly elaborated; (2) The sources for the five *cūlās* are definitely pointed out in Āyāraṇijjutti (vv. 288–291); (3) Śīlāṅkasūri (the commentator) points out the three *maṅgalas*, the initial, the middle and the last from the first *suyakkhaṁdha* only[12] (though the second section forms its part); (4) Both the *suyakkhaṁdhas* evidently differ from each other in style and in the manner in which the subject is treated.[13]

Other names of Āyāra are Āiṇṇa (2), Āgara, Āgāla, Ācāla, Ājāi, Āmokkha, Āyarisa, Āyārakappa(1), Āyārasuyajjhayaṇa and Āsāsa.[14] Āyāra will cease to exist after the death of Viṇhu (7).[15]

1. Nan. 45, Sam. 136.
2. AcaN. 32.
3. AcaN. 31–2.
4. Sam. 9.
5. AcaN. 32, NisCu. I. p. 2.
6. AcaN. p. 320 (v. 16).
7. AcaN. 347.
8. Sam. 25, 85, 136.
9. AcaN. 347.
10. See CLJ. pp, 113–4.
11. AcaSi. p. 282.
12. See Intro. p. xlvii of the Sacred Books of the East, Vol. XXII.
13. Ibid. p. xlvii.
14. For references see these words.
15. Tir. 820.

Āyāraṁga (Ācārāṅga) Same as Āyāra.[1] It is called a *Veda*.[2]

1. Tir. 820, AcaN. p. 319, VyaBh. 4. 340. 2. AcaN. 11.

1. Āyārakappa (Ācārakalpa) Another name of Āyāra.[1]

1. AvaCu. II. p. 149, PakY. p. 71, SutCu. p. 5.

2. Āyārakappa Another name of Ṇisīha.[1]

1. Vya. 3. 10, 5. 17–8.

Āyāragga (Ācārāgra) See Āyāra.[1]

1. AcaN. 32, SthA. p. 434.

Āyāraṇijjutti (Ācāraniryukti) A versified commentary on Āyāra.[1]

1. AvaN. 84, Vis. 1079, AcaN. 1, AcaSi. p. 84.

Āyāradasā (Ācāradaśā) It is the same as **Dasāsuyakkhaṁdha**, since all the ten chapters ascribed to Āyāradasā form Dasāsuyakkhaṁdha's contents.[1]

1. Sth. 755, SthA. p. 511.

Āyārapakappa (Ācāraprakalpa) Another name of **Ṇisīha.**[1] It is the fifth *cūlā* of the second section of **Āyāra.**[2] Its study is permitted to a monk of three years standing.[3] It is extracted from the ninth **Puvva.**[4]

1. NisCu. IV. p. 73, Sam. 28, SthA. p. 2, Sth. 433, AcaN. 347.
2. AcaN. p. 320, v. 16.
3. VyaBh. 10. 21.
4. VyaBh. 3. 171.

Āyārapagappa (Ācāraprakalpa) Same as **Āyārapakappa.**[1]

1. NisCu. IV. p. 73.

Āyārappaṇihi (Ācārapraṇidhi) Eighth chapter of **Dasaveyāliya.**[1]

1. Das. 8. 1.

Āyāravatthu (Ācāravastu) Third chapter of the ninth **Puvva.**[1]

1. NisCu. III. p. 63, VyaBh. III. p. 94.

Āyārasuyajjhayaṇa (Ācāraśrutādhyayana) Same as **Āyāra.**[1]

1. SutN. 182–183.

Āyu (Āyuṣ) Sixth chapter of the fifth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 176.

Āra One of the six **Mahāṇiraya** (dreadful) abodes of the fourth hell, viz. **Paṁkappabhā.**[1]

1. Sth. 515.

Āraṇa Eleventh celestial region. It consists of 150 *vimānas* (abodes) of the height of 900 *yojanas*. The maximum longevity of the gods living therein is 21 *sāgaropama* years whereas the minimum is 20 *sāgaropama.*[1]

1. Praj. 53, Anu. 139, Sam. 20-1, 101, 112.

Āraba An Aṇāriya tribe and its territory[1] conquered by **Cakkavaṭṭi Bharaha(1).** It was situated towards the west beyond the river **Siṁdhu (1).**[2] Maids from this country worked as servants in harems.[3] It can be identified with the home of Arabii located on the river Arabios, the modern Porali, 50 miles from Karachi[4] or with the people of North-West-Frontier as mentioned in the Padmapurāṇa.[5]

1. Pras. 4, PrasA. p. 15.
2. Jam. 52, AvaCu. I. p. 19.
3. Jna. 18.
4. See AGI. pp. 304–305, GESM. p. 51.
5. See GDA. pp. 10, 22.

Ārabaka Same as Āraba.[1]

1. Jam. 52, AvaCu. I. p. 191.

Ārabī Maid-servant of the Āraba origin.[1]

1. Jna. 17, JnaA. p. 37, Jam. 43.

Ārāhaṇapaiṇṇa (Ārādhanāprakīrṇaka) One of the eight canonical texts which formed the basis of Maraṇasamāhi.[1]

1. Mar. 662.

Ārāhaṇā (Ārādhanā) Tenth chapter of the eighth section of Viyāhapaṇṇatti.[1]

1. Bha. 309.

1. Āriya (Ārya) One of the two kinds of people, Aryan and non-Aryan.[1] The Milikkhus are Non-Aryan, i. e. Aṇāriya. Āriyas have been classified into several categories based on *khetta* (region), *jāti* (community), *kula* (clan), *bhāsā* (language), etc. The *khettāriyas* (Aryan countries) are said to be twenty-five and a half in number. They are:- **Aṁga, Kaliṁga, Kāsī, Kuṇāla, Kuru, Kusaṭṭa, Kekayaddha** (half of the Kekaya country), **Kosala, Cedi, Jaṁgala, Dasaṇṇa, Paṁcāla, Purivaṭṭa, Bhaṁgī, Magaha, Maccha, Malaya (1), Lāṭa** or **Lāḍha, Vaṁga, Vaccha, Accha** or **Acchā, Videha, Saṁḍilla** or **Saṁdibbha, Siṁdhu-Sovīra, Sūraseṇa** and **Suraṭṭha** or **Soraṭṭha.**[3] The *jāti-āriyas* (Aryan communities) are:- **Aṁbaṭṭha, Kaliṁda, Cuṁcuṇa, Videha, Veṁdaga** and **Hariya.**[4] The *kulāriyas* (Aryan clans) are :- **Ikkhāga, Ugga, Kauravva, Ṇāya, Bhoga** and **Rāiṇṇa.**[5] The *bhāsā-āriyas* are those people who speak the **Ardhamāgadhī** language and use any one of the eighteen **Baṁbhī (2)** scripts.[6]

1. Praj. 37.
2. SutSi. p. 123.
3. Praj. 37, SutSi. p. 123, BrhKs. p. 913. NisBh. 5727, 5732, NisCu. IV. pp. 124–126.
4. Praj. 37.
5. Ibid.
6. Ibid.

2. Āriya Same as Āriyāyaṇa.[1]

1 Risi (saṅgrahaṇī).

Āriya-Veda (Ārya-Veda) True Veda composed by Bharaha (1) and others. It contained eulogies of Titthayaras, rules of the conduct of monks and lay-votaries and *saṁti-kamma* (śāntikarma).[1]

1. AvaCu. I. p. 215.

Āriyāyaṇa A non-Jain sage in Ariṭṭhaṇemi's *tīrtha*, recognised as a Patteyabuddha.[1]

1. Risi. 19, Risi (saṅgrahaṇī).

Ālaṁbhiya (Ālambhika) Twelfth chapter of the eleventh section of Viyāhapaṇṇatti.[1]

1. Bha. 409.

Ālaṁbhiyā (Ālambhikā) Same as Ālabhiyā.[1]

1. Bha. 433, 436.

Ālaṁbhī Same as Ālabhiyā.[1]

1. AvaM. p. 283.

Ālabhiyā (Ālabhikā) A town where king *Jiyasattu* (8) ruled. Titthayara Mahāvīra spent his seventh rainy season there.[2] Hari (4) paid obeisance to him and asked about his welfare.[3] There was a shrine in the Saṁkhavaṇa park situated in the vicinity of this town.[4] Isibhaddaputta, etc., enquired here from Mahāvīra about the longevity of gods.[5] Poggala[6] and Cullasayaya (2)[7] became his disciple and lay-votary respectively. Gosāla gave up here the body of Seha and entered that of Bhāraddāi in the Pattakālagaya shrine.[8] This Ālabhiyā and Āḷavī of the Buddhist literature are considered as one and the same by some scholars. But in view of the travel-route of Mahāvīra, it does not seem so. Ālabhiyā must have been situated somewhere to the east of Ayodhya and Prayag.[9]

1. Upa. 32.
2. Kalp. 122, AvaN. 489, AvaCu. I. p. 293, Vis. 1943, KalpS. p. 130.
3. AvaN. 515, AvaCu. I. p. 315, Vis. 1971, KalpDh. p. 109, KalpV. p. 169.
4. Upa. 32, Bha. 433, 436.
5. Bha. 433, 436.
6. Bha. 436.
7. Upa. 32, SthA. p. 509.
8. Bha. 550.
9. GDA. p. 3.

1. Ālā One of the six principal wives of Dharaṇiṁda. She is also called Ilā. See Ilā (1).

1. Sth. 501.

2. Ālā A Vijjukumāri-mahattariyā goddess.[1]

1. Sth. 507.

Āluya (Āluka) First chapter of the twenty-third section of Viyāhapaṇṇatti. It is divided into ten sub-chapters.[1]

1. Bha. 692.

Āvaṁti (Āvanti) Fifth chapter of the first section of Āyāraṁga.[1] It is the same as Logasāra.[2]

1. Sam. 9.
2. AcaN. 31.

1. Āvatta (Āvartta) A district in Mahāvideha region of Jaṁbūdīva, in the

northern side of the Sīā river. It lies to the south of Ṇīlavaṁta mountain, to the west of the Naliṇakūḍa hill and to the east of the Dahāvaī (2) river. The capital of this district is Khaggī.[1] Two districts of the same name are situated in Dhāyaīsaṁḍa.[2]

1. Sth. 637, Jam. 95. 2. Sth. 92.

2. **Āvatta** A peak of mount Dīhaveyaḍḍha in the Āvatta (1) district.[1]

1. Sth. 689.

3. **Āvatta** A peak of the Naliṇakūḍa hill in Mahāvideha. It is 500 *yojanas* high.[1]

1. Jam. 95.

4. **Āvatta** A village where Mahāvīra halted in Baladevaghara(1) and suffered troubles *(uvasaggas)* on account of improper behaviour of Gosāla.[1] It lay on the way from Sāvatthī to Lāḍha country. It is taken to be a village of Kosala country.[2]

1. Vis. 1935, AvaN. 481, AvaCu. I. p. 289, AvaM. p. 100, KalpDh. p. 106, KalpV. p. 166, KalpS. p. 128. 2. SBM. p. 356.

5. **Āvatta** One of the thirty Muhuttas.[1] It is referred to as Amama (1) in Sūriyapaṇṇatti and Jaṁbūdīvapaṇṇatti.[2]

1. Sam. 30. 2. Sur. 47, Jam. 152.

6. **Āvatta** A heavenly abode in Mahāsukka (1) where gods enjoy a life of sixteen *sāgaropama* years at the most.[1]

1. Sam. 16.

7. **Āvatta** One of the four Logapālas of each of Ghosa (8) and Mahāghosa(4), the lords *(indras)* of Thaṇiyakumāra gods.[1]

1. Bha. 169, Sth. 256, 273.

Āvassa[1] or **Āvassaga**[2] (Āvaśyaka) See Āvassaya.

1. DasCu. p. 350. 2. Anu. 5, AnuCu. p. 3, AvaN. 84.

Āvassaga-cuṇṇi (Āvaśyakacūrṇi) Commentary on Āvassaga (including the niryukti).[1] Its authorship is attributed to Jiṇadāsagaṇi.[2] It is published.

1. DasCu. pp. 9, 71, 92, 204, 206, 234. 2. See CLJ. p. 192.

Āvassaya (Āvaśyaka) One of the two types of Aṁgabāhira texts.[1] Āvassaya is a (religious) practice to be performed twice every day, without fail, by ascetics as well as lay-votaries.[2] The text is divided into six sections:-

1. Sāmāiya, 2. Cauvīsatthaa, 3. Vaṁdaṇa, 4. Paḍikkamaṇa, 5. Kāussagga and 6. Paccakkhāṇa.[3] Each section is further divided into different sub-sections.[4]

1. Nan. 44, Sth. 71, NanM. p. 204, PrajM. p. 58.
2. AnuHe. p. 7.
3. NanM. p. 204, AvaCu. I. p. 3, AvaN. (Dīpikā). II. p. 183, PakY. p. 41.
4. AvaCu. II. pp. 45, 214, 244-5, 250, 257, 262, 271, 274, 281, AvaN. 1021, 1248.

Āvassaya-cuṇṇi (Āvaśyakacūrṇi) See Āvassaga-cuṇṇi.[1]

1. DasCu. p. 204, AvaCu. I. p. 79.

Āvassaya-ṇijjutti (Āvaśyaka-niryukti) A versified commentary on Āvassaya by **Bhaddabāhu** (2).[1] Āvassaya-ṇijjutti has the following commentaries:–Āvassayabhāsa, Āvassaya-cuṇṇi[2] and sanskrit commentaries (vṛttis) by Haribhadra, Malayagiri and Māṇikyaśekhara.

1. AvaN. 84, AcaSi. p. 84.
2. UttS. p. 2, AvaBh. 139, DasCu. p. 204.

Āvassaya-bhāsa (Āvaśyakabhāṣya) A versified commentary on Āvassaya-ṇijjutti.[1] For Āvassaya there are three *bhāṣyas*, one of them is known as Mūlabhāṣya and the others as Bhāṣya and Viśeṣāvaśyakabhāṣya.[2] The last of the three, viz., Viśeṣāvaśyaka-bhāṣya is on the *niryukti* commentary on the first section of Āvassaya, viz., Sāmāiya only.[3] It is commented upon by the author Jinabhadra himself but this auto-commentary[4] remained incomplete and it was completed by Koṭṭārya. The other two commentaries are by Koṭyācārya and Maladhārī Hemacandra.

1. VyaM. I. p. 2, UttS. p. 2, AvaBh. 139. ff.
2. See CLJ. p. 187.
3. Vis. 4346.
4. Published in L.D. Series, Ahmedabad.

Āvassayavairitta (Āvaśyakavyatirikta) One of the two types of **Aṁgabāhira**. It is further subdivided into **Kāliya** and **Ukkāliya**.[1]

1. Nan. 44, Sth. 71, AnuHe. p. 7, NanM. p. 204.

Āvāḍa (Āpāta) A Cilāya community in the northern **Bharaha** (2) to the east of **Siṁdhu** (1). The army of **Cakkavaṭṭi Bharaha** (1) had to fight a battle with this community. Āvāḍa Cilāyas propitiated the Meghamukha-nāgakumāra gods to take their help against Bharaha(1).[1]

1. Jam. 56-61, AvaCu. I. pp. 194-5.

Āvī See Ādi[1].

1. Sth. 717.

Āsa (Aśva) See Assa.[1]

1. Jam. 157, 171.

Āsakaṇṇa (Aśvakarṇa) An **Aṁtaradīva.**[1]

1. Sth. 304, Praj. 36, Jiv. 108, NanM. p. 103.

Āsaggīva (Aśvagrīva) First **Paḍisattu** of the current descending cycle in the **Bharaha** (2) region. He is also known as **Ghoḍagagīva.** He was killed by **Tiviṭṭha**(1), the first **Vāsudeva** (1) of the same cycle.[1]

1. Vis. 1767, AvaCu. I. pp. 232-4, Sam. 158, SutCu. p. 341, Tir. 610.

Āsaṇeya (Āśvaneya) One of the eighty-eight **Gahas.**[1] It is the same as **Assāsaṇa.**[2]

1. Jam. 170. 2. Sur. 107.

Āsatthāma (Aśvasthāman) A prince of **Hatthiṇāura** who participated in the *svayaṁvara* (self-choosing) ceremony of **Dovaī.**[1]

1. Jam. 117.

Āsapurā (Aśvapurā) Capital of **Pamha,** a **Vijaya** (23) to the south of the **Sīoā** river in **Mahāvideha** of **Jaṁbuddīva**[1] as well as of **Dhāyaīsaṁḍa.**[2]

1. Sth. 637, Jam. 102. 2. Jam. 92.

Āsamitta (Aśvamitra) Fourth of the seven **Ṇiṇhavas.** He established the doctrine of **Samuccheya** which holds that everything is momentary, that is, everything perishes every moment. Āsamitta was grand pupil of **Mahāgiri** and pupil of **Koḍiṇṇa**(1). Once while studying the **Aṇuppavāda Puvva** he came across references like 'the infernal beings of the present moment will perish, the celestial beings of the present moment will perish, and so on. Similarly, the infernal beings as well as the celestial beings of the second moment, etc., will perish.' This provoked him to think that everything is momentary, that is, it perishes immediately after its origination. This incident took place after 220 years of the death of **Titthayara Mahāvīra.**[1] Later he realised that his doctrine was not flawless and he disowned it.[2]

1. Sth. 587, AvaCu. I.p. 422, AvaBh. 132, Vis. 2890-1, NisBh. 5600, UttN. pp. 153, 162.
2. UttN. and UttS. pp. 162-165, AvaCu. I. p. 422.

Āsamuha (Aśvamukha) An **Aṁtaradīva.**[1]

1. Sth. 304, Praj. 36, Jiv. 108, NanM. p. 103.

1. **Āsaseṇa** (Aśvasena) Father of **Cakkavaṭṭi Saṇaṁkumāra.**[1]

1. Sam. 158, UttK. p. 320.

2. **Āsaseṇa** King of **Vāṇārasī. Pāsa**(1), the twenty-third **Titthaṁkara** was his son. **Vāmā**(1) was his queen.[1] He is also known as **Assaseṇa.**[2]

1. Kalp. 150, Sam. 157. 2. Tir 486, AvaN. 382.

Āsā (Āśā) A principal **Disākumārī** residing on the **Vijaya**(20) peak of the northern **Ruyaga** (1) mountain.[1]

1. Sth. 643, Jam. 114.

Āsāgara (Āśākara) Religious teacher of **Naṁdaṇa**(1), the seventh **Baladeva**(2) and **Datta** (2), the seventh **Vāsudeva** (1), in their previous birth.[1] See also **Laliyamitta** and **Sāgara** (3).

1. Sam. 158, Tir. 606.

1. Āsāḍha (Āṣāḍha) A preceptor and the third **Ṇiṇhava**. The doctrine of Avvatta—uncertainty of knowledge was established after him in **Rāyagiha**, in king **Balabhadda's** (4) time, after 214 years of the death of **Mahāvīra**.[1] Preceptor Āsāḍha staying at the **Polāsa** (1) garden of **Seyaviyā** town, died all of a sudden and became a god in **Naliṇigumma** (4). Out of his love and compassion for his disciples left behind, he re-entered his corpse and started teaching and guiding them as usual. After finishing his work, he told them the true story. He expressed sorrow for taking salute from them, (inasmuch as he was no more a preceptor, not even an ordinary monk) and went to his heavenly abode.[2] This caused a great stir among his disciples. They started suspecting bona fides of every body. Consequently, they established the doctrine that nothing can be certainly known. This doctrine can be called scepticism which leads to agnosticism. King Balabhadda (4) made them to realise the defects in the doctrine of Avvatta.[3]

1. AvaBh. 129–130, AvaCu. I. p. 421, Vis. 2857.
2. AvaN. 780, UttS. p. 160, Sth. 587, AvaH. p. 315.
3. UttN. & UttS. pp. 160–162.

2. Āsāḍha A preceptor who took promise from each of his dying disciples to come back to him after going to heaven. Many of his disciples died but none of them returned. This created a doubt in his mind about the existence of heaven and hell. Consequently, he left the group and started living all alone. Seeing this condition of the preceptor one of his late disciples who was a god in the heaven, came on the earth and staged a play. Āsāḍha witnessed the play constantly for a period of six months. He was not mindful even of hunger and thirst. The god then stopped the play. Āsāḍha started for another place. The god transformed himself, one by one, into six children well adorned with ornaments, etc., and met him in the way. He killed all the children and took away their belongings. The god then transformed himself into a king and requested the preceptor to accept food from him. Āsāḍha declined to accept it, since his bowls were full of ornaments which in fact he did not want to disclose to the king. He was, however, compelled to place the bowls before the king. Now, his position was very awkward. The king was very angry. Āsāḍha had no other alterna-

tive but to expiate for the sin. The god showed his original form and revealed the whole episode. Āsāḍha returned to his original place, joined the group and re-established his faith in the creed.[1]

1. NisCu. I. p. 20, SamA. p. 118, UttN. & UttS. p. 133, UttCu. p. 87, DasCu. pp. 96-103.

Āsāḍhabhūi (Āṣāḍhabhūti) A disciple of **Dhammarui** (2). Once he went to the house of Viśvakarman, a royal actor, to beg alms. He received one sweet-ball from there. While coming out from the house he thought that the preceptor would take the ball and he would get nothing. Hence, he changed his form and went to the actor again. Thinking that the teacher would take the second ball, too, he changed his form again and went to the actor's house third time. Viśvakarman, seeing him coming in different forms, told his two beautiful daughters that if the man was fascinated, he would be very useful to them. The daughters succeeded in fascinating him. Āsāḍhabhūi abandoned asceticism, married the girls and put on the dress of an actor. He became the leader of actors on achieving proficiency in the art of acting. He used to earn a lot of wealth by propitiating kings. He disliked wine and hence, his wives also gave it up. Once a king ordered that only actors, without any woman, should perform a play at the court. The two wives of Āsāḍhabhūi thought that their husband would not be at home that night and, therefore, they could take wine. They did accordingly and slept upstairs quite naked. The king postponed the performance owing to some reasons. Āsāḍhabhūi returned from the court, saw the plight of the drunken wives, lost all attachment for the world and decided to renounce it. When Viśvakarman came to know about this, he reproached his daughters and sent them to conciliate him. They went to Āsāḍhabhūi and requested him either not to renounce the world or to arrange for their maintenance. Āsāḍhabhūi along with five hundred princes staged a drama before king Siṁharatha of **Rāyagiha**. He played the part of **Cakkavaṭṭi Bharaha** (1) and the princes that of his tributary kings. Actual scenes of fourteen jewels, mirror-house, etc., were shown. At last in the mirror-house Āsāḍhabhūi, together with the five hundred princes, renounced the world and entered the state of asceticism after giving all the ornaments to his wives as the means of their support.[1]

1. PinN. 414-480, VyaBh. IV. 177, SutCu. p. 363, SutSi. p. 72, PinNM. pp. 137-8, JitBh. 1398-1411.

Āsāsa (Āśvāsa) Another name of **Āyāra**.[1]

1. AcaN. 7.

Āsāsaṇa (Āśvāsana) One of the eighty-eight **Gahas**.[1] It is the same as **Assāsaṇa**.

1. Sth. 90.

Āsila An ascetic[1] who externally did not appear to be a Jaina. He used to take unboiled water, seeds and green vegetables. But he had control over his senses and he attained emancipation.[1]

1. Sut. 1. 3. 4. 3, SutCu. p. 120, SutSi. p. 95.

1. Āsīvisa (Āśīviṣa) Second chapter of the eighth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 309.

2. Āsīvisa A Vakkhāra mountain situated to the west of mount **Maṁdara**(3) and to the south of river **Sīodā**[1] in **Saṁkha** (15), a **Vijaya** (23) of **Mahāvideha.**[2]

1. Sth. 302, 434, 637. 2. Jam. 102.

Āsīvisabhāvaṇā (Āśīviṣabhāvanā) An **Aṁgabāhira Kāliya** text[1] not extant now.

1. Vya. 10. 30.

Āsurī Disciple of **Kavila** (3). **Saṭṭhitaṁta** was preached to Āsurī by Kavila after taking birth as a god.[1]

1. AvaCu. I. p. 229.

Āsurukka (Āsurokta) Same as **Bhīmāsurukka.**[1]

1. VyaBh. III. p. 132, Anu. 41, Nan. 42.

Āhattahia (Yāthātathya) Thirteenth chapter of the first section of **Sūyagaḍa.**[1]

1. Sam. 16, 23.

Āhayadhiya (Yāthātathya) Same as **Āhattahia.**[1]

1. SutCu. p. 271.

Āhātahia (Yāthātathya) See **Āhattahia.**[1]

1. Sam. 16.

1. Āhāra There are three chapters of this name, viz., (i) second chapter of the sixth section[1], (ii) first chapter of the seventh section[2] and (iii) fifth chapter of the thirteenth section[3] of **Viyāhapaṇṇatti.**

1. Bha. 229. 2. Ibid. 260. 3. Ibid. 470,

2. Āhāra Twenty-eighth chapter of **Paṇṇavaṇā.**[1]

1. BhaA. p. 109.

Āhārapariṇṇā (Āhāraparijñā) Nineteenth chapter of **Sūyagaḍa,**[1] i. e. third chapter of the second section of it.

1. Sam. 23.

Āhāsiya (Ābhāṣika) See Ābhāsiya.[1]

1. Praj. 36.

Āhīra (Ābhīra) See Ābhīra.[1]

1. AvaN. 847.

Āhuṇia (Āghūrṇika) One of the eighty-eight Gahas.[1]

1. Jam. 170, Sur. 107, Sth. 90, JamS. pp. 534, 535, SurM. pp. 295–296, SthA. pp. 78–79. Sanskrit equivalent Ādhunika (found in some texts) is due to *lipidoṣa*

Āhuṇiya (Āghūrṇika) See Āhuṇia.[1]

1. Sth. 90.

I

Iṁgāla (Aṅgāra) Same as Iṁgālaa.[1]

1. Bha. 406.

Iṁgālaa (Aṅgāraka) One of the eighty-eight Gahas (planets).[1] It is a member of the family of Soma (1), a Logapāla of Sakka (3).[2] It is the same as Aṁgāraga.[3] It has four[4] principal wives, viz., Aparāiyā (8), Vijayā (13), Vejayaṁtī (8) and Jayaṁtī (5). Other Gahas (planets), Nakkhattas (1) (constellations) and Tārās (3) (stars) have also the same number of principal wives with identical names.[5] Iṁgālavaḍiṁsaa is the principal abode of Iṁgālaa.[6]

1. Jam. 170, Sur. 107, Sth. 90, JamS. pp. 534–435, SurM. pp. 295–296, SthA. pp. 78–79.
2. Bha. 165.
3. Sur. 107.
4. Bha. 406.
5. Jam. 170, Sth. 273.
6. Bha. 406.

Iṁgālaga (Aṅgāraka) Same as Iṁgālaa.[1]

1. Sth. 90.

Iṁgālamaddaga (Aṅgāramardaka) A preceptor incapable of attaining salvation.[1]

1. Mahan. p. 134, SthA. p. 44.

Iṁgālavaḍiṁsaa (Aṅgārāvataṁsaka) Principal abode or capital of Iṁgālaa.[1]

1. Bha. 406.

1. Iṁda (Indra) Lord of gods. He celebrates the birth, etc. of Titthaṁkaras. Different classes of gods have different Iṁdas.[1]

1. Jna. 69, AcaCu. p. 116, Sut. 1. 6. 7, Sth. 119, Bha. 169, Jam. 141, NisCu. II. p. 239, III. p. 123, IV. p. 226, KalpL. pp. 19–20, AvaCu. I. p. 145, KalpS. p. 97.

2. Iṁda A heavenly abode in Āṇayakappa where gods live maximum for nineteen *sāgaropama* years.[1]

1. Sam. 19.

3. Iṁda First disciple of Malli (1), the nineteenth Titthaṁkara.[1]

1. Sam. 157.

4. Iṁda Presiding deity of the Jeṭṭhā constellation.[1]

1. Jam. 157, 171, Sth. 90.

5. Iṁda Popular god. He had raped the wife of Uḍaṁka.[1] Iṁdamaha was celebrated in his honour.[2]

1. NisCu. III. p. 340. 2. Raj. 284, BrhKs. p. 1371.

Iṁdakaṁta (Indrakānta) A heavenly abode in Āṇayakappa where gods live maximum for nineteen *sāgaropama* years.[1]

1. Sam. 19.

Iṁdakuṁbha (Indrakumbha) A garden in the north-east of Vīyasogā.[1]

1. Jna. 64.

Iṁdakeu (Indraketu) A post with banner erected on the occasion of the celebration of **Iṁda's** (5) festival.[1]

1. BrhBh. 13, AvaCu. I. p. 213, AvaCu. II. p. 207.

1. Iṁdaggi (Indrāgni) Presiding deity of constellation Visāhā (1).[1]

1. Jam. 157, 171, Sth. 90.

2. Iṁdaggi One of the eighty-eight Gahas (planets).[1]

1. Sur. 107, Sth. 90, JamS. pp. 534–535, SurM. pp. 295–296, SthA. pp. 78–79.

Iṁdajasā (Indrayaśā) Wife of **Baṁbha** (1).

1. UttN. and UttS. pp. 377–8.

Iṁdajjhaya (Indradhvaja) Same as **Iṁdakeu**.[1]

1. AvaCu. I. p. 213.

Iṁdaṇāga (Indranāga) An inhabitant of **Jiṇṇapura**. He was famous as a bāla-tapasvin. Goyama(1), the first principal disciple of **Titthayara Mahāvīra** had contacted him.[1] Probably he is the same who is recognised as a **Patteya-buddha** in the *tīrtha* of Mahāvīra.[2]

1. AvaN. 847, AvaCu. I. p. 466, Vis. 3290, AcaCu. pp. 12, 134, 139, AvaH. p. 347, AcaSi. p. 179.
2. Risi. 41, Risi (saṅgrahaṇī).

1. Iṁdadatta (Indradatta) King of Aojjhā (2) who was the first to give alms to Abhiṇaṁdaṇa, the fourth Titthaṁkara.[1]

1. AvaN. 327, Sam. 157, AvaM. p. 227.

2. Iṁdadatta A monk who received alms from Ṇāgadatta (4) of Maṇipura.[1]

1. Vip. 34.

3. Iṁdadatta King of Iṁdapura.[1] Probably he is identical with Iṁdadatta (9).

1. Vip. 32.

4. Iṁdadatta A Brahmin teacher and friend of the father of Kavila (4).[1]

1. UttCu. p. 169, UttS. p. 287.

5. Iṁdadatta Previous birth of Vāsupujja, the twelfth Titthaṁkara.[1]

1. Sam. 157.

6. Iṁdadatta A merchant of Giraphulligā city.[1]

1. NisBh. 4446–4452.

7. Iṁdadatta Son of a wealthy merchant who married a princess.[1]

1. AcaCu. p. 186, AcaSi. p. 219.

8. Iṁdadatta A priest of Mahurā (1) whose leg was severed by a merchant.[1]

1. Mar. 501, UttCu. p. 82, UttS. pp. 125–6.

9. Iṁdadatta King of Iṁdapura. He had twenty-two sons born of his several wives. He married also his minister's daughter who gave birth to a son, named, Suriṁdadatta (2). Ṇivvuti, daughter of king Jiyasattu (30) of Mahurā(1), was married to Suriṁdadatta. He seems to be the same as Iṁdadatta (3).

1. AvaCu. I. p. 448, AvaN. 1286, UttS. pp. 148–150, VyaBh. 6. 213, AvaH. pp. 344, 404, 702.

Iṁdadiṇṇa (Indradatta) One of the five disciples of Suṭṭhiya-Suppaḍibuddha.[1]

1. Kalp (Therāvalī) 6–7, KalpV. p. 254.

Iṁdapada or Iṁdapaya (Indrapada) A mountain, the same as Gayaggapaya. It abounded in villages on all its sides.[1]

1. NisBh. 3163, BrhBh. 4841, NisCu. III. p. 133, BrhKs. p. 1299.

Iṁdapura (Indrapura) A city in Bhārahavāsa.[1] Cakkavaṭṭi Baṁbhadatta (1) married here Brāhmaṇa Sivadatta's daughter.[2] King Iṁdadatta (9) ruled here and his son Suriṁdadatta (2) married princess Ṇivvui from Mahurā (1).[3]

1. Vip. 14, 32.
2. UttN. pp. 379, 381.
3. AvaN. 1286–87, AvaCu. I. p. 450, UttS. p. 148, UttK. p. 98, VyaBh. 6. 213, VyaM. VI. p. 103, AvaH. pp. 344, 404, 702.

Piyasena[4] and courtezan Puḍhavīsirī[5] belonged to this city. It is identical with Indore in the district of Bulandshahar.[6]

4. Vip. 14.
5. Ibid. 32, SthA. p. 508.
6. LAI. p. 289, See Select Inscriptions (No. 27) by D. C. Sircar.

Iṁdapuraga (Indrapuraka) One of the four families of **Vesavāḍiya-gaṇa.**[1]

1. Kalp. p. 260.

Iṁdabhūi or **Iṁdabhūti** (Indrabhūti) Son of **Vasubhūi(1)** and **Puhavī(3)** of **Gobbaragāma(1). Aggibhūi(1)** and **Vāubhūi** were his brothers. Since he descends from **Goyama** (2) lineage *(gotra)*, he is also known as **Goyama (1).**[2] He was a great savant.[3] He has the honour to be the first principal disciple, i. e. **Gaṇahara** of **Titthayara Mahāvīra.**[4] Once he met Mahāvīra in a park of **Majjhimā Pāvā.** There he discussed with him the problem of the existence of soul and was fully convinced by the latter regarding its existence. He was so impressed by him that along with his five hundred pupils he renounced the world and became Mahāvīra's first disciple.[5] The gist of the discussion held between Iṁdabhūi and Mahāvīra in this connection is :–[6] The existence of soul is doubtful, since it is not directly perceived by the senses as is the case with a jar. Whatever is imperceptible does not exist in the world, e. g. a sky-flower. The self is not an object of inference, since inference, too, is preceded by perception and is the outcome of the recollection of invariable concomitance. There has not been previously seen any connection between the self and its mark, the recollection of which, along with the sight of the mark, can lead us to a conviction about the existence of the self. The self is not even within the range of scriptural authority, since scripture is not entirely distinct from inference. Moreover, the soul is not directly perceptible to any one whose words are called scripture. Besides, the scriptural authorities are mutually contradictory. Hence, the existence of soul cannot be established by any of the means of valid cognition. This is, in brief, the view of the opponent. It is refuted in the following way :– The self is directly experienced by all of us in the form of *'ahaṁpratyaya'*, i. e. the realisation as 'I' in 'I did, I do and I shall do'–the realisation which is associated with the functions pertaining to all the three tenses. If there is no soul, how do we realise 'I'? How can there be a doubt whether the self is or not? Or, if there is a doubt, in whose case is this experience of 'I' justifiable? Without a doubter who is beyond all kinds of doubt, but still remains in all doubts, no doubt is possible. The self which is the substratum of its attributes (cognition, etc.) is self-evident owing to the attributes being self-evident, as is the case with a pitcher. Thus, it is proved that the soul exists.

An interesting dialogue between Goyama, i. e. Iṁdabhūi and Kesi (1), a monk of the line of Titthayara Pāsa (1) is recorded in Uttarajjhayaṇa.[7] It

indicates the way in which the union between the old *saṅgha* (church) of Pāsa and the new *saṅgha* of Mahāvīra was brought about. Kesi said to Goyama: 'I want to ask you something, holy man.' Goyama made the following reply: 'Sir, ask whatever you like.' Kesi said: 'The Law taught by Pāsa recognised only four vows, whereas that of Mahāvīra enjoins five. Both Laws pursuing the same end, what has caused this difference?' Goyama replied: 'The ascetics under the first Titthayara were simple but slow of understanding, those under the last one prevaricating and slow of understanding and those between these two were simple and wise. Hence, there are two forms of the Law.' Kesi asked another question: 'The Law taught by Mahāvīra forbids clothes, whereas that of Pāsa allows an under and upper garment. Both Laws pursuing the same end, what has caused this difference?' Goyama replied: 'The various outward marks have been introduced in order to make the people recognise them as such. The reason for introducing the characteristic marks is their usefulness for religious life and their distinguishing character. In fact, right knowledge, right faith and right conduct are the true causes of liberation and not the outward marks'.[8] Mahāvīra once advised Goyama to confess his guilt before Āṇaṁda (11), who was simply a lay-votary, and to ask for his pardon, for he had misguided Āṇaṁda. He further asked him to expiate for the same. Mahāvīra once consoled Iṁdabhūi by predicting, 'You shall also attain omniscience like me.'[9] The name of Iṁdabhūi is frequently mentioned in the canonical literature. There he puts questions and Mahāvīra answers.[10] He obtained omniscience immediately after the emancipation of Mahāvīra[11] to whom he was very much attached. He attained emancipation in Rāyagiha after enjoying a life of ninety-two years in all.[12] Ascetic Koḍiṇṇa(5) along with his five hundred pupils was a disciple of Iṁdabhūi.[13]

1. AvaN. 644ff., Vis. 2504.
2. Ibid.
3. AvaCu. I. p. 335.
4. AvaN. 594, Vis. 2012, Sam. 157.
5. Vis. 2028-2083.
6. Ibid.
7. Utt. ch. 23.
8. Upa. 16.
9. AvaCu. I. p. 390.
10. Bha. 7, Vip. 4, Jam. 2, Sur. 2.
11. Kalp. 127, KalpV. p. 191.
12. Sam. 92, AvaN. 659.
13. AvaCu. I. p. 383.

Iṁdamaha (Indramaha) A festival celebrated in honour of popular god **Iṁda** (5).[1]

1. Raj. 284, Jna. 21, UttN. p. 343, NisCu. II. pp. 239, 443, III. pp. 123, 243, IV. p. 226, BrhKs. p. 1371, AvaN. 1332, UttCu. p. 114, NisBh. 6065.

Iṁdamuddhābhisitta (Indramūrdhābhiṣikta) Seventh day of a fortnight.[1]

1. Jam. 152, Sur. 48.

Iṁda-vāgaraṇa (Aindra-vyākaraṇa) A school of grammar followed by **Mahāvīra** while answering the questions put by **Sakka** (3) to his school-teacher.[1]

1. AvaBh. 77, AvaCu. I. p, 248.

1. **Iṁdasamma** (Indraśarman) A Brāhmaṇa of **Aṭṭhiya-gāma**. He was a worshipper of *yakṣa* **Sūlapāṇi** (2) of the same village.[1]

1. AvaN. 264, AvaCu. I. p. 272, Vis 1914.

2. **Iṁdasamma** A householder of the **Morāga** settlement.[1]

1. AvaN. 466, Vis. 1920.

Iṁdasirī (Indraśrī) Wife of **Baṁbha** (1).

1. UttN. and UttS. pp. 377–8.

Iṁdasenā (Indrasenā) One of the five tributaries of river **Rattavatī** (1) in the **Eravaya**(1) region.[1]

1. Sth. 470.

1. **Iṁdā** (Indrā) Fourth chapter of the third sub-section of the second section of **Ṇāyādhammakahā**.[1]

1. Jna. 151.

2. **Iṁdā** One of the six principal wives of **Dharaṇiṁda**.[1] In her previous birth she was a merchant's daughter at **Vāṇārasī**.[2]

1. Bha. 406, Sth. 508. 2. Jna. 151.

3. **Iṁdā** One of the five tributaries of the **Rattavaī** (1) river in **Jaṁbuddīva**.[1]

1. Sth. 470.

4. **Iṁdā** A **Vijjukumāri-mahattariyā** goddess.[1]

1. Sth. 507.

1. **Iṁdiya** (Indriya) There are two different chapters of this name, viz., (i) ninth chapter of the third section[1] as well as (ii) fourth chapter of the second section[2] of **Viyāhapaṇṇatti**.

1. Bha. 126. 2. Ibid. 84.

2. **Iṁdiya** Fifteenth chapter of **Paṇṇavaṇā**.[1]

1. BhaA. p. 131.

Iṁduttaravaḍiṁsaga (Indrottarāvataṁsaka) A heavenly abode in **Āṇayakappa** where gods live for a maximum period of nineteen *sāgaropama* years, breathe once in nineteen fortnights and feel hungry once in nineteen thousand years.[1]

1. Sam. 19.

Iṁduvasu (Induvasu) Wife of **Baṁbha** (1).[1]

1. UttN. and UttS. pp. 377-8.

Iṁdakaṁta (Indrakānta) Same as **Iṁdakaṁta.**[1]

1. Sam. 19.

Ikkāi (Ekādi) Previous birth of **Miyāputta** (2). He was administrator of **Vijayavaddhamāṇa**, a place near the city of **Sayaduvāra**. He was very cruel. After death, he had to take birth in an infernal abode and thereafter as miserable Miyāputta.[1]

1. Vip. 2-7.

Ikkāi-raṭṭhakūḍa (Ekādi-rāṣṭrakūṭa) Same as administrator **Ikkāi.**[1]

1. Vip. 2-7.

1. **Ikkhāga** (Ikṣvāku) A *janapada* being the same as **Kosala** (1). King **Paḍibuddhi** ruled there.[1] Titthayara **Usaha** (1) was born at **Ikkhāgabhūmi**[2], i. e. **Kosalā** or **Aojjhā** (2).

1. Jna. 65, Sth. 564, JnaA. p. 125.
2. Kalp. 206, AvaN. 382.

2. **Ikkhāga** An Aryan clan.[1] Descendants of Titthayara **Usabha**(1) belonged to it.[2] On the occasion of the first *pāraṇā* of Usabha, **Sakka** (3) appeared before him with sugar-cane and the former wished to take it so the *vaṁśa* of Usabha came to be known as **Ikkhāguvaṁsa.**[3]

1. Praj. 37.
2. BrhBh. 3265, 5257, Sth. 564, Kalp. 2, 18, Utt. 18. 39, Vis. 1561, 1562, 1607, 1625, 1800, 1807, 1847, AvaN. 148-9, AvaCu. I. pp. 152, 236, JitBh. 1409, KalpDh. p. 148, KalpV. pp. 231-2, JnaA. p. 125.
3. AvaCu. I. p. 152, KalpV. p. 231, Tir. 278, AvaH. p. 125.

Ikkhāgakula (Ikṣvākukula) See **Ikkhāga** (2).[1]

1. Aca. 2. 11, AvaN. 148, AvaCu. I. p. 236.

Ikkhāgabhūmi (Ikṣvākubhūmi) Same as **Aojjhā** (2).[1]

1. AvaN. 382, Kalp. 206.

Ikkhāgavaṁsa (Ikṣvākuvaṁśa) See **Ikkhāga** (2).[1]

1. AvaH. p. 125.

Ikkhāguvaṁsa (Ikṣvākuvaṁśa) Same as **Ikkhāgavaṁsa.**[1]

1. AvaCu. I. p. 152.

Ikkhu (Ikṣu) Fifth chapter of the twenty-first section of **Viyāhapaṇṇatti.**[1]

1. Bha. 688.

Ikkhuvara-dīva (Ikṣuvara-dvīpa) A concentric island surrounded by **Ikkhuvara-samudda** and itself surrounding **Ghayoda-samudda.**[1] It is the same as **Khodavara** island.[2]

1. Jiv. 166. 2. Sur. 101.

Ikkhuvara-samudda (Ikṣuvara-samudra) An ocean surrounded by the **Naṁdissara** island and itself surrounding **Ikkhuvaradīva.**[1] It is the same as **Khoyoda** ocean.[2]

1. Jiv. 166. 2. Sur. 101.

Icchā Eleventh night of a fortnight.[1]

1. Jam. 152, Sur. 48.

Itthī (Strī) Fifth chapter of the third section of **Viyāhapaṇṇatti.**[1]

1. Bha. 126.

Itthīpariṇṇā (Strīparijñā) One of the sixteen chapters of (the first section of) **Sūyagaḍa.**[1] It is the same as **Thīpariṇṇā.**[2]

1. Sam. 16, SutCu. p. 126. 2. Sam. 23.

Ila A householder of **Vāṇārasī. Ilasirī** was his wife and **Ilā** (1) was his daughter.[1]

1. Jna. 151.

Ilasirī (Ilaśrī) Wife of **Ila**, a householder of **Vāṇārasī.**[1]

1. Jna. 151.

1. Ilā Daughter of **Ila**, the father and **Ilasirī**, the mother, belonging to **Vāṇārasī**. She renounced the world and became a disciple of **Titthayara Pāsa** (1). After death she was born as a principal wife of **Dharaṇiṁda**. Once she descended from her **Ilāvaḍaṁsaga** abode and staged a drama before **Titthayara Mahāvīra**. She is also known as **Ilādevī**(2).[1] See also **Ālā** (1).

1. Jna. 151, Bha. 406, Nir. 4. 7, AvaCu. I. p. 484.

2. Ilā First chapter of the third sub-section of the second section of **Ṇāyādhammakahā.**[1]

1. Jna. 151.

Ilāiputta (Ilāciputra) Identical with **Ilāputta.**[1]

1. SutCu. p. 211, Ava. p. 27, AvaN. 847.

1. Ilādevī A principal **Disākumārī** residing on the **Sotthiya** peak of the western **Ruyaga** (1) mountain.[1]

1. Sth. 643, Jam. 114, AvaCu. I. p. 138, Tir. 157.

2. **Ilādevī** Same as **Ilā** (1).[1]

1. Jna. 151, Nir. 4. 7.

3. **Ilādevī** Seventh chapter of **Pupphacūlā**.[1]

1 Nir. 4. 1.

4. **Ilādevī** A peak of mount **Sihari**.[1]

1. Jam. 111.

5. **Ilādevī** A peak of mount **Culla-Himavaṁta**. It is named after the goddess of the same name residing there.[1]

1. Jam. 75

Ilāputta (Ilāputra) Son of a merchant of **Ilāvaddhaṇagara**. He was enamoured of an actress and he accompanied her for a pretty long time. Later he was deeply impressed by a monk in the city of **Beṇṇātaḍa**. He obtained omniscience while dancing on bamboos and ultimately attained liberation.[1] He is also known as **Ilāiputta**.[2]

1. AvaN. 847, 866, 879, AvaCu. I. pp. 484, 498, Vis. 3290, 3332, 3348, Mar. 483, Ava. p. 27, SutSi. p. 172, SutCu. p. 211, AvaH. p. 359.
2. SutCu. p. 211.

Ilāvaḍaṁsaga (Ilāvataṁsaka) A heavenly abode wherein **Ilādevī** (2) dwelt.[1]

1. Jna. 151.

Ilāvaddhaṇagara (Ilāvardhanagara) A city where **Ilāputta** was born. It was situated on the bank of **Beṇṇā** (1).[1]

1. AvaCu. I. p. 484.

Illā A country visited by **Titthayara Usabha** (1). It is mentioned along with **Bahalī**, **Aḍaṁba** and **Joṇaga**.[1] Illā may be probably the region of Alai mountains north-west of **Pāmir**.[2]

1. AvaN. 336, Vis. 1716, AvaM. p. 228, AvaH. p. 147.
2. See GESM. p. 80.

Isi (Ṛṣi) Lord of the southern **Isivāiya Vāṇamaṁtara** gods.[1]

1. Praj. 49, Sth. 94.

Isigiṇa (Isikiṇa) Same as **Isiṇa**.[1]

1. Aup. 33.

Isigiri (Ṛṣigiri) A Brahmin mendicant in **Titthayara Pāsa's** (1) *tīrtha*, recognised as a **Patteyabuddha**.[1]

1. Risi. 34, Risi (saṅgrahaṇī).

Isigutta (Ṛsigupta) Disciple of Suhatthi(1) of the Vāsiṭṭha family-line. Māṇavagaṇa (2) originated from him. He belonged to the Vāsiṭṭha *gotra.*[1]

1. Kalp (Therāvali). 7, KalpV. p. 260.

Isiguttia (Ṛsiguptīya) An off-shoot of Māṇavagaṇa (2).[1]

1. Kalp. p. 260.

Isiṇa An Aṇāriya country wherefrom maids were brought and employed as servants in royal harems. It is variously mentioned as Īsiṇa, Īsigaṇa and Isigiṇa.[1]

1. Jna. 18, 43, Bha. 380, Aup. 33.

Isitalāga (Ṛsitaḍāga) A tank constructed by Isivāla(1) at Tosali(1).[1] People performed here *aṭṭhāhiyā-mahimā* (eight days ritual) every year.[2] It is probably the Konsala-gāṅg or Kosala-Gaṅgā tank near the Dhauli hill referred to by Kittoe.[3]

1. BrhBh. 4223. 2. BrhBh. 3149-50. 3. See GDA. p. 205.

Isidatta (Ṛsidatta) One of the five disciples of preceptors Suṭṭhiya-Suppaḍibuddha.[1]

1. Kalp (Therāvali). 7, KalpV. pp. 261-2.

Isidattia (Ṛsidattīya) An off-shoot of Māṇavagaṇa (2).[1]

1. Kalp. p. 260.

1. Isidāsa (Ṛsidāsa) First chapter of Aṇuttarovavāiyadasā.[1] At present it constitutes the third chapter of its third section.[2]

1. Sth. 755. 2. Anut. 3.

2. Isidāsa Son of lady Bhaddā (7) of Rāyagiha. He renounced the world and became a disciple of Mahāvīra.[1]

1. Anut. 6.

Isidiṇṇa (Ṛsidatta) Fifth Titthaṁkara of the current Osappiṇī in the Eravaya (1) region of Jaṁbūdīva.[1]

1. Sam. 159, Tir. 318.

Isipāla (Ṛsipāla) See Isipālia.[1]

1. KalpV. pp. 261-262.

Isipālia (Ṛsipālita) Same as Isivālia.[1]

1. KalpV. pp. 261-262.

Isibhaddaputta (Ṛsibhadraputra) A lay-votary of Mahāvīra in the town of Ālabhiyā. After death he was born as a god in the Aruṇābha (2) celestial

abode of Sohammakappa. On the expiry of his celestial life he will take birth in Mahāvideha and attain liberation there.[1]

1. Bha. 433-5.

1. Isibhāsiya (Ṛṣibhāṣita) An **Aṁgabāhira Kāliya** text.[1] It contained forty-four chapters expounded by[2] or dealing with[3] forty-four sages born here after the expiry of their life as celestial beings. **Bhaddabāhu** (2) is said to have composed a *niryukti* commentary on it.[4] At present the Isibhāsiya[5] contains forty-five chapters. The sages who expounded them belonged to different non-Jain sects, still they are recognized as **Patteyabuddhas**. The sermons recorded in it are on spiritualism in general.

1. Pak. p. 44, NisCu. IV. p. 253, SutCu. pp. 5, 7, Nan. 44, Vis. 2794, AvaCu. I. p. 411. UttCu. p. 1.
2. Sam. 44.
3. SamA. p. 68.
4. AvaN. 85, Vis. 1080.
5. Isibhāsiyāiṁ Suttāiṁ,-Sudharma Jnāna Mandir, Bombay, 1963.

2. Isibhāsiya Third chapter of **Paṇhāvāgaraṇa**[1] but it is not available in the extant text.

1. Sth. 755.

Isimaṁḍalatthau (Ṛṣimaṇḍalastava) A text eulogising saints *(ṛṣis)*.[1]

1. AcaCu. p. 374.

Isivāa (Ṛṣivāda) Same as **Isivāiya**.[1]

1. Sth. 94.

Isivāiya (Ṛṣivādika) A sub-class of **Vāṇamaṁtara** gods. **Isi** and **Isivāla**(1) are their two lords.[1]

1. Praj. 47, 49, Dev. 305, Pras. 15.

Isivādiya (Ṛṣivādika) Same as **Isivāiya**.[1]

1. Pras. 15.

1. Isivāla (Ṛṣipāla) Lord of the northern **Isivāiya Vāṇamaṁtara** gods.[1]

1. Praj. 47, Dev. 305, BṛhBh. 4219, 4223, Sth. 94.

2. Isivāla Previous birth of the fifth **Vāsudeva**(1) **Purisasīha**(1). **Kaṇha** (4) was his preceptor. He made a resolve *(nidāna)* at **Rāyagiha** and its cause was his defeat.[1]

1. Sam. 158, Tir. 607, 609.

3. Isivāla Same as **Isivāliya** (1).[1]

1. KalpV. pp. 261-262.

1. **Isivāliya** (Ṛṣipālita) Disciple of **Saṁtiseṇiya**. The monastic branch originating from him is known as **Isivāliyā**.[1]

1. Kalp (Therāvalī). 7, KalpV. pp. 261–262.

2. **Isivāliya** Same as **Isivāiya**.[1]

1. Dev. 305.

Isivāliyā (Ṛṣipālitā) A monastic branch originating from **Isivāliya** (1).[1] It is the same as **Ajjaisivāliyā**.[2]

1. Kalp (Therāvalī). 7. 2. Kalp. p. 261.

Isivuḍḍhi (Ṛṣivṛddhi) One of the eight principal wives of **Cakkavaṭṭi Baṁbhadatta** (1).[1]

1. UttN. and UttS. p. 379.

Isuyāra (Iṣukāra) See **Usuyāra** (3).[1]

1. UttN. & UttS. p. 396.

Ī

1. **Īsara** (Īśvara) A **Mahāpāyālakalasa** (underground pot-like structure) in the centre of the **Lavaṇa** ocean in the north.[1]

1. Sth. 305, Sam. 52, 95, Jiv. 156.

2. **Īsara** Lord *(indra)* of the **Bhūyavāiya Vāṇamaṁtara** gods.[1]

1. Sth. 94, Praj. 49.

Īsaramata (Īśvaramata) A heretical school which holds that God is the creator of the Universe.[1]

1. NisCu. III. p. 195.

Īsā (Īśā) Interior *(abhyantara)* council (one of the three as *abhyantara*, *madhyama* and *bāhya*) of some of the lords *(indras)* of gods and their **Logapālas**, wives, etc.[1]

1. Sth 154, SthA. p. 128.

1. **Īsāṇa** (Īśāna) Second celestial region to the north of mount **Maṁdara** (3). It consists of twenty-eight lakh abodes.[1] Each abode is five hundred *yojanas* high[2] and extends to twenty-seven hundred *yojanas*.[3] The gods belonging to these abodes enjoy physical coition.[4]

1. Sam. 28, 150, Bha. 172, AnuHe. p. 92, Jna. 158. See also Sth. 114–5, 199, 200, 260, 291, 383, 405, 469, 506, 575, 579, 644, 683, 769, Sam. 1–33, 62.
2. Sam. 108.
3. Ibid. 27.
4. Sth. 116.

2. **Īsāṇa** Lord *(indra)* of the second heavenly region of the same name. He has eighty thousand equals, thirty-three ministers, four police-chiefs, eight principal wives, three councils, seven army chiefs and three hundred twenty thousand bodyguards.[1] He is the master of the northern half of the universe.[2] **Aṁkavaḍaṁsaya** is his main palace.[3] His eight principal wives are: **Kaṇhā** (2), **Kaṇharāi** (3), **Rāmā** (2), **Rāmarakkhiyā** (1), **Vasu** (6), **Vasuguttā**(1), **Vasumittā** (1) and **Vasuṁdharā** (4).[4]

1. Bha. 134, 169, 172, 406, Jam. 33, 118, 122, Sam. 80, AvaN. 518, AvaCu. I. p. 315, Vis. 1945, 1973, Praj. 53, Jna. 148, 158.
2. Praj. 53, BhaA. p. 174, KalpV. p. 25, See also Sth. 94, 256, 273, 307, 404, 505, 574, 582–3, 612, 644, 682, 769.
3. Bha. 172.
4. Sth. 612, Bha. 406.

3. **Īsāṇa** Any god residing in the heaven of the same name. His maximum height is seven *ratnis*.[1] His longevity is somewhat more than two *sāgaropama* years in the maximum and somewhat more than one *palyopama* in the minimum.[2]

1. Anu. 133.
2. Sam. 1–2, Sth. 113, Anu. 139.

4. **Īsāṇa** Fifth chapter of the seventeenth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 590.

5. **Īsāṇa** One of the thirty **Muhuttas** of a day and night.[1]

1. Jam. 152, Sur. 47, Sam. 30.

Īsāṇakappa (Īśānakalpa) Identical with **Īsāṇa** (1).[1]

1. Bha. 172, Jna. 158.

Īsāṇadeviṁda (Īśānadevendra) Same as **Īsāṇa** (2).[1]

1. Sam. 80, Bha. 134, 406, 520, AvaCu. I. p. 144.

Īsāṇavaḍiṁsaga(ya) (Īśānāvataṁsaka) Largest abode of the heavenly region of the name of **Īsāṇa**(1). It is situated in the centre. Its length as well as breadth is twelve and a half hundred thousand *yojanas*.[1]

1. Sam. 13, Bha. 134, 172, 603.

Īsāṇavaḍeṁsaa (Īśānāvataṁsaka) See **Īsāṇavaḍiṁsaga**.[1]

1. Bha. 603.

Īsāṇassa aggamahisī (Īśānasya agramahiṣī) Tenth subsection of the second section of **Ṇāyādhammakahā**.[1]

1. Jna. 148.

Īsāṇiṁda (Īśānendra) Same as **Īsāṇa** (2).[1]

1. AvaCu. I. p. 295.

Īsi (Īṣat) Another name of Īsipabbhārā.[1]

1. Sam. 12.

Īsigaṇa See Isiṇa.[1]

1. Bha. 380.

Īsiṇa See Isiṇa.[1]

1. Jam. 43.

Īsipabbhārā (Īṣatprāgbhārā) Abode of liberated souls. It is situated twelve *yojanas* above the Savvaṭṭhasiddha (1) celestial abode. It has the form of an umbrella. It is forty-five lakh *yojanas* long as well as broad and somewhat more than three times in circumference. Its thickness is eight *yojanas*. It is thickest in the middle and decreases towards the margin, till it is thinner than the wing of a fly.[1] It has twelve names : **Īsi, Īsipabbhārā, Taṇūī, Taṇutaṇūī** or **Taṇūyatarī, Siddhi** (1), **Siddhālaya, Mutti, Muttālaya, Baṁbha**(7), **Baṁbhavaḍiṁsaya, Lokapaḍipūraṇā** and **Logaggacūliā**.[2]

1. Dev. 273, 279, Utt. 36. 58-62, Aup. 43, Praj. 54, AvaN. 954 ff., Sth. 148, 648, Sam. 45, Bha. 436, 645, Tir. 1225.
2. Sam. 12, Sth. 648.

Īsīpabbhārā (Īṣatprāgbhārā) See Īsipabbhārā.[1]

1. Praj. 155, OghN. 43.

U

Uioda (Uditoda) See **Udiodaa**.[1]

1. AvaN. 1545.

Uṁjāyaṇa (Ujjāyana) A branch of the Vāsiṭṭha lineage.[1]

1. Sth. 551.

Uṁbara (Udumbara) Seventh chapter of the first section of Vivāgasuya.[1]

1. Vip. 2.

1. Uṁbaradatta (Udumbaradatta) Son of Sāgaradatta(5) and **Gaṁgadattā** of **Pāḍalasaṁḍa**. He suffered from sixteen diseases owing to the rise of sinful Karmas. In his preceding life he was a royal physician of king **Kaṇagaraha**(2) of **Vijayapura**.[1]

1. Vip. 28.

2. Uṁbaradatta A **Jakkha** in a garden outside the city of **Pāḍalasaṁḍa**.[1]

1. Vip. 28.

Ukkaraḍa (Utkaraṭa) See **Ukkuruḍa**.[1]

1. AvaCu. I. p. 601.

Ukkalavādi (Utkalavādin) A non-Jain sage in **Ariṭṭhaṇemi's** *tīrtha*, recognised as a **Patteyabuddha.**[1]

1. Risi (saṅgrahaṇī), See also Risi. 20.

Ukkāṁuha (Ulkāmukha) An **Aṁtaradīva.**[1]

1. Sth. 304, Praj. 36, NanM. p. 103.

Ukkālia or **Ukkāliya** (Utkālika) One of the two types of **Aṁgabāhira** texts[1] which can be read at any proper time, that is, for the study of which there is no fixed time.[2] The following are some of such texts:–[3]

(1) **Dasaveāliya**, (2) **Kappiyākappiya**, (3) **Cullakappasuya**, (4) **Mahākappasuya** (2), (5) **Uvavāiya**, (6) **Rāyapaseṇiya**, (7) **Jīvābhigama**, (8) **Paṇṇavaṇā**, (9) **Mahāpaṇṇavaṇā**, (10) **Pamāyappamāya**, (11) **Naṁdī** (1), (12) **Aṇuogadāra**, (13) **Deviṁdatthava**, (14) **Taṁdulaveyāliya**, (15) **Caṁdāvijjhaya**, (16) **Sūrapaṇṇatti**, (17) **Porisīmaṁḍala**, (18) **Maṁḍalapavesa**, (19) **Vijjācaraṇaviṇicchaya**, (20) **Gaṇivijjā**, (21) **Jhāṇavibhatti**, (22) **Maraṇavibhatti**, (23) **Āyavisohi**, (24) **Vīyarāgasua**, (25) **Saṁlehaṇāsua**, (26) **Vihārakappa**, (27) **Caraṇavihi**, (28) **Āurapaccakkhāṇa**, (29) **Mahāpaccakkhāṇa**. **Āvassaya** is also an Ukkāliya text.[4] See also **Kāliya.**

1. Nan. 44, Sth. 71.
2. NanCu. p. 57, NanM. p. 204, AnuCu. p. 5, AnuHe. p. 6, SthA. p. 52.
3. Nan. 44, NanM. p. 202ff., NanH. p. 70, Pak. p. 43, AnuCu. p. 2.
4. AnuHe. p. 6.

Ukkuruḍa (Utkuruṭa) One of the two teachers who belonged to **Kuṇālā**(1) and died at **Sāgeya.** This word has some other variants like **Ukkaraḍa**, **Okuruḍa** and **Kuruḍa.**[1]

1. AvaCu. I. p. 601, AvaH. p. 465, UttCu. p. 108.

Ukkosia (Utkauśika) A family-line to which preceptor **Vairaseṇa** (3) belonged.[1]

1. Kalp. p. 255.

Ukkhittaṇāa (Utkṣiptajñāta) First chapter of the first section of **Ṇāyādhammakahā.**[1]

1. Jna. 5, Sam. 19, JnaA. p. 10, AvaCu. I. p. 131.

Ugga (Ugra) A Kṣatriya family which was appointed as guardian by **Usabha**(1), the first **Titthayara** for the protection of the people.[1] It is also known as an **Āriya** clan.[2]

1. Bha. 383, 682, Sut. 2.1.9, Jna. 55, Aca. 2. 11, AcaN. 22-3, Kalp. 18, Vis. 1658, 1847, AvaCu. I. p. 154, II. p. 81, SthA. p. 210, UttS. p. 418, KalpV. p. 232, KalpDh. p. 149, Tir. 1012.
2. Praj. 37.

Uggavaī (Ugravatī) Nights of the first, sixth and eleventh days of a fortnight.[1]

1. Jam. 152, Sur. 49.

Uggasena (Ugrasena) King of **Mahurā(1)**.[1] **Kaṁsa(2)** and **Ṇabhasena** were his son and grandson respectively.[2] **Rāīmaī** and **Saccabhāmā** were his daughters.[3] He was the foremost of the sixteen thousand kings under the suzerainty of **Vāsudeva(2) Kaṇha(1)**.[4] See also **Ṇabhasena** and its footnote.

1. Jna. 52, KalpSam. p. 176.
2. KalpSam. p. 173, VisK. p. 412.
3. KalpV. p. 213, KalpDh. p. 139, KalpSam. p. 176.
4. Nir. 5. 1, Jna. 117, Ant. 1, DasCu. p. 310, AvaCu. I. p. 355.

Ucca One of the five palaces belonging to **Baṁbhadatta(1)**, the twelfth **Cakkavaṭṭi**.[1]

1. Utt. 13. 13.

Uccattariā (Uccatarikā) One of the eighteen varieties of the **Baṁbhī(2)** script.[1] Probably it is the same as **Aṁtakkhariyā**.[2]

1. Sam. 18. 2. Praj. 37.

Uccaṇāgarī (Uccanāgarī) A monastic branch originating from preceptor **Saṁtiseṇia**.[1] It is one of the four branches of **Koḍiyagaṇa(2)**.[2]

1. Kalp (Therāvalī). 7, KalpV. p. 261. 2. KalpV. p. 260.

Ucchughara (Ikṣugṛha) A garden of **Dasapura** where preceptor **Rakkhiya(1)** stayed for four months in a rainy season.[1]

1. VyaBh. 8. 222, AvaBh. 142, AvaH. p. 301.

Ujuvāliyā (Ṛjupālikā) A river flowing near **Jaṁbhiyagāma**. **Titthayara Mahāvīra** obtained omniscience on its northern bank.[1]

1. Aca. 2. 179, Kalp. 120, Av N. 254, Vis. 1673, 1982, AvaCu. I. p. 322, KalpV. p. 177.

Ujjaṁta (Ujjayanta) See **Ujjiṁta**.[1]

1. AvaH. p. 709.

Ujjalia (Ujjvalita) An infernal abode in the **Vāluyappabhā** region.[1]

1. Ant. 9.

Ujjiṁta (Ujjayanta) Name of a mountain. **Ariṭṭhaṇemi**, the twenty-second **Titthaṁkara** obtained omniscience on its summit.[1] There he attained emancipation as well[2] in the company of five hundred and thirty-six monks.[3] The place of his renunciation has also been the same.[4] It is the same as **Revayaga**.[5] It is popularly known as Girnar.[6]

1. Kalp. 174, OghND. p. 119.
2. Kalp. 182, Jna. 129–130, Vis. 1702, AvaN. 307, Tir. 554.
3. Kalp. 182.
4. OghND. p. 119, Ava. p. 8.
5. UttS. p. 492.
6. GDA. p. 211.

Ujjumai (Ṛjumati) One of the twelve disciples of **Saṁbhūi(4)**.[1]

1. Kalp. p. 256.

Ujjuvāliyā (Ṛjupālikā) See **Ujuvāliyā**.[1]

1. Aca. 2. 197.

Ujjemta (Ujjayanta) See **Ujjimta**.[1]

1. BrhBh. 3192.

Ujjeṇī (Ujjayinī) Capital of the **Avamti(1)** country (modern Malwa).[1] It was situated at a distance of eighty *yojanas* from **Vītibhaya**, the capital of **Simdhu-sovīra**.[2] The following are some of the kings who reigned in this city : **Camḍapajjoa** or **Pajjoa**,[3] **Kuṇāla**,[4] **Sampai**,[5] **Balamitta(1)**,[6] **Gaddabhilla**[7] and **Jiyasattu(23)**.[8] **Aṭṭaṇamalla**, the famous wrestler, also belonged to Ujjeṇī.[9] This city had five hundred *upāśrayas* (shelter houses for monks and nuns).[10] It also had a big temple known as **Mahākāla(3)**.[11] The following *ācāryas* (preceptors) had visited this city : **Vaira(2)**,[12] **Mahāgiri**,[13] **Suhatthi(1)**,[14] **Camḍarudda**,[15] **Rakkhiya(1)**,[16] **Bhaddagutta**,[17] **Kālaga(1)**[18] and **Āsāḍha(2)**.[19] Monk **Avamtisukumāla** also belonged to this city.[20] The **Sagas(2)** were brought here by preceptor **Kālaga(1)**.[21] It is identified with modern Ujjain.[22] See also **Avamti(2)**.

1. UttCu. p. 31, PrasA. p. 90, UttS. p. 49.
2. NisCu. III. p. 145.
3. UttN. p. 96, AvaCu. II. p. 159, SthA. p. 431.
4. BrhKs. p. 917, AnuH. p. 10.
5. KalpDh. pp. 164-5, NisCu. II. pp. 361-2.
6. DasaCu. p. 55.
7. NisCu. III. p. 59.
8. AcaCu. p. 225.
9. AvaN. 1274, UttCu. p. 109, AvaCu. II. p. 112.
10. AvaCu. II. p. 196.
11. AvaCu. II. p. 157.
12. AvaCu. I. p. 392.
13. AvaCu. II. p. 157.
14. BrhKs. p. 918.
15. AvaCu. II. p. 77.
16. Mar. 489.
17. AvaCu. I. p. 394.
18. UttN. p. 127, UttCu. p. 83, NisCu. III. p. 131.
19. NisCu. I. p. 20, DasCu. p. 96.
20. Sams. 65, Mar. 435, NisCu. II. p. 90; See also UttS. pp. 85, 213, 218, UttK. pp. 31, 38, AvaN. 767, 1275-8, 1295, 1304, BrhBh. 4219-22, 5115, AvaCu. I. p. 189, 403, 409, 489, 492, 540, II. pp. 154, 157, 162, 164, 202, 283, OghNBh. 26, UttCu. pp. 53, 55, 128, NanM. p. 145.
21. VyaBh. and VyaM. XII. p. 94.
22. GDA. p. 209.

Ujjotatarā (Udyotatarā) A city where **Dīvāyaṇa(3)** heard the rumour of the prediction of the destruction of **Bāravaī** with his own hands.[1]

1. DasH. p. 36.

Ujjhā (Ayodhyā) See **Aojjhā**.[1]

1. AvaN. 382.

1. Ujjhiyaa (Ujjhitaka) Second chapter of the first section of **Vivāgasuya**.[1]

1. Vip. 2.

2. Ujjhiyaa Son of **Vijayamitta(2)** and **Subhaddā(7)** of **Vāṇiyagāma**. He fell in love with **Kāmajjhayā**, the courtezan of the same town and started living with her. King **Mitta(3)** asked Kāmajjhayā to live with him in his palace. She left the company of Ujjhiyaa and started living in the king's palace. Ujjhiyaa could not forbear the separation. Once he entered the palace and engaged himself in sexual intercourse with Kāmajjhayā. He was caught red handed by the king who then severely punished him. He was **Gottāsa(2)** in his previous birth.[1]

1. Vip. 9-14, SthA. p. 507.

Ujjhiyā (Ujjhitā) Wife of **Dhaṇapāla(3)**.[1]

1. Jna. 63.

Uṭṭa Same as **Uḍḍa**.[1]

1. Praj. 37.

Uṭṭhāṇasua (Utthānaśruta) An **Aṁgabāhira Kālia** text.[1] It is not extant now.

1. Pak. p. 45, Vya. 10. 28, Nan. 44, NanH. p. 73, NanM. p. 207, NanCu. p. 60.

Uḍaṁka A sage whose beautiful wife was raped by popular god **Iṁda(5)**.[1]

1. NisCu. III. p. 340, BrhKs. p. 543.

Uḍuvāḍiyagaṇa (Uḍuvāṭikagaṇa) One of the nine monastic groups originating from **Bhaddajasa(2)**. It had four branches and three families as follows: **Caṁpijjiyā, Bhaddijjiyā, Kākaṁdiyā, Mehalijjiyā; Bhaddajasiya, Bhaddaguttia** and **Jasabhadda(3)**.[1]

1. Kalp (Therāvalī). 7, KalpV. p. 259, Sth. 680.

Uḍuvimāṇa (Uḍuvimāna) An abode in the first stratum of the **Sohamma(1)** heaven.[1] Its length as well as breadth is forty-five lakhs of *yojanas*.[2]

1. Sth. 328. 2. Sam. 45.

Uḍḍa (Oḍra) Its other variants are **Uṭṭa** and **Uḍu**. It stands for an **Aṇāriya** country and its inhabitants.[1] The country of the Uḍḍas or Oḍras is located in Swat or the ancient Uḍḍiyāna. Present Ods of Punjab, Rajasthan and Western India might have been emigrants from Swat country.[2] Oḍra has been the name of Orissa also.[3]

1. Praj. 37, SutSi. p. 123, Pras. 4. 2. GESM. pp. 61-63. 3. TAI. pp. 333-336.

Uḍḍuvāḍiyagaṇa (Uḍḍuvāṭikagaṇa) Same as **Uḍuvāḍiyagaṇa**.[1]

1. Sth. 680.

Uṇṇāa or **Uṇṇāga** (Uṇāka) A place visited by **Titthayara Mahāvīra**.[1] It is probably the same as Unao in Uttara Pradesh.[2]

1. AvaCu. I. p. 295, AvaN. 491, AvaH. p. 211, KalpV. p. 167. 2. SBM. p. 357.

Uṇṇāta (Unnāta) A town in the **Mahāvideha** region of **Jaṁbūdīva.**[1]

1. Nir. 5. 1.

Uttama Another name of mount **Maṁdara(3).**[1] According to **Samavāya** the reading is **Uttara(3).**[2]

1. Jam. 109. 2. Sam. 16.

1. Uttamā First of the fifteen nights of a fortnight.[1]

1. Jam. 152, Sur. 48.

2. Uttamā A principal wife of **Puṇṇabhadda(5),** a lord of the **Jakkha** gods.[1] She was a daughter of a merchant in her previous birth.[2] The same is the name of a principal wife of **Māṇibhadda(1).**[3]

1. Bha. 406, Sth. 273. 2. Jna. 153. 3. Bha. 169, Sth. 693.

3. Uttamā Eleventh chapter of the fifth subsection of the second section of **Ṇāyādhammakahā.**[1]

1. Jna. 153.

1. Uttara First of the eight disciples of preceptor **Mahāgiri.**[1]

1. Kalp (Therāvalī). 7.

2. Uttara Twenty-second **Titthaṁkara** of the coming **Ussappiṇī** in the **Eravaya(1)** region of **Jaṁbūdīva.**[1]

1. Sam. 159, Tir. 1121.

3. Uttara Another name of mount **Maṁdara(3).**[1] Its other reading is **Uttama.**[2]

1. Sam. 16. 2. Jam. 109.

Uttara-aṁtaradīva (Uttara-antardvīpa) Chapters from the seventh to the thirty-fourth in the tenth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 394.

1. Uttarakurā (Uttarakuru) A locality situated on the north-eastern **Raikaraga** mountain. It is the capital of **Rāmā(2),** one of the eight principal wives of **Īsāṇa(2).**[1]

1. Sth. 307.

2. Uttarakurā A palanquin used by **Titthayara Ariṭṭhaṇemi** on the occasion of his renunciation-ceremony.[1]

1. Sam. 157.

3. Uttarakurā Same as **Uttarakuru(1).**[1]

1. Sth. 302, Jiv. 148.

1. Uttarakuru A sub-region to the north of mount **Maṁdara(3)**. It is situated in the **Mahāvideha** region of **Jaṁbūdīva**. It is crescent-shaped. It extends from east to west. Its breadth from north to south is 11842-2/19 *yojanas*. Its northern chord *(jīvā)* from east to west measures 53000 *yojanas*. Its pertinent arc (dhaṇu-piṭṭha) in the south is 60418-12/19 *yojanas*.[1] It has (two) Jamaga(1) mountains, Ṇīlavaṁta(2) lake, **Kaṁcaṇaga-pavvaya** mountains, etc.[2] The tree of **Jaṁbusudaṁsaṇā** lies in it.[3] The people living therein get mature in forty-nine days only[4] and always enjoy the best era known as Susamasusamā.[5]

1. Jiv. 147, Jam. 87, 85, Mar. 60, Sam. 53, Sth. 302, 197, 522, 555.
2. Jiv. 148–152, Jam. 88–90, BhaA. pp. 654–5.
3. Jam. 90, Jiv. 151, Sth. 764.
4. Sam. 49.
5. BhaA. p. 897.

2. Uttarakuru Presiding deity of the **Uttarakuru(1)** region.[1]

1. Jam. 91.

3. Uttarakuru A lake situated in the **Uttarakuru(1)** region.[1]

1. Jiv. 150, Jam. 89, Sth. 434.

4. Uttarakuru A summit each of (i) **Gaṁdhamādaṇa**[1] as well as (ii) **Mālavaṁta(1)**[2] mountain.

1. Jam. 86, Sth. 590.
2. Jam. 91, Sth. 689.

5. Uttarakuru A garden outside the city of **Sāgeya**. There was in it a shrine of **Jakkha Pāsamiya**.[1]

1. Jna. 154, Vip. 34.

Uttarakurudaha (Uttarakurudraha) Same as **Uttarakuru(3)**.[1]

1. Sth. 434.

Uttarakūlaga (Uttarakūlaka) A class of *vānaprastha* ascetics[1] confining their movements to the northern bank of **Gaṁgā**.[2]

1. Bha. 417, Nir. 3. 3, Aup. 38.
2. BhaA. p. 519.

Uttarakhattiyakuṁḍapura (Uttarakṣatriyakuṇḍapura) See **Khattiyakuṁḍapura**.[1]

1. Aca. 2. 176.

Uttaracūliyā (Uttaracūlikā) A canonical text[1] not extant now.[1]

1. AvaCu. II. p. 157.

Uttarajjhayaṇa (Uttarādhyayana) An **Aṁgabāhira Kāliya** text[1] of multiple authorship.[2] It consists of the following thirty-six chapters:[3] (1) **Viṇayasuya**, (2) **Parīsaha**, (3) **Cauraṁgijja**, (4) **Asaṁkhaya**, (5) **Akāmamaraṇa**, (6) **Ṇiya-**

ṁṭhi, (7) Orabbha, (8) Kāvilijja, (9) Ṇamipavvajjā, (10) Dumapattaya, (11) Bahusuyapujja, (12) Hariesa(3), (13) Cittasaṁbhūi, (14) Usuyārijja, (15) Sabhikkhu(2), (16) Samāhiṭhāṇa, (17) Pāvasamaṇijja, (18) Saṁjaijja, (19) Miyacāriyā, (20) Ṇiyaṁṭhijja, (21) Samuddapālijja, (22) Rahaṇemiya, (23) Kesigoyamijja, (24) Samii, (25) Jaṇṇaijja, (26) Sāmāyārī, (27) Khaluṁkijja, (28) Mukkhagai, (29) Appamāya, (30) Tava, (31) Caraṇa, (32) Pamāyaṭhāṇa, (33) Kammappayaḍi(2), (34) Lesā(2), (35) Aṇagāramagga and (36) Jīvājīvavibhatti. In the Samavāya the names of those chapters which differ or are at variant are as follows:–[4] 3. Cāuraṁgijja, 5. Akāmamaraṇijja, 6. Purisavijjā, 7. Urabbhijja, 8. Kāviliya, 11. Bahusuyapūjā, 12. Hariesijja, 13. Cittasaṁbhūya, 15. Sabhikkhuga, 16. Samāhiṭhāṇāiṁ, 20. Aṇāhapavvajjā, 22. Rahaṇemijja, 23. Goyamakesijja, 24. Samitīo, 28. Mokkhamaggagai, 30. Tavomagga, 31. Caraṇavihi(2), 32. Pamāyaṭhāṇāiṁ, 33. Kammapayaḍi and 34. Lesajjhayaṇa.

The word 'uttara' in the nomenclature of 'Uttarajjhayaṇa' signifies three meanings : (1) Last, (2) Excellent and (3) Afterwards. Some believe that the words contained in Uttarajjhayaṇa are the LAST ones uttered by Mahāvīra before he attained liberation.[5] Some explain the word 'uttara' as 'excellent' and say that the chapters contained in Uttarajjhayaṇa are the EXCELLENT ones.[6] Others suggest that the word 'uttara' occurring in Uttarajjhayaṇa is used to convey the idea that this text was used to be read AFTER Āyāra before Dasaveyāliya was composed and AFTER Dasaveyāliya later on.[7] Uttarajjhayaṇa will become extinct after the death of Pūsa(4), i. e. after 20500 years of Mahāvīra's emancipation.[8]

1. Pak. p. 44, Nan. 44.
2. UttN. p. 5, UttS. pp. 5-6.
3. UttN. p. 9.
4. Sam. 36.
5. UttN. p. 3, UttS. pp. 3, 712.
6. NanM. p. 206.
7. UttN. p. 5, UttS. p. 5, VyaBh. 3. 176.
8. Tir. 826.

Uttarajjhayaṇa-cuṇṇi (Uttarādhyayana-cūrṇi) A commentary on Uttarajjhayaṇa composed by a disciple of Govāliya-mahattara.[1] He is said to be Jiṇadāsagaṇimahattara.[2]

1. UttCu. p. 283.
2. See CLJ. p. 193.

Uttarajjhayaṇa-ṇijjutti (Uttarādhyayana-niryukti) A versified commentary on Uttarajjhayaṇa composed by Bhaddabāhu(2).[1]

1. AcaSi. p. 84, AvaN. 84, Vis. 1079.

Uttaraḍḍhabharaha (Uttarārdhabharata) Northern half of the Bharaha(2) region in Jaṁbuddīva. It is situated to the north of mount Veyaḍḍha(2), to the south of mount Cullahimavaṁta, to the east of western Lavaṇa-samudda and to the west of eastern Lavaṇasamudda. It extends in length from east

to west and in breadth from north to south.[1] It has been the dwelling-place of Āvāḍa community as well.[2] Gaṁgā and Siṁdhu(1) flow in it.[3]

1. Jam. 16. 2. Ibid. 56, 58, AvaCu. I. p. 194. 3. Jam. 16, 74.

Uttaraḍḍhabharahakūḍa (Uttarārdhabharatakūṭa) A summit of the Veyaḍḍha(2) mountain in the Bharaha(2) region in Jaṁbūdīva.[1]

1. Jam. 12.

Uttaraḍḍhamāṇussakhetta (Uttarārdhamanuṣyakṣetra) Northern half of Māṇusakhetta (the region that is occupied by human beings). Sixty-six suns as well as the same number of moons rise in it.[1]

1. Sam. 66.

Uttaraddhakaccha (Uttarārdhakaccha) Northern half of the Kaccha(1) district in Mahāvideha. It is situated to the north of mount Veyaḍḍha(1) of Kaccha, to the south of mount Nīlavaṁta(1), to the east of mount Mālavaṁta(1) and to the west of mount Cittakūḍa. Siṁdhukuṁḍa is situated in it.[1]

1. Jam. 93.

Uttaraddhabharaha (Uttarārdhabharata) See Uttaraḍḍhabharaha.[1]

1. AvaCu. I. p. 194, Jam. 74.

Uttarapoṭṭhavayā (Uttarapprauṣṭhapadā) A constellation. It is the same as Uttarabhaddavayā.[1]

1. Sur. 36.

1. Uttarabalissahagaṇa One of the nine groups of monks under Titthayara Mahāvīra.[1]

1. Sth. 680.

2. Uttarabalissahagaṇa A monastic branch originating from preceptors Uttara(1) and Balissaha, two disciples of Mahāgiri.[1] It had four branches: Kosaṁbiyā, Koḍaṁbāṇī, Suttivattiyā and Caṁdaṇāgarī.

1. Kalp (Therāvalī). 7, KalpV. p. 257.

Uttarabhaddavadā or Uttarabhaddavayā (Uttarabhādrapadā) See Uttarābhaddavayā.[1]

1. Sur. 36.

Uttaramadhurā or Uttaramahurā (Uttaramathurā) Northern Mathurā. See Mahurā(1).

1. AvaH. p. 357, 688, VyaM. IV. p. 36.

Uttaravācāla A locality near Seyaviyā. In its forest serpent **Caṁḍakosia** stung **Titthayara Mahāvīra**.[1] Merchant **Nāgasena** belonged to it.[2] See also **Vācāla**.

1. AvaN. 468, Vis. 1922-3.
2. AvaCu. I. p. 279, AvaN. 471, Vis. 1923, KalpDh. p. 104, AvaH. p. 195.

Uttaraveyaḍḍha (Uttaravaitāḍhya) Northern half of the **Veyaḍḍha(2)** mountain.[1]

1. Jam. 52.

Uttarā Sister of preceptor **Sivabhūi(1)**. Following her brother she also abandoned all her clothes and became a naked nun. Later on she was' however, persuaded to keep one garment to cover her body.[1]

1. Vis. 3053, UttS. pp. 178-180, UttN. p. 181.

Uttarāpaha (Uttarāpatha) See **Uttarāvaha**.[1]

1. DasCu. p. 17.

Uttarāpoṭṭhavayā (Uttarāprauṣṭhapadā) Another name of the **Uttarabhaddavayā** constellation.[1] Its family-name is **Dhaṇaṁjaya(4)**.[2]

1. Sur. 46.
2. Sur. 50, Jam. 159.

Uttarāphagguṇī (Uttarāphālguṇī) A constellation.[1] Its presiding deity is **Ajjama**.[2] **Kāsava(7)** is its family-name.[3]

1. Sam. 2, Sur. 36, Jam. 155-161, Sth. 90, 110, 589.
2. Jam. 171.
3. Sur. 50, Jam. 159.

Uttarābhaddavadā or **Uttarābhaddavayā** (Uttarābhādrapadā) A constellation which is presided over by god **Ahivaḍḍhi**.[1]

1. Sam. 2, Jam. 155-161, Sth. 90, 110, Sur. 36, 46,

Uttarāvaha (Uttarāpatha) A region or country in the north of the **Bharaha(2)** region. Hearing the prediction of the destruction of **Bāravaī Dīvāyaṇa(3)** had proceeded to Uttarāvaha.[1] **Vairasāmi** had also been to this country.[2] Marriage with maternal uncle's daughter was forbidden here.[3] Customs etc., in **Dakkhiṇāvaha** were different from those in Uttarāvaha.[4] The town of **Kuṁbhakārakaḍa** was situated in this region.[5] Uttarāvaha can be identified with the region extending west and north-west of Thaneshwar.[6]

1. DasH. p. 37; SthA. p. 255.
2. NisCu. I. p. 21.
3. DasN. p. 17. DasH. p. 22.
4. DasCu. p. 17, NisCu. I. p. 52, BrhBh. 3891.
5. BrhKs. p. 915.
6. GE. I. p. 43

Uttarāsāḍhā (Uttarāṣāḍhā) A **Gaha** (constellation) whose family-name is **Vagghāvacca(2)**. **Vissa(2)** is its presiding deity.[1]

1. Sam. 4, Jam. 31, 32, 155-161, 171, Sur. 36, 38, 50, Vis. 1584, Sth. 90.

Uda Same as **Udda**.[1]

1. Pras. 4.

1. **Udaa** (Udaka) A principal lay-votary of **Gosāla**.[1]

1. Bha. 330.

2. **Udaa** Twelfth chapter of the first section of **Nāyādhammakahā**.[1]

1. Jna. 5, JnaA. p. 10.

3. **Udaa** An ascetic of the line of **Pāsa**(1). He held a long discussion with **Iṁdabhūi** and being convinced by his arguments he met **Mahāvīra** and accepted the path shown by him. He is also known as **Peḍhālaputta**(2). In future he will take birth as a **Titthaṁkara**.[1]

1. Sut. 2.7.4–14, Sth. 692, SthA. p. 457, AvaN. 1168, SutCu. p. 451, Sam. 159.

4. **Udaa** A heretical house-holder of **Rāyagiha**. Later he became a follower of **Mahāvīra**.[1]

1. Bha. 305.

5. **Udaa** Previous birth of the third would-be **Titthaṁkara** in the **Bharaha**(2) region.[1] He seems to be the same as **Udaa**(3).

1. Sam. 159, Sth. 692.

6. **Udaa** Seventh **Titthaṁkara** of the coming **Ussappiṇī** in the **Bharaha**(2) region and the future birth of **Saṁkha**(10).[1]

1. Sam. 159, Tir. 1112.

Udaga (Udaka) See **Udaa**.[1]

1. Tir. 1112.

Udagaṇāa (Udakajñāta) Same as **Udaa**(2).[1]

1. Sam. 19.

Udagabhāsa (Udakabhāsa) A mountain-residence of **Velaṁdhara-ṇāgarāya** gods at a distance of forty-two thousand *yojana*s to the south of **Jaṁbuddīva** in the **Lavaṇa** ocean. God **Sivaa** resides on it.[1]

1. Sth. 305, Sam. 17, Jiv. 159.

Udagasīmaa (Udakasīmaka) A mountain at a distance of forty-two thousand *yojana*s to the north of **Jaṁbuddīva** in the **Lavaṇa** ocean. It also serves as an abode of **Velaṁdhara** gods.[1] God **Maṇosilaya** resides on it.[1] See also **Dagasīma**.

1. Jiv. 159, Sth. 305, Sam. 17.

Udaḍḍha (Uddagdha) A Mahāṇiraya situated in Rayaṇappabhā(2).[1] It is the same as Uddaḍḍha.[2]

1. Sth. 515. 2. SthA. p. 367.

Udattābha (Udāttābha) An off-shoot of the Goyama(2) lineage.[1]

1. Sth. 551.

Udaya See Udaa(3).[1]

1. Sam. 159.

Udayaṇa (Udayana) See Udāyaṇa.[1]

1. AvaCu. I. p. 615.

Udaya Peḍhālaputta (Udaka Peḍhālaputra) See Udaa(3).[1]

1. Sut. 2. 77, Sth. 692.

Udayabhāsa (Udakabhāsa) See Udagabhāsa.[1]

1. Sth. 305.

Udahi (Udadhi) Twelfth chapter of the sixteenth section of Viyāhapaṇṇatti.[1]

1. Bha. 561.

Udahikumāra (Udadhikumāra) A class of Bhavaṇavai gods. They have seventy-six lakhs of dwelling-places.[1] Jalakaṁta(1) and Jalappabha(1) are their lords.[2] All the Udahikumāra gods are under Varuṇa(1), a Logapāla of Sakka(3).[3]

1. Sam. 76, Nis. 1578. 2. Bha. 169. 8. Ibid. 167.

1. Udāi (Udāyin) A person of the Kuṁḍiyāyaṇa lineage whose soul entered the dead body of Gosāla. It was his seventh *pauṭṭaparihāra* (entrance into another's body).[1]

1. Bha. 550.

2. Udāi Son of Kūṇiya and Paumāvaī(9). After the death of his father he left Caṁpā and made Pāḍaliputta the capital of Magaha. He was stabbed to death by Udāimāraga while performing *pauṣadha* (a vow).[1]

1. AvaCu. II. pp. 171, 177, 180.

3. Udāi One of the two chief elephants of king Kūṇiya. In his previous birth he was an Asurakumāra god.[1]

1. Bha. 300, 590, BhaA. p. 720.

4. Udāi Probably same as Udaa(5). He earned the *tīrthaṁkara-nāma-gotra* Karma.[1]

1. Sth. 691.

Udāiṇa (Udāyana) See **Udāyaṇa**.[1]

1. AvaCu. II. p. 36.

Udāimāraga (Udāyimāraka) Assassin of **Udāi**(2), son of king **Kūṇiya**.[1]

1. NisCu. I. p. 2, SthA. p. 182, AcaSi. p. 210, BrhBh. 1238, JitBh. 2496, AcaCu. p. 6, AvaCu. II. p. 29.

1. **Udāyaṇa** (Udāyana) King of the city of **Vītībhaya** in **Siṁdhusovīra**. King **Mahasena**(1) etc. were under him.[1] He had married **Pabhāvatī**(3), daughter of **Ceḍaga**.[2] **Abhīti** was his son. He, instead of giving his kingdom to his son, gave it to his nephew *(bhāgineya)*, named **Kesi**(2), renounced the world and became a disciple of **Titthayara Mahāvīra**.[3] Once monk Udāyaṇa came to the city of Vītībhaya. Kesi thought that Udāyaṇa had come to deprive him of the kingdom. Deluded by this sort of feeling he, with the help of a physician, poisoned him to death[4]

Once king Udāyaṇa had to fight with **Pajjoya**, the king of **Ujjeṇī** for an image of **Jīvaṁtasāmī**. Pajjoya was defeated and imprisoned by Udāyaṇa. Later on he was released on the auspicious occasion of *paryuṣaṇa* (a religious festival) and his kingdom was returned to him.[5] This incident is often quoted in Jain literature as an ideal of forgiveness. Udāyaṇa was the last king who became a monk.[6]

1. Bha. 491, KalpV. p. 298.
2. AvaCu. II. p. 168, SutCu. p. 28.
3. Bha. 491.
4. SthA. p. 431, AvaCu. II. p. 36.
5. AvaCu. I. p. 401, DasCu. p. 61, NisCu. III. p. 147.
6. AvaCu. II. p. 171.

2. **Udāyaṇa** King of **Kosaṁbī**. He was son of **Sayāṇīya** and grandson of **Sahassāṇīya**. **Miyāvaī**(1) was his mother and **Paumāvaī**(6) was his wife.[1] He was a famous lutist and could subjugate elephants by his art of luting.[2] He was tactfully imprisoned by **Pajjoya**, the king of **Ujjeṇī**, and was compelled to teach the art of luting to his daughter **Vāsavadattā**(1).[3] Udāyaṇa escaped from the prison, eloped with Vāsavadattā and married her.[4]

1. Bha. 441, Vip. 24, AvaCu. I. p. 615.
2. AvaCu. II. p. 161.
3. UttS. p. 142.
4. AvaCu. II. p. 161.

Udāyi (Udāyin) See **Udāi**.[1]

1. AvaCu. II. p. 177, Sth. 691.

Udiodaa (Uditodaya) King of the city of **Purimatāla**. **Sirikaṁtā**(1) was his wife. King **Dhammarui**(1) of **Vāṇārasī** had attacked him to capture his queen.[1]

1. AvaCu. I. p. 559, AvaN. 943, 1545, NanM. pp. 165-6, Vip. 17, AvaH. p. 430.

Udiodia (Uditodita) Same as **Udiodaa**.[1]

1. Vip. 17, AvaCu. I. p. 559.

Uditodaya See **Udiodaa.**[1]

1. AvaN. 943, AvaCu. I. p. 559.

Uditodita See **Udiodaa.**[1]

1. AvaCu. I. p. 559.

Udu Same as **Uḍḍa.**[1]

1. SutSi. p. 123.

Udum̐bara Eighth chapter of **Kammavivāgadasā.**[1] See also **Um̐bara.**

1. Sth. 755.

Udum̐barijjiyā (Audum̐barikā) An off-shoot of **Uddehagaṇa(2).**[1]

1. Kalp. p. 259.

Uddam̐ḍa (Uddaṇḍa) A class of *vānaprastha* ascetics[1] walking with staff raised up.[2]

1. Bha. 417, Nir. 3. 3, Aup. 38. 2. BhaA. p. 519, AcaCu. p. 169.

Uddam̐ḍapura (Uddaṇḍapura) A city where **Gosāla** performed his second *pauṭṭa-parihāra* (entrance into another's body) in the shrine of **Cam̐dotaraṇa(2).**[1] It is identified with Bihār, a town in Patna district.[2]

1. Bha. 550. 2. GDA. p. 208.

Uddaḍḍha (Uddagdha) One of the six infernal abodes of **Rayaṇappabhā(2),** the first hell.[1] It is the same as **Udaḍḍha.**[2]

1. SthA. p. 367. 2. Sth. 515.

Uddāiṇa or **Uddāyaṇa** (Udāyana) See **Udāyaṇa.**[1]

1. AvaCu. II. p. 36, AvaCu. I. p. 401, AcaCu. p. 64, DasCu. p. 61, AvaCu. I. p. 399.

Udditthā (Uddiṣṭā) Fifteenth day of the dark-half of a month.[1]

1. Dasa. 6. 3, JnaA. p. 109, AupA. p. 100.

1. Uddehagaṇa One of the nine groups of monks under **Titthayara Mahāvīra.**[1]

1. Sth. 680.

2. Uddehagaṇa A monastic branch originating from preceptor **Rohaṇa.** Its four off-shoots and six sub-family-lines are: **Udum̐barijjiyā, Māsapūriā, Maipattiyā** and **Puṇṇapattiā, Ṇāgabhūya, Somabhūi(1), Ullagaccha, Hatthalijja, Ṇam̐dijja** and **Pārihāsaya** respectively.[1]

1. Kalp (Therāvalī). 7, KalpV. pp. 258, 259.

Uddhakaṁḍūyaga (Ūrdhvakaṇḍūyaka) A class of *vānaprastha* ascetics [1] scratching their body above the navel.[2]

1. Bha. 417. 2. BhaA. p. 519.

Uparima-Gevijja (Uparima-Graiveyaka) The highest **Gevijja** layer.[1] It has three parts : **Uvarimahiṭṭhima, Uvarimamajjhima** and **Uvarimauvarima.**[2]

1. Sth. 232. 2. Utt. 36. 212–213, Sth. 232.

1. Uppala (Utpala) First chapter of the eleventh section of **Viyāhapaṇṇatti.**[1]

1. Bha. 409.

2. Uppala An astrologer who was for some time a monk of the line of **Titthayara Pāsa**(1). He explained to **Titthayara Mahāvīra** the meaning of the ten dreams seen by him in **Aṭṭhiyagāma.**[1] He also helped him in getting released from the custody of king **Jiyasattu**(33) of **Lohaggala**(2).[2] He had two sisters, namely, **Jayaṁtī**(9) and **Somā**(4).[3]

1. AvaCu. I. pp. 273–4, KalpV. p. 161, AvaH. p. 204, AvaM. pp. 191, 270.
2. AvaN. 490, Vis. 1944.
3. AvaN. 478, AvaCu. I. p. 286.

3. Uppala A householder of **Ṇāgapura. Uppalasirī** was his wife and **Uppalā**(4) was his daughter.[1]

1. Jna. 153.

4. Uppala A heavenly abode in **Pāṇata.** The longevity of the gods dwelling therein is twenty *sāgaropama* years at the maximum. They breathe once in twenty fortnights and feel hungry once in twenty thousand years.[1]

1. Sam. 20.

Uppalagummā (Utpalagulmā) A lotus-pond *(puṣkariṇī)* in a forest situated to the south-east of the **Jaṁbusudaṁsaṇā** tree [1] on mount **Maṁdara**(3).[2]

1. Jam. 90. 2. Ibid. 103.

Uppalasirī (Utpalaśrī) Wife of **Uppala**(3), a householder of **Ṇāgapura.**[1]

1. Jna. 153.

1. Uppalā (Utpalā) Wife of **Bhīma**(2), a butcher of **Hatthiṇāura.** Once when she was pregnant, she had a desire to eat beef. This desire of **Uppalā** was fulfilled by her husband. In due course she gave birth to a son who was named **Gottāsa**(2).[1]

1. Vip. 10–11, SthA. p. 507.

2. Uppalā Wife of **Saṁkha**(9), a *śrāvaka* of **Sāvatthī.**[1]

1. Bha. 437, SthA. p. 456.

3. Uppalā Third chapter of the fifth sub-section of the second section of Ṇāyādhammakahā.[1]

1. Jna. 153.

4. Uppalā (i) A principal wife of **Kāla**(4), a lord of the **Pisāya gods. In** her previous birth she was a daughter of **Uppala**(3), a householder of **Ṇāgapura**. (ii) The same is the name of a principal wife of **Mahākāla**(9).[1]

1. Jna. 153, Bha. 406, Sth. 273.

5. Uppalā A lotus-pond *(puṣkariṇī)* situated in the forest to the south-east of the **Jambusudaṁsaṇā** tree on **Maṁdara**(3) mountain.[2]

1. Jam. 90. 2. Ibid. 103.

Uppalujjalā (Utpalojjvalā) A lotus-pond *(puṣkariṇī)* in the forest situated in the south-east of the **Maṁdara**(4) mountain [1] as well as **Jambusudaṁsaṇā** tree.[2]

1. Jam. 103. 2. Ibid. 90.

Uppāyapavvaya (Utpātaparvata) Mountains where lords of gods descend for going to the middle world *(tiryagloka)* are called Uppāyapavvayas. They are **Tigicchikūḍa**(2), **Ruyagiṁda** etc.[1]

1. BhaA. p. 144, Bha. 116, 587, Jiv. 127, Sam. 17, Sth. 728.

Uppāyapuvva (Utpādapūrva) First of the fourteen **Puvva** texts. It dealt with the origination of modes of substances. It consisted of ten chapters and four appendices.[1] It is not extant.

1. Nam. 57, NanCu. p. 75, NanM. pp. 240-1, NanH. p. 88, Sth. 378, 732, Sam. 147.

Umajjāyaṇa (Avamajjāyaṇa) Same as **Omajjāyaṇa**.[1]

1. Sur. 50.

1. Umā Mother of **Duviṭṭha**, the second **Vāsudeva**(1)[1]

1. Sam. 158, Sth. 672, Tir. 603.

2. Umā A prostitute of **Ujjeṇī**. Servants of **Pajjoa** killed **Mahessara** when he was enjoying with her.[1]

1. AvaCu. II. p. 176.

3. Umā Wife of Maheśa, a celebrated Hindu God. The phallus of Maheśa the end of which could not be attained even by **Baṁbhāṇa** and **Viṇhu**(8) could confine itself in the body of Umā.[1]

1. NisCu. I. p. 104.

1. Ummaggajalā (Unmagnajalā) A rivulet flowing in **Timissaguhā**. Its water throws out anything that falls into it.[1]

1. Jam. 55.

2. Ummaggajalā A rivulet flowing in the cave named **Khaṁḍappavāyaguhā**.[1]

1. Jam. 65.

Ummajjaga or **Ummajjaya** (Unmajjaka) A class of *vānaprastha* ascetics taking bath with a single plunge into the water.[1]

1. Bha. 417, Nir. 3. 3, Aup. 38, BhaA. p. 519.

Ummattajalā (Unmattajalā) A river on the western border of **Rammaga(4)**, to the east of mount **Maṁdara(3)** and south of river **Sīyā** in **Mahāvideha**.[1]

1. Jam. 96, Sth. 197, 522.

Ummāda (Unmāda) Second chapter of the fourteenth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 500.

Ummimāliṇī (Ūrmimālinī) An *aṁtaranadī* flowing to the west of mount **Meru** and to the north of river **Sīoyā** in **Mahāvideha**.[1]

1. Sth. 197, 522, Jam. 102.

Ummuya (Unmuca) A **Jāyava** prince.[1]

1. Jna. 122.

Urabbhijja (Urabhrīya) Seventh chapter of **Uttarajjhayaṇa**.[1] See **Orabbha** also.

1. Sam. 36, UttN. p. 9.

Ulugacchi (Ulūkākṣi) Nickname of a monk who used to stitch his clothes even after sunset.[1]

1. BrhBh. 4991.

Ulūa (Ulūka) A lineage. **Rohagutta**, the founder of the doctrine of Three Categories of Reality called **Terāsiya(1)**, belonged to it.[1]

1. Vis. 3008.

Ullagaccha One of the six off-shoots of **Uddehagaṇa(2)**.[1]

1. Kalp (Therāvalī). 7, KalpV. p. 259.

Ullugatīra (Ullukatīra) A town on the bank of **Ullugā**.[1] It was visited by **Mahāvīra**.[2] **Ṇiṇhava Gaṁga** established his theory of *dvikriyā* in this very town.[3] It had a shrine of **Egajaṁbū**.[4]

1. Vis. 2925, UttS. p. 165, Sth. 587.
2. Bha. 571.
3. AvaN. 782, AvaBh. 133, Vis. 2925.
4. Bha. 571.

Ullugā (Ullukā) A river. The **Ullugatīra** town was situated on its bank.[1] It should have been in Magadha.[2]

1. AvaCu. I. p. 423, NisBh. 5601, NisCu. IV. p. 103, UttN. p. 165, SthA. p. 413, UttK. p. 107.
2. SBM. p. 357.

Ullugātīra (Ullukātīra) Same as Ullugatīra.[1]

1. AvaN. 782.

1. Uvaoga (Upayoga) Seventh chapter of the sixteenth section of Viyāhapaṇṇatti.[1]

1. Bha. 561.

2. Uvaoga Twenty-ninth chapter of Paṇṇavaṇā.[1]

1. Praj. v. 7.

Uvaṁga (Upāṅga) A group of canonical texts five in number : (1) Nirayāvaliyā(1), (2) Kappavaḍaṁsiyā, (3) Pupphiyā, (4) Pupphacūliyā and (5)Vaṇhidasā.[1] They are other than Aṁga(3).[2] The commentators enumerate twelve Uvaṁgas, viz., Uvavāiya, Rāyapaseṇia, Jīvābhigama, Paṇṇavaṇā(1), Sūrapaṇṇatti, Jaṁbuddīvapaṇṇatti, Caṁdapaṇṇatti and the other five as mentioned above.[3] They are said to be derived from the Aṁga(3) texts.[4] See also Kappiyā(1) and (2) and Ṇirayāvaliyā(1) and (2).

1. Nir. 1. 1.
2. AvaCu. I. p. 601.
3. JamS. pp. 1-2.
4. JamS. p. 1-2, KalpDh. p. 23, AupA. p. 93.

Uvakosā (Upakośā) A courtezan of Pāḍaliputta.[1] She was younger sister of Kosā.[2]

1. AvaCu. I. p. 554, AcaSi. p. 214.
2. AvaCu. II. p. 185.

Uvacaa (Upacaya) Fourth chapter of the twentieth section of Viyāhapaṇṇatti.[1]

1. Bha. 662.

Uvajjhāya-vippaḍivatti (Upādhyāya-viparivarti) Sixth chapter of Baṁdhadasā.[1]

1. Sth. 755.

1. Uvaṇaṁda (Upananda) One of the twelve disciples of Saṁbhūivijaya(4).

1. Kalp. p. 256.

2. Uvaṇaṁda A resident of Baṁbhaṇagāma village. Ṇaṁda(5) was his brother. Gosāla did not like the food given to him as alms by Uvaṇaṁda. He got angry and cursed him. Consequently his house was burnt to ashes.[1]

1. AvaCu. I. p. 283, Vis. 1930, KalpDh. p. 105.

Uvadaṁsaṇa (Upadarśana) A summit of the Ṇīlavaṁta(1) mountain.[1]

1. Jam. 110, Sth. 522, 689.

Uvamā (Upamā) First chapter of **Paṇhāvāgaraṇadasā**.[1] It is extinct.

1. Sth. 755.

1. Uvayāli (Upajāli) Third chapter of the first section of **Aṇuttarovavāiyadasā**.[1]

1. Anut. 1.

2. Uvayāli Third chapter of the fourth section of **Aṁtagaḍadasā**.[1]

1. Ant. 8.

3. Uvayāli Son of king **Seṇia**(1) and his queen **Dhāriṇī**(1). He renounced the world and became a disciple of **Mahāvīra**. He practised asceticism for a period of sixteen years. After that he died and was born as a god in the **Aṇuttara** celestial abode. After one more birth he will attain liberation.[1]

1. Anut. 1.

4. Uvayāli Son of King **Vasudeva** and his queen **Dhāriṇī**(4). He renounced the world, became a disciple of **Titthayara Ariṭṭhaṇemi**, practised asceticism for sixteen years and attained liberation on mount **Settuṁja**.[1]

1. Ant. 8.

Uvarimauvarima-Gevijjaga (Uparimauparima-Graiveyaka) The minimum and maximum life-span of the gods of this celestial abode is 30 and 31 *sāgaropama* years respectively.[1] See also **Gevijjaga**.

1. Sam. 30, 31.

Uvarimahiṭṭhima-Gevijjaga (Uparimādhastana-Graiveyaka) The minimum and maximum life-span of the celestial beings of this abode is 28 and 29 *sāgaropama* years respectively.[1] See **Gevijjaga** also.

1. Sam. 28, 29.

Uvarimaheṭṭhima-Gevijjaga (Uparimādhastana-Graiveyaka) Same as **Uvarimahiṭṭhima-Gevijjaga**.[1]

1. Praj. 38, Sth. 232, Sam. 28.

Uvarimamajjhima-Gevijjaga (Uparimamadhyama-Graiveyaka) The minimum and maximum life-span of the celestial beings of this abode is 29 and 30 *sāgaropama* years respectively.[1] See also **Gevijjaga**.

1. Sam. 29, 30.

Uvarudda (Uparaudra) A member of the family of **Yama**(2), a **Logapāla** of **Sakka**(3). He tortures infernal beings and belongs to the **Paramāhammiya** group of gods.[1]

1. Bha. 166, Sam. 15, SutCu. p. 154.

Uvavāa (Upapāta) (i) First chapter of the eleventh section[1] as well as (ii) sixth chapter of the thirteenth section[2] of **Viyāhapaṇṇatti.**

1. Bha. 409. 2. Bha. 470.

Uvavāia or **Uvavāiya** (Aupapātika) An **Aṁgabāhira Ukkāliya** text.[1] It is also regarded as the first **Uvaṁga** and is derived from **Āyāra**, an **Aṁga(3)**.[2] It describes in full the city of **Caṁpā**, the **Puṇṇabhadda(4)** *caitya* and the grove surrounding it, king **Kūṇiya** and queen **Dhāriṇī(2)**, **Mahāvīra** and the like.[3] These descriptions are reproduced, abbreviated or indicated when required elsewhere.[4] It also describes in detail the various penances undertaken by the disciples of Mahāvīra. Description of various celestial beings coming to attend upon Mahāvīra is also given therein. It deals with the life of **Ammaḍa(1)** as a mendicant *(parivrājaka)* and his subsequent life as **Daḍhapaiṇṇa.**[5] Literally 'Uvavāiya' (Aupapātika) means the text dealing with the birth of celestial and infernal beings and the attainment of salvation.[6]

1. Nan. 44, Pak. p. 43.
2. AupA. p. 1, SutSi. p. 334.
3. BhaA. pp. 7-9, VipA. pp. 33, 90, SurM. p. 2, RajM. pp. 30, 38-9.
4. Bha. 300, 383, 385, 428, 529-530, 802, Jiv. 111, Jam. 30, 67, AvaCu. I. pp. 204, 470, RajM. pp. 2, 116, 288, VipA. pp. 35, 39, 44, 51, BhaA. p. 521, JnaA. p. 46.
5. BhaA. p. 545.
6. AupA. p. 1.

Uvavāya (Upapāta) Third chapter of **Dogiddhidasā.**[1]

1. Sth. 755.

Uvasaṁta (Upaśānta) Fifteenth **Titthaṁkara** of the **Eravaya(1)** region in **Jaṁbuddīva.**[1]

1. Sam. 159, Tir. 327.

Uvasaggapariṇṇā (Upasargaparijñā) Third chapter of **Sūyagaḍa.**[1]

1. Sam. 16, 23.

1. Uvasama (Upaśama) One of the thirty **Muhuttas** of a day and night.[1]

1. Jaṁ. 152, Sam. 30, Sur. 47.

2. Uvasama Fifteenth day of a fortnight.[1]

1. Jam. 152, KalpV. p. 189, Sur. 48.

Uvahāṇasuya (Upadhānaśruta) Ninth chapter of the first section of **Āyāra**, an **Aṁga(3)**.[1]

1. AcaN. 32, NisCu. I. p. 2, AvaCu. I. p. 269.

Uvviha (Udvidha) One of the twelve principal lay-votaries of **Gosāla.**[1]

1. Bha. 330.

Uvāsagadasā (Upāsakadaśā) Seventh of the twelve Aṁga(3) texts. It consists of ten chapters dealing with the lives of the following ten principal *upāsakas* (lay-votaries) of Mahāvīra:[2] Āṇaṁda(11), Kāmadeva(1), Cūlaṇīpiya(1), Surādeva(3), Cullasayaa(1), Kuṁḍakolia(2), Saddālaputta(2), Mahāsayaa(1), Ṇaṁdiṇīpiya(2), and Sālihīpiya(1). The first chapter gives, in minute details, the vows to be observed by a lay-votary.

1. Nan. 45, Pak. p. 46, Sam. 136.
2. Upa. 2, Sth. 755, Sam. 142, Nan. 52, NanCu. p. 67, NanM. p. 232, NanH. p. 82, AvaCu. I. pp. 246, 248, 453, 513.

1. Usabha (Ṛṣabha) Son of King Ṇābhi and his queen Marudevī of Kosalā or Ikkhāgabhūmi.[1] He is regarded as the first Titthayara of the current Osappiṇī.[2] He belonged to the Kāsava(1) lineage and had five names : Usabha, First King, First Mendicant, First Omniscient and First Titthayara. His height was five hundred *dhanuṣas*.[3] The colour of his skin was like heated gold.[4] He had two wives : Suṇaṁdā(2) and Sumaṁgalā.[5] Bharaha(1), Bāhubali etc. were his one hundred sons.[6] Baṁbhī(1) and Suṁdarī(1) were his daughters.[7] He lived two million *pūrva* years as a prince and six million and three lakh *pūrva* years as a king. During his reign he taught for the benefit of the people seventy-two sciences (of which writing is the first, arithmetic is the most important and the knowledge of omens is the last), sixty-four accomplishments of women, one hundred arts and three occupations of men. Anointing his hundred sons as kings and giving each a kingdom he along with four thousand royal persons renounced the world and entered the state of monkhood. He used Sudaṁsaṇā(7) palanquin on that occasion.[8] He received his first alms from Sejjaṁsa(3).[9] He wandered in the countries like Aḍaṁba, Bahalī, Illā, Joṇaga and Suvaṇṇabhūmi.[10] He attained omniscience in the Sagaḍamuha park outside the town of Purimatāla.[11] The sacred tree associated with him is *nyagrodha*.[12] He had grown hair on his head unlike other Titthayaras.[13] He had his first disciples as Usabhaseṇa(1) and Baṁbhī(1).[14] He had under him eighty-four groups of ascetics (*gaṇas*), eighty-four Gaṇaharas (group-leaders), eighty-four thousand monks with Usabhaseṇa(1) at their head, three lakh nuns with Baṁbhī(1) and Suṁdarī(1) as heads, three lakh and five thousand lay-votaries (men) with Sejjaṁsa(3) at their head and five lakh and fifty-four thousand female lay-votaries with Subhaddā(9) at their head.[15] Usabha lived one thousand years in a state inferior to perfection and one lakh *pūrva* less one thousand years as an omniscient. Thus he lived eight million and four lakh *pūrva* years on the whole. He attained liberation on the summit of mount Aṭṭhāvaya in the company of ten thousand monks.[16] In some of his previous births Usabha was Dhaṇa(4), Mahabbala(3), Laliyaṁga, Vairajaṁgha(1), Kesava(2) and Vairaṇābha.[17] According to Śāntisūri, the Brahmāṇḍa-Purāṇa

also refers to Ṛṣabha (Usabha) as the son of Nābhi and Marudevī of the *Ikṣvāku* lineage.[18]

1. Kalp. 205–81, Jam. 32, AvaN. 170ff, 385, 387, AvaCu. I. pp. 131, 151, 186ff, Sam. 157, Tir. 464.
2. Kalp. 210, Vis. 1561–1769, AcaSi. p. 327.
3. Kalp. 210, Sam. 108, Sth. 435, AvaN. 378, 1087, SthA. p. 390.
4. AvaN. 376, Tir. 336.
5. AvaCu. I. pp. 152–3.
6. KalpDh. pp. 151–152, KalpV. p. 236.
7. AvaCu. I. pp. 152–3, KalpV. p. 231.
8. Kalp. 211, Jam. 30–32, AvaN. 225, 229–237, 336–340, AcaN. 19, AcaCu. p. 4, Sam. 157, Tir. 391.
9. AvaN. 327, Sam. 157, KalpV. p. 238.
10. AvaN. 336–7, Vis. 1716.
11. Kalp. 212, Jam. 32, AvaN. 221, 435–6.
12. Sam. 157. Tir. 405.
13. AvaCu. I. p. 181.
14. Sam. 157, Tir. 443, 457.
15. Kalp. 213–7, Jam. 31–3, Sam. 84, 157, Tir. 433, 443, AvaN. 256, 260, 266.
16. Kalp. 227, Jam. 33, Sam. 83, 89, AvaN. 272, 277, 302.
17. AvaN. 171–176, AvaCu. I. pp. 131, 165, 176, 179, 180, Sam. 157.
18. UttS. p. 525.

2. Usabha Father of Silā of the Kātyāyana lineage.[1]

1. UttN. & UttS. p. 379.

3. Usabha Presiding deity of the **Usabhakūḍa**(2) mountain.[1]

1. Jam. 17.

1. Usabhakūḍa (Ṛṣabhakūṭa) A mountain in the northern half of the **Kaccha**(1) district. It is situated to the south of mount **Nīlavaṁta**(1), to the west of **Gaṁgākuṁḍa** and to the east of **Siṁdhukuṁḍa**.[1]

1. Jam. 93.

2. Usabhakūḍa A mountain to the south of mount **Cullahimavaṁta** in the **Bharaha**(2) region. It was visited by **Bharaha**(1). **Usabha**(3) is its presiding deity.[1]

1. Jam. 17, 63.

1. Usabhadatta (Ṛṣabhadatta) A Brāhmaṇa of **Māhaṇakuṁḍaggāma**. **Devāṇaṁdā**(2) was his wife. **Mahāvīra** was originally conceived by **Devāṇaṁdā**.[1] Afterwards the embryo was transferred to the womb of **Tisalā**, the wife of **Siddhattha**(1) by **Hariṇegamesi**.[2] He took initiation from **Mahāvīra**.[3]

1. Kalp. 2, AvaCu. I. p. 236, Bha. 380, 382, Aca. 2. 176.
2. Kalp. 27–8.
3. Bha. 382.

2. Usabhadatta A merchant of the town of **Usuyārapura**. After death he was born as **Sujāa**(4), son of **Vīrakaṇha**(2) and **Siridevī**(3) of **Vīrapura**.[1]

1. Vip. 34.

1. Usabhapura (Ṛṣabhapura) A city founded on the site of Caṇagapura.[1] It was the capital of Magaha till Rāyagiha was founded. Ṇiṇhava Tīsagutta propounded here his doctrine of *jīvapradeśa*.[2]

1. AvaCu. II. p. 158, AvaN. 1279, UttN. p. 105.
2. AvaN. 782, Vis. 2833, Sth. 587, NisBh. 5612.

2. Usabhapura A city where king Dhaṇāvaha(2) reigned. The park of Thūbhakaraṁḍa was situated there. Titthayara Mahāvīra visited this place.[1] It is different from Usabhapura(1).[2]

1. Vip. 34.
2. See SBM. p. 358.

Usabhasāmi (Ṛṣabhaswāmin) Same as Usabha(1).[1]

1. AcaCu. p. 4, AvaCu. I. p. 251, JitBh. 2125, Tir. 284, SutCu. p. 65, AvaH. p. 125.

1. Usabhaseṇa (Ṛṣabhasena) A Gaṇadhara and Chief of the eighty-four thousand ascetics of Titthayara Usabha(1).[1] He was the first son of Bharaha(1).[2]

1. Jam. 31, Kalp. 214, AvaCu. I. p. 158, Vis. 1724, AvaN. 344, Tir. 444.
2. AvaCu. I. p. 182, KalpV. p. 241, KalpDh. p. 156.

2. Usabhaseṇa A householder who was the first to give alms to Muṇisuvvaya, the twentieth Titthaṁkara.[1] He is also mentioned as Baṁbhadatta(3).[2]

1. Sam. 157.
2. AvaN. 329.

Usabhā (Ṛṣabhā) Capital of Usabha(3) the presiding deity of Usabhakūḍa(2).[1]

1. Jam. 17.

Usaha (Ṛṣabha) See Usabha.[1]

1. Jam. 30, AvaN. 436, AvaCu. I. p. 144.

Usahakūḍa (Ṛṣabhakūṭa) See Usabhakūḍa(2).[1]

1. Jam. 63.

Usahapura (Ṛṣabhapura) See Usabhapura.[1]

1. UttCu. p. 105.

Usahaseṇa (Ṛṣabhasena) A preceptor whose disciple was Sīhaseṇa(7).[1]

1. Sams. 82-83.

Usuāra (Iṣukāra) See Usuyāra.[1]

1. Utt. 14. 1, UttCu. p. 220.

Usuārapura (Iṣukārapura) See Usuyāra(3).[1]

1. UttN. p. 394.

Usuārijja (Iṣukārīya) See Usuyārijja.[1]

1. Utt. 14. 1.

Usukāra (Iṣukāra) See **Usuyāra(2)**.[1]

1. Sam. 39.

Usugāra (Iṣukāra) See **Usuyāra(2)**.[1]

1. Sth. 92.

1. **Usuyāra** (Iṣukāra) King of the town of **Usuyāra(3)**. **Kamalāvaī(1)** was his wife.[1] His original name was **Sīmaṁdhara(6)**.[2]

1. UttN. p. 394, UttCu. p. 220. 2. UttN. and UttS. p. 394.

2. **Usuyāra** Two mountains of this name situated in the south and north of **Dhāyaīkhaṁḍa**. They divide the continent into the eastern half and the western half. Two similar mountains are situated in **Pukkharavaradīva** in the same position. Thus there are four Usuyāra mountains in **Samayakhitta**.[1]

1. Sth. 92, SthA. p. 83, Sam. 39, 69, SamA. p. 66.

3. **Usuyāra** A town in the **Kuru(2)** country.[1] Merchant **Usabhadatta(2)** belonged to it.[2] **Usuyāra(1)** was its king.[3]

1. UttCu. p. 220, UttS. pp. 395, 396, Utt. 14. 1. 2. Vip. 34. 3. UttN. p. 394.

Usuyārapura (Iṣukārapura) Same as **Usuyāra(3)**.[1]

1. UttCu. p. 220, UttN. p. 395.

Usuyārijja (Iṣukārīya) Fourteenth chapter of **Uttarajjhayaṇa**.[1]

1. UttCu. p. 220, UttN. p. 9, Sam. 36.

Ussappiṇī (Utsarpiṇī) Ascending cycle. Time consists of two types of cycles : Ussappiṇī and **Osappiṇī**, i. e. ascending ones and descending ones. That which has the characteristic of development of knowledge etc. is the ascending cycle.[1] It is of six divisions[2] : (1) **Dussamadussamā**, (2) **Dussamā**, (3) **Dussamasusamā**, (4) **Susamadussamā**, (5) **Susamā** and (6) **Susamasusamā**. They are of the extent of twenty-one thousand years, twenty-one thousand years, one *koṭākoṭi* (crore multiplied by crore) *sāgaropama* less forty-two thousand years, two *koṭākoṭi sāgaropama*, three *koṭākoṭi sāgaropama*[2] and four *koṭākoṭi sāgaropama* years respectively. Thus, the ascending cycle lasts ten *koṭākoṭi sāgaropama* years. The same is the extent of the descending cycle which is of the opposite characteristic (in the reverse order).[3] Only in the **Bharaha(2)** and **Eravaya(1)** regions there is development as well as decay with regard to knowledge, age, stature, energy etc. during the six eras of each of the two aeons,[4] namely, Ussappiṇī and Osappiṇī. In Susamadussamā era all the **Kulagaras**, the first **Titthayara** and the first **Cakkavaṭṭi** take birth and in Dussamasusamā the rest of the Titthayaras and Cakkavaṭṭis as well as all the **Baladevas(2)**, **Vāsudevas(1)** and **Paḍisattus** take birth in the Bharaha(2)

and Eravaya(1) regions.[5] These two cycles are not evinced in Mahāvideha.[6] There is always Susamasusamā in Devakuru and Uttarakuru(1) and Dussamasusamā in Puvvavideha(1) and Avaravideha(1). There is always Susamā in Harivāsa(1) as well as Rammayavāsa and Susamadussamā in Hemavaya(1) and Herannavaya(1).[7]

1. Sth. 50, Tir. 976.
2. Sth. 492.
3. Sth. 137, 156, Sam. 21, 42, Jam. 19, AnuHc. p. 100, JivM. p. 345.
4. Bha. 675.
5. Jam. 28, 34, 40, AvaCu. I. p. 135.
6. Bha. 675.
7. Sth. 89.

Ussāravāyaa (Utsāravācaka) An influential preceptor who once had a discussion with some heretics and defeated them. This created vanity in him. On another occasion he had the same type of discussion with other heretics. He answered the questions so carelessly that he had to embrace a lamentable defeat.[1]

1. BrhBh. 717.

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1. Usāsa (Ucchvāsa) Seventh chapter of Pannavaṇā.[1]

1. Praj. v. 4.

2. Ūsāsa First chapter of the second section of Viyāhapannatti.[1]

1. Bha. 84.

Ūsāsaṇīsāsa (Ucchvāsaniḥśvāsa) Tenth chapter of Dīhadasā.[1]

1. Sth. 755.

E

Eka One of the four kinds of people during the Susamā era in the Bharaha(2) region of Jambuddīva.[1] They are said to be excellent *(śrestha)* people.[2]

1. Jam. 26.
2. JamS. p. 131.

Ekkoruya (Ekkoruka) Same as Egoruya.[1]

1. Jiv. 147.

Egajambū (Ekajambū) A shrine *(caitya)* outside the city of Ullugatīra. Titthayara Mahāvīra had visited it.[1]

1. Bha. 571.

Egajaḍi (Ekajaṭin) One of the eighty-eight Gahas.[1]

1. Sūr. 107, Sth. 90, JamS. pp. 534–535, SurM. pp. 295, 296, SthA. pp. 78–79.

Egaṭṭhiya (Ekāsthika) Second chapter of the twenty-second section of Viyāhapaṇṇatti.[1]

1. Bha. 691.

Egaṇāsā (Ekanāsā) A principal Disākumārī residing on the Ruyaga(7) peak of western Ruyaga(1) mountain.[1]

1. Jam. 114, Tir. 157, Sth. 643.

Egavīsasabalā (Ekaviṁśatiśabalā) Second chapter of Āyāradsā.[1]

1. Sth. 755.

1. Egasela (Ekaśaila) A god residing on mountain Egasela(2).[1]

1. Jam. 95.

2. Egasela A Vakkhāra mountain to the east of Pukkhalāvatta(1) and to the west of Pukkhalāvaī(1) in the Mahāvideha region. It has four summits : Egaselakūḍa, Pukkhalāvatta(2), Pukkhalāvaī(2) and Siddhāyayaṇa.[1]

1. Jam. 95, Jna. 141, Sth. 302, 637.

Egaselakūḍa (Ekaśailakūṭa) One of the four summits of mount Egasela.[1]

1. Jam. 95.

Egādasauvāsagapaḍimā (Ekādaśaupāsakapratimā) Sixth chapter of Āyāradasā.[1]

1. Sth. 755.

Egiṁdiya (Ekendriya) Twelfth chapter of the seventeenth section of Viyāhapaṇṇatti.[1]

1. Bha. 590.

Eguruya (Ekoruka) Same as Egoruya.[1]

1. Jiv. 111.

Egurūya (Ekoruka) Same as Egoruya.[1]

1. Jiv. 108.

Egūruya (Ekoruka) Same as Egoruya.[1]

1. Jiv. 108, Sth. 304.

Egoruya (Ekoruka) An Aṁtaradīva.[1]

1. Praj. 36, Jiv. 109-111, Bha. 364, 408, Sth. 304, NanM. p. 102, NanH. p. 33.

Egorūya (Ekoruka) Same as Egoruya.[1]

1. Jiv. 111.

Eṇijjaya (Eṇeyaka) See Eṇejjaga(2).[1]

1. Sth. 621.

1. Eṇejjaga (Eṇeyaka) First *pauṭṭa-parihāra* (entrance into another's body) performed by Gosāla.[1]

1. Bha. 550.

2. Eṇejjaga A ruler probably under king Paesi of Seyaviyā. He had renounced the world and become a disciple of Titthayara Mahāvīra.[1]

1. Sth. 621 and SthA. on it.

Eyaṇa (Ejana) Seventh chapter of the fifth section of Viyāhapaṇṇatti.[1]

1. Bha. 176.

Eraṇṇavaya (Airaṇyavata) Same as Heraṇṇavaya.[1]

1. Sth. 197, Sam. 67.

Eravaa (Airavata) See Eravaya.[1]

1. Sth. 197.

1. Eravaī (Airavatī=Aciravatī) One of the five big rivers of the Gangetic group. It was fordable.[1] It flows near Kuṇālā city.[2] It is identified with modern Rapti in Oudh.[3]

1. NisCu. III. p. 364.
2. NisBh. 4228-4229, NisCu. III. pp. 368, 371, KalpDh. p. 181.
3. IDETBJ. p. 23. It is known as Aciravatī in Sanskrit and Pali literature.

2. Eravaī One of the five tributaries of river Siṁdhu(1).[1] It is identified with Ravi in Punjab.[2]

1. Sth. 470, 717.
2. LAI. p. 282, JIH. p. 13.

1. Eravaya (Airavata) A region in Jaṁbūdīva equal in size to the Bharaha(2) region.[1] It is situated to the north of mount Sihari, to the south of northern Lavaṇa ocean, to the east of western Lavaṇa and to the west of eastern Lavaṇa.[2] Its people experience rise and fall pertaining to knowledge,

1. Jam. 111, Sth. 86, 197, 522, Sam. 14.
2. Jam. 111.

age, stature, etc. during the six eras of each of the two cycles, viz. **Ussappiṇī** and **Osappiṇī**, ascending cycle and descending cycle.[3] The rest of the description is exactly like that of the Bharaha region.[4]

3. Bha. 675, Jam. 111. 4. JitBh. 434, BrhBh. 6448, Tir. 1006, AcaCu. pp. 133, 153.

2. Eravaya First **Cakkavaṭṭi** of the **Eravaya**(1) region.[1]

1. Jam. 111.

3. Eravaya Presiding god of the **Eravaya**(1) region.[1]

1. Jam. 111.

4. Eravaya One of the eleven summits of mount **Sihari**.[1]

1. Jam. 111, Sth. 689.

Erāvaī or **Erāvatī** (Airāvatī) Same as **Eravaī**.[1]

1. Sth. 470, NisCu. III. p. 364 (ch. 12. su. 42).

1. Erāvaṇa (Airāvaṇa or Airāvata) Chief elephant of **Sakka**(3) and commander of the army of elephants under Sakka.[1]

1. Sth. 404, 582, KalpV. pp. 7, 25, KalpDh. p. 26, JivM. p. 388.

2. Erāvaṇa A lake in the **Uttarakuru**(1) sub-region.[1] There are twenty **Kaṁcaṇaga** mountains on its both sides.[2]

1. Sth. 434. 2. Jam. 89.

3. Erāvaṇa Commander of the army of elephants under **Sakka**(3). He is the same as **Erāvaṇa**(1).[1]

1. Sth 404.

Erāvaya (Airāvata) Same as **Eravaya**.[1]

1. Jam. 89, 111, Vis. 549, JitBh. 2111.

Elakaccha or **Elagaccha** (Eḍakākṣa) Another name of **Dasaṇṇapura**. This name is derived from a man, with ram-like eyes and hence nicknamed Elakaccha (*elaka* or *elaga* means ram and *accha* means eye), belonging to this town.[1] Preceptors **Mahāgiri** and **Suhatthi**(1) had visited this place.[2]

1. AvaCu. II. pp. 156, 270, AvaN. 1278, AvaH. p. 668. 2. AvaCu. II. pp. 156-7.

Elāvacca (Ailāpatya) One of the seven off-shoots of the **Maṁḍava** lineage.[1] Preceptor **Mahāgiri** belonged to it.[2]

1. Sth. 551. 2. Nan. v. 25, NanM. p. 49.

Elāvaccā (Ailāpatyā) Night of the third day of a fortnight.[1]

1. Jam. 152, Sur. 48.

Elāsāḍha (Ailāṣāḍha) One of the four knaves of **Dhuttakkhāṇaga.** He narrated his experience before the three knaves in the following way: "Once I went in a forest with my cows. Some thieves appeared there all of a sudden. I hid all my cows in a blanket and tied them in a cloth. I ran to the village with the bundle on my head. After a little while the thieves also entered the village. The villagers out of fear, entered a fruit called *vāluṁka*. The fruit was eaten by a she-goat. The she-goat was swallowed by a boa-constrictor. The boa-constrictor was eaten by a bird. The bird flew and sat on a banyan tree. One of its legs was hanging downwards. An elephant of the army of a king got entangled in the hanging leg. The bird started flying along with the elephant. It was then killed with an arrow. When its stomach was ripped open, the boa-constrictor came out. When the stomach of the boa-constrictor was ripped, the she-goat came out and so on."

1. NisBh. 294, NisCu. I. pp. 102–3.

O

Okuruḍa (Utkuruṭa) See **Ukkuruḍa** [1]

1. AvaH. p. 465.

Ogāhaṇasaṁṭhāṇa (Avagāhanasaṁsthāna) Twenty-first chapter of **Paṇṇavaṇā.**[1]

1. Praj. v. 6.

Oghassarā (Oghasvarā) A bell in **Camaracaṁcā.**[1]

1. Jam. 119, AvaCu. I. p. 146.

Odiodaa (Uditodaya) See **Udiodaa.**[1]

1. AvaH. p. 430.

Obhāsa (Avabhāsa) One of the eighty-eight **Gahas.**[1]

1. Sur. 107, Sth. 90, JamS. pp. 534–535, SurM. pp. 295–296, SthA. pp. 78–79.

Omajjāyaṇa (Avamajjāyana) Family name of the **Pussa**(1) constellation.[1]

1. Jam. 159, Sur. 50.

Orabbha (Urabhra) Same as **Uabbhijja.**[1]

1. UttN. p. 9.

Ovakosā (Upakośā) Same as **Uvakosā.**[1]

1. AvaCu. II. p. 185.

Ovaṇagara (Upanagara) A village to which a friend of the father of preceptor **Rakkhiya(1)** belonged.[1]

1. AvaCu. I. p. 402.

Ovāiya (Aupapātika) Identical with **Uvavāiya**.[1]

1. Pak. p. 43.

Ovādiya (Aupapātika) See **Uvavāiya**.[1]

1. AnuCu. p. 2.

Osappiṇī (Avasarpiṇī) Descending cycle of Time. It has the characteristic of decay of knowledge, longevity, stature, energy, etc.[1] It is of six divisions : (1) **Susamasusamā**, (2) **Susamā**, (3) **Susamadussamā**, (4) **Dussamasusamā**, (5) **Dussamā**, (6) **Dussamadussamā**.[2] The extent of these eras is the same as that of the six divisions of **Ussapiṇī** (in the reverse order).[3] See also **Ussapiṇī**.

1. Bha. 287, KalpV. p. 14.
2. Sth. 492, Aca. 2. 175.
3. Sth. 756, Sam. 21, 42, JivM. p. 345, Jam. 19.

Osahi (Auṣadhi) Capital of the **Pukkhalāvatta** district[1] in **Mahāvideha**.[1]

1. Jam. 95.

Osāṇa (Avaśyānaka) A place visited by **Cakkavaṭṭi Baṁbhadatta(1)**.[1]

1. UttN. and UttS. p. 379.

Ohaṇijjutti (Oghaniryukti) A canonical text composed by **Bhaddabāhu(2)**.[1] Originally it was a part of **Āvassayaṇijjutti**, a versified commentary on **Āvassaya**.[2] It deals with some fundamental as well as subsidiary rules of ascetic life.[3]

1. OghND. p. 11. 2. Ibid. p. 1, AvaCu. I. p. 341. 3. OghND. p. 4.

Ohaṇijjutticuṇṇi (Oghaniryukticūrṇi) A commentary on **Ohaṇijjutti**.[1]

1. AvaCu. I. p. 341.

Ohasāmāyārī (Oghasāmācārī) A canonical text dealing with the general rules of ascetic life.[1] It forms a part of **Ohaṇijjutti**.[2]

1. AvaCu. II. pp. 73, 157. 2. Ibid. I. p. 341.

Ohāṇasuya (Upadhānaśruta) Same as **Uvahāṇasuya**.[1]

1. AvaCu. I. p. 269.

Ohi (Avadhi) (i) Tenth chapter of the sixteenth section of **Viyāhapaṇṇatti**,[1] and (ii) thirty-third chapter of **Paṇṇavaṇā**.[2]

1. Bha. 561. 2. Praj. v. 7.

K

1. Kailāsa (Kailāsa) One of the four lords of the **Aṇuvelaṁdhara** gods. He resides on the **Kailāsa(3)** mountain.[1] See also **Aṇuvelaṁdharaṇāgarāya.**

1. Jiv. 160.

2. Kailāsa Presiding god of the eastern half of **Naṁdīsara(1)** island.[1]

1. Jiv. 183, JivM. p. 365.

3. Kailāsa A mountain situated at a distance of 42000 *yojanas* in the **Lavaṇa** ocean in the south-western quarter.[1] Its height is 1721 *yojanas.*[2] It is an abode of the **Aṇuvelaṁdhara** gods.[3] Its lord as well as his capital also bears the same name.[4]

1. Sth. 305.
2. Sam. 17.
3. Jiv. 160.
4. Ibid.

4. Kailāsa Seventh chapter of the sixth section of **Aṁtagaḍadasā.**[1]

1. Ant. 12.

5. Kailāsa A merchant of the city of **Sāgeya.** He renounced the world and became a disciple of **Mahāvīra.** After practising asceticism for a period of twelve years he attained emancipation on the **Vipula** mountain.[1]

1. Ant. 12.

6. Kailāsa A mountain.[1] It can be identified with the Kailash mountain in the Himālayas.

1. UttCu. p. 185.

Kauravva (Kauravya) See **Koravva.**[1]

1. Praj. 37.

Kaṁkapaosa (Kāṅkṣāpradoṣa) Third chapter of the first section of **Viyāhapaṇṇattti.**[1]

1. Bha. 3.

1. Kaṁcaṇa (Kāñcana) A peak of the **Somaṇasa(5)** mountain. Its height is five hundred *yojanas.*[1]

1. Jam. 97, Sth. 590.

2. Kaṁcaṇa A peak of each of the eastern as well as western **Ruyaga(1)** mountain.[1]

1. Sth. 643.

Kaṁcaṇakūḍa (Kāñcanakūṭa) A celestial abode where gods live for seven *sāgaropama* years in the maximum, breathe once in seven fortnights and feel hungry once in seven thousand years. It is just like **Sama**.[1]

1. Sam. 7.

Kaṁcaṇaga (Kāñcanaka) See **Kaṁcaṇagapavvaya**.[1]

1. Jam. 89.

Kaṁcaṇagapavvaya (Kāñcanakaparvata) A mountain of the height of one hundred *yojanas*.[1] There are two hundred such mountains in **Jaṁbūdīva**.[2] Of these, one hundred are in **Uttarakuru**(1) and one hundred in **Devakuru**. These mountains are situated on the eastern and western sides of ten lakes (five in Uttarakuru and five in Devakuru viz., Ṇīlavaṁta(2) etc.) each at an interval of ten *yojanas*.[3] **Jaṁbhaga** gods reside there.[4]

1. Sam. 100, Jam. 89.
2. Sam. 100, 102.
3. Jam 89, Jiv. 150, Sam. 100.
4. Bha. 533.

Kaṁcaṇapavvaya (Kāñcanaparvata) Same as **Kaṁcaṇagapavvaya**.[1]

1. Sam. 102, Bha. 533.

Kaṁcaṇapura (Kāñcanapura) A town being the capital of the country of **Kaliṁga**(1).[1] Merchant **Jiṇadhamma** belonged to it.[2] King **Karakaṁḍu** reigned here.[3] It is identified with modern Bhuvaneshwar.[4]

1. Praj. 37, VyaBh. 10. 450, UttCu. p. 178, UttK. p. 183, OghND. p. 21.
2. Mar. 423.
3. UttCu. p. 178, UttN. p. 299, UttS. p. 302.
4. SBM. p. 360.

Kaṁcaṇapurī (Kāñcanapurī) A place-name.[1] Perhaps the same as **Kaṁcaṇapura**.

1. NisCu. III. p. 295.

Kaṁcaṇamālā (Kāñcanamālā) A female slave of king **Pajjoa**. She helped **Vāsavadattā**(1) fleeing with **Udāyaṇa**(2).[1]

1. AvaCu. II. p. 161, AvaH. p. 674.

Kaṁcaṇā (Kāñcanā) A woman for whom a battle was fought.[1] Nothing more is known about her.[2]

1. Pras. 16.
2. PrasA. p. 89.

Kaṁḍaga (Kaṇḍaka) Same as **Kuṁḍāga**.[1]

1. AvaCu. I. p. 293.

Kaṁḍacchāria or **Kaṁḍatthāria** (Kaṇḍakṣārika) A village.[1]

1. VyaBh. 7. 154, VyaM. VII. p. 29.

Kaṁḍaria (Kaṇḍarīka). See Kaṁḍarīya.[1]

1. AvaH. p. 701, Mar. 637.

Kaṁḍarīa (Kaṇḍarīka) See Kaṁḍarīya[1].

1. AcaCu. p. 58, AvaN. 1283.

1. Kaṁḍarīya (Kaṇḍarīka) Son of king Mahāpauma(7) and his queen Paumāvatī(3) of Puṁḍarīgiṇī(1). He was younger brother of Puṁḍarīya(4). He had renounced the world but had again taken to worldly life. Puṁḍarīya handed over the kingdom to him and became a monk. After death Kaṁḍarīya went to hell, whereas Puṁḍarīya reached the heavenly abode known as Savvaṭṭhasiddha.[1]

1. Jna. 141-7, Sth. 240, SthA. p. 303, AcaCu. pp. 58, 211, AcaSi. pp. 113, 241, AvaCu. I. p. 549, Mar. 637, SutN. 147, UttS. p. 326, Mahan. p. 176, AvaH. p. 288.

2. Kaṁḍarīya Younger brother of king Puṁḍarīya(2) of Sāeya. Puṁḍarīya killed him to subjugate his beautiful wife Jasabhaddā.[1]

1. AvaCu. II. p. 191, AvaH. p. 701.

Kaṁḍilla (Kāṇḍilya) One of the seven branches of Maṁḍava lineage.[1]

1. Sth. 551.

Kaṁḍū (Kaṇḍū) A Brahmin mendicant.[1]

1. AupA. p. 92. At Aup. 38, the reading is Kaṇha in place of Kaṁḍū, which is wrong since Kaṇha is already mentioned there separately.

1. Kaṁta (Kānta) One of the two presiding gods of the Ghatoda ocean.[1]

1. Jiv. 182.

2. Kaṁta One of the hundred sons of Titthayara Usabha(1).[1]

1. KalpDh. p. 151, KalpV. p. 236.

Kaṁda (Kranda) Same as Kaṁdiya.[1]

1. Sth. 94.

Kaṁdappa (Kandarpa) A loud-laughing god.[1] He obeys Jama(2), a Logapāla of Sakka(3).[2]

1. Pras. 25, PrasA. p. 121, Praj. 265. 2. Bha. 166.

Kaṁdappiya (Kāndarpika) A class of Samaṇa(1) mendicants.[1] They earned their livelihood by making the people laugh.[2]

1. Aup. 38, Bha. 25. 2. BhaA. p. 50, AupA. 92.

Kaṁdāhāra (Kandāhāra) A class of *vānaprastha* ascetics living on bulbous roots.[1]

1. Bha. 417, Nir. 3. 3, Aup. 38, AcaCu. I. p. 257.

Kaṁdiya (Krandita) A class of the Vāṇamaṁtara gods.[1] Its two lords are Suvaccha(2) and Visāla(2).[1]

1. Praj. 47, 49, Sth. 94, Pras. 15.

1. Kaṁpilla (Kāmpilya) Seventh chapter of the first section of Aṁtagaḍadasā.[1]

1. Ant. 1.

2. Kaṁpilla Son of **Aṁdhaga-Vaṇhi** and **Dhāriṇī**(5) of **Bāravaī**. He practised asceticism for a period of twelve years under **Titthayara Ariṭṭhaṇemi** and attained liberation on mount **Settuṁja**.[1]

1. Ant. 2.

3. Kaṁpilla Father of **Malayavaī**(1), wife of **Cakkavaṭṭi Baṁbhadatta**(1).[1]

1. UttN. p. 379.

4. Kaṁpilla Capital of **Paṁcāla** situated on the bank of river **Gaṁgā**.[1] **Dovaī**'s self-choosing *(svayaṁvara)* ceremony was performed in this town.[2] It was visited by **Titthayara Pāsa**(1) and **Mahāvīra**.[3] **Vimala**, the thirteenth **Titthaṁkara** took birth as well as *dīkṣā* in this very town.[4] *Parivrājaka* **Ammaḍa**(1)[5] and **Ṇiṇhava Āsamitta**[6] had visited Kaṁpillapura whereas *śrāvaka* **Kuṁḍakoliya** belonged to it.[7] The following are the names of some of the kings belonging to it: **Jiyasattu**(2)[8], **Duvaya**[9], **Baṁbhadatta**(1)[10], **Dummuha**(3)[11], and **Saṁjaya**(1)[12]. Kaṁpilla is identified with modern Kampil in Farrukhabad district in Uttar Pradesh.[13]

1. Jna. 74, Praj. 37, AvaCu. II. p. 237, Aup. 39.
2. Jna. 118.
3. Jna. 157, Upa. 35.
4. Tir. 502.
5. Aup. 40, Bha. 530.
6. AvaCu. I. p. 422, SthA. p. 412, VisK. p. 693.
7. Upa. 35, SthA. p. 509.
8. Upa. 35, SthA. pp. 401-2.
9. PrasA. p. 87, Jna. 116.
10. NisCu. II. p. 21, UttCu. p. 214, UttN. p. 379, UttS. p. 377.
11. UttCu. p. 178.
12. Utt. 18. 1, UttCu. p. 248, UttN. p. 438.
13. GDA. p, 88.

Kaṁpillapura (Kāmpilyapura) Same as **Kaṁpilla**(4).[1]

1. Jna. 74, Tir. 502, Aup. 40, Bha. 530, Upa. 35.

Kaṁpellapura (Kāmpilyapura) Same as **Kaṁpilla**(4).

1. AvaCu. I. p. 422.

Kaṁbala A Ṇāgakumāra god. He and Saṁbala, another Ṇāgakumāra god, were bulls in their preceding life. Both of them observed vows just like their master and were born as Ṇāgakumāra gods after death. They removed the obstacle that stood in the way of Titthayara Mahāvīra while crossing Gaṁgā.[1]

1. AvaN. 470-2, AvaCu. I. p. 280, Vis. 1924-6, KalpV. p. 133, KalpS. p. 126.

Kaṁbu A celestial abode in Laṁtaa where gods live maximum for twelve *sāgaropama* years, breathe once in twelve fortnights and feel hungry once in twelve thousand years.[1]

1. Sam. 12.

Kaṁbuggīva (Kambugrīva) A celestial abode similar to Kaṁbu.[1]

1. Sam. 12.

Kaṁboya (Kamboja) An Aṇāriya country.[1] It was well-known for its horses.[1] It is identified with the Ghalcha speaking region of Pamir, to the north of Kashmir.[3]

1. SutSi. p. 123.
2. Utt. 11. 16, UttCu. p. 198, UttS. p. 348.
3. BBN. pp. 297-305.

Kaṁmāragāma (Karmakāragrāma) A settlement visited by Titthayara Mahāvīra soon after his *dīkṣā*.[1] There he was troubled by a herdsman.[2] From there he proceeded to Kollāga(2).[3] Kaṁmāragāma is said to be a colony of labourers or ironsmiths, which lay between Khattiyakuṁḍaggāma and Kollāga.[4] Its other names are Kumāragāma, Kummāragāma(1) and Kaṁmāraggāma.

1. AvaCu. I. p. 267, Vis. 1911, Aca. 2. 179, AcaSi. p. 301, AcaCu. p. 298, AvaBh. 111, AvaH. p. 188, KalpV. p. 156, AvaM. p. 267.
2. AvaCu. I. pp. 270, 316.
3. Ibid. p. 270.
4. SBM. p. 360.

Kaṁmāraggāma (Karmakāragrāma) See Kaṁmāragāma.[1]

1. AvaCu. I. p. 268.

1. Kaṁsa One of the eighty-eight Gahas.[1]

1. Sur. 107, Sth. 90. JamS. pp. 534-5, SurM. pp. 295-6, SthA. pp. 78-79.

2. Kaṁsa Son of king Uggaseṇa of Mahurā(1). He had married Jarāsaṁdha's daughter. He imprisoned his father and became himself Mahurā's king. He was an ascetic in his preceding life.[1] He as well as his father-in-law Jarāsaṁdha was killed by Vāsudeva(2) Kaṇha(1).[2] Aimutta(2) was Kaṁsa's younger brother.[3]

1. KalpSam. p. 173, Pras. 15, PrasA. p. 74, SutCu. p. 340.
2. AcaSi. p. 100.
3. KalpSam. p. 173.

Kaṁsaṇābha (Kaṁsanābha) One of the eighty-eight Gahas, also known as Kaṁsavaṇṇa.[1]

1. Sur. 107, Sth. 90, SthA. pp. 78-79, JamS. pp. 534-535, SurM. pp. 295-296.

Kaṁsavaṇṇa (Kaṁsavarṇa) Same as Kaṁsaṇābha.[1]

1. Sth. 90, SthA. p. 79.

Kaṁsavaṇṇābha (Kaṁsavarṇābha) One of the eighty-eight Gahas.[1]

1. Jam. 170, Sur. 107, Sth. 90.

Kakka (Karka) One of the five palaces of Cakkavaṭṭi Baṁbhadatta(1).[1]

1. Utt. 13. 13.

Kakkaṁdha (Karkandha) See Vaṁdha.[1]

1. Sth. 90.

Kakkeya Same as Kekaya.[1]

1. Praj. 37.

Kakki (Kalkin) A would-be king of Pāḍaliputta who will insult the monastic church.[1]

1. Mahan. pp. 126, 179, Tir. 673.

1. Kakkoḍaa (Karkoṭaka) A mountain being an abode of the Aṇuvelaṁdhara gods.[1] It is situated at a distance of 42000 *yojanas* in the Lavaṇa ocean in the north-east.[2] Its height is 1721 *yojanas*.[3] Its king also bears the same name and is also known as Aṇuvelaṁdharaṇāgarāya. The same is the name of his capital.[4]

1. Jiv. 160, BhaA. p. 199, Sth. 305.
2. Sth. 305.
3. Sam. 17.
4. Jiv. 160.

2. Kakkoḍaa A family-member of Logapāla Varuṇa(1) of Sakka(3). He is perhaps the same as the king of Kakkoḍaa(1).

1. Bha. 167.

1. Kaccāyaṇa (Kātyāyana) A branch of the Kosiya(5) lineage.[1] Preceptor Pabhava[2] and ascetic Khaṁdaa(2)[3] belonged to it.

1. Sth. 551.
2. Nan. v. 23, NanM. p. 48.
3. Bha. 90.

2. Kaccāyaṇa Family-name of the Mūla constellation.[1]

1. Sur. 50, Jam. 159.

1. Kaccha A district known as Vijaya(23) in the Mahāvideha region of Jambūdīva. It is situated to the north of river Sīyā(1), to the south of mount Nīlavaṁta(1), to the east of mount Mālavaṁta(1) and to the west of mount Cittakūḍa(1). It extends from north to south in the length of

16592-2/19 *yojanas* and from east to west in the breadth of somewhat less than 2213 *yojanas*. Mount Veyaḍḍha(1) exists exactly in its centre. Khemā is its capital.[1]

1. Jam. 93, 95, Sth. 673.

2. Kaccha Son of Titthayara Usabha(1). He along with his brother Mahākaccha(1) renounced the world and practised asceticism under Usabha for some time. Then they took to mendicancy. Nami(3) and Viṇami were sons of Kaccha and Mahākaccha respectively.[1]

1. AvaCu. I. pp. 160-1, KalpDh. p. 152, KalpV. p. 237.

3. Kaccha Two summits of the Veyaḍḍha(1) mountain in Kaccha(1).[1] The same is the name of their presiding deities.[2]

1. Jam. 93, Sth. 689. 2. Jam. 91, 93.

4. Kaccha One of the nine peaks of the Mālavaṁta(1) mountain.[1]

1. Jam. 91, Sth. 689.

5. Kaccha One of the four summits of mount Cittakūḍa(1).[1]

1. Jam. 94.

6. Kaccha A country which was conquered by Cakkavaṭṭi Bharaha(1).[1] There lived Ābhīra(2) lay-votaries in it. It was visited by a Brahmin from Āṇaṁdapura.[2] Monks used to visit this country often.[3] Kaccha *is identified* by some with(1) modern Cutch and (2) by others with Kaira (Kheḍa) in Gujarat,[4] a large town between Ahmedabad and Cambay.

1. Jam. 52, AvaCu. I. p. 191.
2. AvaCu. II. p. 291.
3. NisCu. I. p. 133, BrhKs. p. 384, f.n. 1.
4. GDA. p. 82.

1. Kacchagāvaī A god belonging to the district of the same name.[1]

1. Jam. 95.

2. Kacchagāvaī A district known as Vijaya(23) in the Mahāvideha region of Jaṁbūdīva. It is situated to the north of river Sīyā(1), to the south of mount Nīlavaṁta(1), to the east of mount Paṁhakūḍa(1) and to the west of river Dahāvaī(2). Its length, breadth, etc. are just like Kaccha(1). Ariṭṭhapurā is its capital.[1]

1. Jam. 95, Sth. 637.

3. Kacchagāvaī One of the four summits of mount Paṁhakūḍa(1).[1]

1. Jam. 95.

Kacchagāvatī (Kacchakāvatī) See Kacchagāvaī.[1]

1. Sth. 637.

Kacchabha (Kacchapa) Another name of **Rāhu**(1).[1]

1. Sur. 105, Bha. 453.

Kacchāvaī (Kacchāvatī) Same as **Kacchagāvaī**.[1]

1. Jam. 95.

Kacchullaṇāraya (Kacchullanārada) Son of **Jaṇṇadatta**(1) and **Somajasā** of **Soriyapura**.[1] He was a mendicant well-known for making others fight and enjoying the occasion. Once he went to **Hatthiṇāura** where **Dovaī** did not pay due respect to him. This caused annoyance to him. From there he went to **Amarakaṁkā**(1), met king **Paumaṇābha**(3) and spoke very high of the beauty of Dovaī. Consequently Dovaī was abducted by Paumaṇābha. Kacchullaṇāraya thereupon came to **Kaṇha**(1) and informed him of the incident.[2] He is associated with several such episodes.[3]

1. AvaCu. II. p. 194, AvaN. 1290, Aup. 38.
2. Jna. 122–4, KalpV. p. 39.
3. DasCu. p. 106, DasH. p. 110, VisK. p. 412, AvaCu. I. p. 121, NanM. p. 55.

Kajjalappabhā (Kajjalaprabhā) A lotus-pond *(puṣkariṇī)* to the south-west of the **Jaṁbusudaṁsaṇā** tree.[1]

1. Jam. 90.

Kajjaseṇa (Kāryasena) One of the ten **Kulagaras** (governors) of the past descending cycle in the **Bharaha**(2) region.[1] His another name is **Takkaseṇa** and he is also mentioned as of the past ascending cycle.[2]

1. Sam. 157.
2. Sth. 767.

Kajjoyaa (Kāryopaga) Same as **Kajjovaa**.[1]

1. SthA. p. 78.

Kajjovaa (Kāryopaga) One of the eighty-eight **Gahas**.[1]

1. Jam. 170, Sur. 107, Sth. 90, JamS. pp, 534–5, SurM. pp. 295–6, SthA. pp. 78–79.

Kajjovaga (Kāryopaga) Same as **Kajjovaa**.[1]

1. Sth. 90.

Kaṭṭha (Kāṣṭha) A merchant whose wife **Vajjā**(1) fell in love with Brāhmaṇa **Devasamma**(2). Distressed by his wife's unfaithfulness he renounced the world and became a monk.[1]

1. AvaCu. I. p. 558, AvaH. p. 428.

Kaṭṭhapāuyāra (Kāṣṭhapādukākāra) An Āriya industrial group[1] preparing wooden foot-wears.

1. Praj. 37.

Katthahāraa (Kāṣṭhahāraka) A wood-cutter who renounced the world and became a disciple of Suhamma(1). People used to laugh at him with the remark that he had taken to monkhood simply because he could not feed himself.[1] Prince Abhaya(1) came to know it. He thought out a plan to stop the people from uttering such absurd words. He announced to distribute three crores of guineas among the people. Many people assembled to receive the grant. Abhaya told them that only he who was prepared to abandon three things, viz. fire, undistilled water and woman, would get the grant. Nobody was prepared to do it. Abhaya, then, explained to the people the real significance of abandonment and told them that Katthahāraa had abandoned all the three things and hence, he deserved reverence.[2]

1. SthA. p. 474. 2. DasCu. pp. 83-4.

Kaḍaa (Kaṭaka) King of Vāṇārasī. He had given his daughter in marriage to Cakkavaṭṭi Baṁbhadatta(1).[1]

1. UttN. p. 377, UttK. pp. 254, 256.

Kaḍapūaṇā or Kaḍapūyaṇā (Kaṭapūtanā) A Vaṁtara goddess who troubled Titthayara Mahāvīra in the village of Sālisīsa. She was, in her former birth, queen of Tiviṭṭha(1).[1]

1. AvaCu. I. pp. 292-3, Vis. 1944, AvaN. 487, AvaH. pp. 209, 227, 284.

Kaṇa One of the eighty-eight Gahas.[1]

1. Jam. 170, Sur. 107, Sth. 90, JamS. pp. 534-535, SurM. pp. 295-296, SthA. pp. 78, 79.

Kaṇaa (Kanaka) Same as Kaṇaga(1).[1]

1. Sur. 107, SthA. p. 78.

Kaṇaka (Kanaka) Five planets of this group are Kaṇa, Kaṇaa, Kaṇakaṇaa, Kaṇavitāṇaa and Kaṇagasaṁtāṇa.[1]

1. Sur. 107.

Kaṇakaṇaa (Kaṇakanaka) Same as Kaṇakaṇaga.[1]

1. Sur. 107, SthA. p. 78.

Kaṇakaṇaga (Kaṇakanaka) One of the eighty-eight Gahas.[1]

1. Jam. 170, Sur. 107, Sth. 90, SthA. pp. 78-79, JamS. pp. 534-535, SurM. pp. 295-296.

1. Kaṇaga (Kanaka) One of the eighty-eight Gahas.[1]

1. Jam. 170, Sur. 107, Sth. 90, JamS. pp. 534-5, SthA. pp. 78-79, SurM. pp. 295-296.

2. Kaṇaga A presiding deity of the Ghayavara island.[1]

1. Jiv. 182.

3. Kaṇaga A peak of the southern Ruyaga(1) mountain.[1]

1. Sth. 643.

4. Kaṇaga One of the nine summits of mount Vijjuppabha(1).[1]

1. Sth. 689, Jam. 101.

5. Kaṇaga (Kanaka) Same as Kaṇaka.[1]

1. Jam. 170, SurM. p. 295, SthA. p. 79.

1. Kaṇagakeu (Kanakaketu) King of the city of Ahicchattā. Merchant Dhaṇṇa(8) of Campā took his permission before he started business at Ahicchattā.[1]

1. Jna. 105.

2. Kaṇagakeu King of the city of Hatthisīsa.[1]

1. Jna. 132.

Kaṇagakhala (Kanakakhala) A hermitage in the vicinity of Soyaviyā and Vācālā. It was visited by Mahāvīra. Ascetic Kosia(2) was the head of this hermitage.[1]

1. AvaCu. I. pp. 277-8, KalpDh. p. 104, Kalp Jayav. p. 89.

Kaṇagagiri (Kanakagiri) Another name of mount Meru.[1]

1. AupA. p. 68.

Kaṇagajjhaya (Kanakadhvaja) Son of king Kaṇagaraha(1) and queen Paumāvaī(2) of Teyalipura. He was brought up secretly by Teyaliputta, minister of Kaṇagaraha, in as much as the king used to mutilate his sons immediately after their birth, lest someone of them might depose him and thrust himself as king of Teyalipura.[1]

1. Jna. 96-7, AcaCu. p. 37, AvaCu. I. p. 499, AvaH. p. 373.

Kaṇagaṇābha (Kanakanābha) Previous birth of Cakkavaṭṭi Bharaha(1).[1]

1. AvaCu. I. p. 180.

Kaṇagapura (Kanakapura) A town where king Piyacaṁda reigned. It was visited by Mahāvīra. There was a garden, namely, Seyāsoya which had the shrine of Jakkha Vīrabhadda.[2]

1. Vip. 34. 2. Ibid.

Kaṇagappabha (Kanakaprabha) A presiding deity of the Ghayavara island.[1]

1. Jiv. 182.

1. Kaṇagappabhā (Kanakaprabhā) Sixteenth chapter of the fifth subsection of the second section of Ṇāyādhammakahā.[1]

1. Jna. 153.

2. Kaṇagappabhā One of the four principal wives of each of Bhīma(3) and Mahābhīma(1), the two lords of the Rakkhasa gods.[1] She is also mentioned as Rayaṇappabhā(1).[2] In her previous birth each was a daughter of a merchant of Ṇāgapura. Each had renounced the world and become a disciple of Titthayara Pāsa(1).[3]

1. Jna. 153. 2. Bha. 406. 3. Jna. 153.

1. Kaṇagaraha (Kanakaratha) King of Teyalipura. Paumāvaī(2) was his wife, Teyaliputta was his minister and Kaṇagajjhaya was his son.[1] He was so cruel and greedy that he, for fear of loss of power, mutilated all his sons immediately after birth. Kaṇagajjhaya was, however, saved by the queen and brought up by the minister.[2]

1. Jna. 96. 2. Ibid. 97.

2. Kaṇagaraha King of Vijayapura. Dhaṇṇaṁtari(1) was his physician.[1]

1. Vip. 28, SthA. p. 508.

3. Kaṇagaraha One of the eight kings to be consecrated by Mahāpauma(10), the first would-be Titthaṁkara in the Bharaha(2) region.[1]

1. Sth. 625.

Kaṇagalatā (Kanakalatā) A principal wife of Logapāla Soma(3).[1] See also Soma(3).

1. Bha. 406, Sth. 273.

Kaṇagavatthu (Kanakavastu) A town where Pavvayaa had performed a penance with a desire of becoming a Vāsudeva(1).[1]

1. Sam. 158, Sth. 672, Tir. 608.

Kaṇagavitāṇaga (Kanakavitānaka) Same as Kaṇagaviyāṇaga.[1]

1. Sth. 90.

Kaṇagaviyāṇaga (Kanakavitānaka) One of the eighty-eight Gahas.[1]

1. Sth. 90, Sur. 107, Jam. 170, SthA. pp. 78–79, SurM. pp. 295–296, JamS. pp. 534–535.

Kaṇagasaṁtāṇa (Kanakasantāna) Same as Kaṇagasaṁtāṇaga.[1]

1. Sur. 107.

Kaṇagasaṁtāṇaga (Kanakasantānaka) One of the eighty-eight Gahas.[1]

1. Sth. 90, Sur. 107, Jam. 170, JamS. pp. 534–535, SthA. pp. 78–79, SurM. pp. 295–296.

Kaṇagasattari (Kanakasaptati) A heretical scripture.[1]

1. Nan. 42.

1. **Kaṇagā** (Kanakā) A principal wife of **Logapāla Soma**(3).[1] See also **Soma**(3).

1. Bha. 406, Sth. 273.

2. **Kaṇagā** Fifteenth chapter of the fifth sub-section of the second section of **Ṇāyādhammakahā**.[1]

1. Jna. 153.

3. **Kaṇagā** A principal wife of each of **Bhīma** and **Mahābhīma**, two lords (*indras*) of the **Rakkhasa** gods.[1] Each was born as a merchant's daughter in her previous birth at **Ṇāgapura** and had become a disciple of **Titthayara Pāsa**(1).[2]

1. Bha. 406, Sth. 273. 2. Jna. 153.

Kaṇaya (Kanaka) See **Kaṇaga**.[1]

1. Jiv. 182, Sth. 643.

Kaṇayappabha (Kanakaprabha) See **Kaṇagappabha**.[1]

1. Jiv. 182.

Kaṇavitāṇaa (Kaṇavitānaka) Same as **Kaṇaviyāṇaga**.[1]

1. Sur. 107.

Kaṇaviyāṇaa (Kaṇavitānaka) Same as **Kaṇaviyāṇaga**.[1]

1. SthA. p. 78.

Kaṇaviyāṇaga (Kaṇavitānaka) Same as **Kaṇagaviyāṇaga**.[1]

1. Jam. 170.

Kaṇavīra An **Aṇāriya** (non-Aryan) country and its people.[1]

1. Praj. 37.

Kaṇasaṁtāṇaa (Kaṇasantānaka) Same as **Kaṇagasaṁtāṇaga**.[1]

1. SthA. p. 78.

Kaṇāda A philosopher who holds that generality and particularity are two independent entities absolutely separate from each other.[1]

1. Vis. 2691, DasCu. p. 17, SutSi. p. 9.

Kaṇiyāra (Karṇikāra) One of the six mendicants coming to **Gosāla**.[1]

1. Bha. 539.

Kaṇerudatta King of Hatthiṇāura. He had given his daughter Kaṇerudattā in marriage to Cakkavaṭṭi Baṁbhadatta(1).[1]

1. UttN. pp. 377-9.

Kaṇerudattā A wife of Cakkavaṭṭi Baṁbhadatta(1).[1] She was Kaṇerudatta's daughter.[2]

1. UttN. p. 379. 2. Ibid. p. 377.

Kaṇerupaigā (Kaṇerupadikā) A wife of Cakkavaṭṭi Baṁbhadatta(1).[1]

1. UttN p. 379.

Kaṇerusenā (Kaṇerusenā) A wife of Cakkavaṭṭi Baṁbhadatta(1).[1]

1. UttN. p. 379.

Kaṇṇa (Karṇa) King of Campā, the capital of Aṁga(1). He participated in the self-choosing *(svayaṁvara)* ceremony of Dovaī.[1]

1. Jna. 117. The word 'Kaṇṇa' is printed as 'Kaṇha' in the pertinent edition, which seems to be incorrect.

Kaṇṇapāuraṇa (Karṇaprāvaraṇa) An Aṁtaradīva.[1]

1. Praj. 36, Sth. 304, NanM. p. 103.

Kaṇṇapāla (Karṇapāla) See Kaṇṇavāla.[1]

1. AvaN. 1284.

Kaṇṇaloyaṇa (Karṇalccana) Family-name of the Sayabhisayā constellation.[1]

1. Sur. 50.

Kaṇṇavāla (Karṇapāla) Elephant driver of king Puṁḍarīya of Sāeya.[1]

1. AvaCu. II. p. 192, AvaN. 1284, AvaM. p. 702.

Kaṇṇasappa (Kṛṣṇasarpa) Another name of Rāhu.[1] See Kaṇhasappa.

1. Sur. 105.

Kaṇṇasirī (Kṛṣṇaśrī) Same as Kaṇhasirī.[1]

1. Vip. 30.

Kaṇṇilla (Karṇilya) Family-name of the Sayabhisayā constellation.[1] It is the same as Kaṇṇaloyaṇa.

1. Jam. 159.

Kaṇṇī (Karṇī) Seventh chapter of the eleventh section of Viyāhapaṇṇatti.[1]

1. Bha. 409.

1. Kaṇha (Kṛṣṇa) Son of **Vasudeva** and his queen **Devaī** and brother of **Rāma(1)**. He was the sovereign, i. e. **Vāsudeva(1)** of the southern half of the **Bharaha(2)** region in **Jaṁbūdīva. Bāravaī** was his capital though he was born at **Mahurā(1)**. He was famous for his bravery. He had killed **Kaṁsa**, the king of Mahurā(1) as well as **Jarāsaṁdha**, the king of **Rāyagiha**, the father-in-law of Kaṁsa and the ninth **Paḍisattu**.[1] Kaṇha is also known as **Mahāraha**.[2] Kaṇha was a compassionate king.[3] He had under him ten revered kings like **Samuddavijaya** etc., five great heroes like **Baladeva(1)** etc., sixty thousand heroes like **Saṁba** etc. He had sixteen thousand wives, of them eight were principal, viz. **Paumāvaī(14), Gorī(2), Gaṁdhārī(4), Lakkhaṇā(2), Susīmā(2), Jaṁbavaī(1), Saccabhāmā(1)** and **Ruppiṇī(1)**, the last being the chief among them. **Gayasukumāla(1)** was his real brother.[4] Kaṇha had been to **Avarakaṁkā** to rescue **Dovaī**, the wife of five **Paṁḍavas**, who was abducted by **Paumaṇābha**, the king of that place. He succeeded in defeating the king and rescuing the lady.[5] While returning from Avarakaṁkā the Paṁḍavas, just out of fun, hid the boat meant for crossing **Gaṁgā**. Kaṇha had to swim over the entire river to reach the other bank. This caused much annoyance to him. Consequently the Paṁḍavas were exiled by Kaṇha.[6] **Titthayara Ariṭṭhaṇemi** had predicted before Kaṇha the destruction of Bāravaī; the time, place and way of his death; his rebirth in **Vāluyappabhā**, the third infernal region and thereafter in **Sayaduvāra**, capital of **Puṁḍa**, as **Amama(2)**, the twelfth[7] **Titthaṁkara** of the coming **Ussappiṇī**.[8] Kaṇha lived for a period of one thousand years. His height was ten *dhanuṣas*.[9] In his previous birth he was **Gaṁgadatta(4)**[10]. He is also known as **Vāsudeva(2)**.[11]

1. Pras. 15, Ant. 1, Jna. 52, 117, Tir. 485, 566.
2. Sth. 451.
3. Ant. 6.
4. Ant. 1–6, Nir. 5, Sth. 626, AvaCu. I. pp. 361–5.
5. Jna. 124–6, SthA. p. 524, KalpS. p. 33, KalpDh. p. 34, PrasA. p. 87.
6. Jna. 126–7.
7. According to Sam. 159 he will be the thirteenth Titthaṁkara in the coming ascending cycle.
8. Ant. 9, Jna. 53, Sth. 692, 735, SthA. pp. 433–434, DasH. p. 36, Tir. 614, AvaN. 413.
9. Sam. 10, Sth. 735, AvaN. 405.
10. Sam. 158.
11. Utt. 22. 8.

2. Kaṇha Preceptor of **Sivabhūi(1)** who founded the **Boḍiya** sect.[1]

1. Vis. 3052–5, NisBh. 5609, AvaBh. 146, AvaCu. I. p. 427, UttN. p. 178.

3. Kaṇha A Brāhmaṇa mendicant.[1]

1. Aup. 38.

4. Kaṇha Preceptor of both **Varāha(3)**, previous birth of the fifth **Baladeva(2)**, and **Isivāla**, previous birth of the fifth **Vāsudeva(1)**.[1]

1. Sam. 158, Sth. 672, Tir. 606.

5. **Kaṇha** Fourth chapter of Ṇirayāvaliyā(1).[1]

1. Nir. 1. 1.

6. **Kaṇha** Son of king Seṇiya(1) of Rāyagiha. His mother's name was Kaṇhā. He was killed by Ceḍaga in a battle.[1]

1. Nir. 1. 1, NirC. 1. 1.

7. **Kaṇha** Previous birth of the twenty-first would-be Titthaṁkara Vijaya(8) in the Bharaha(2) region.[1]

1. Sam. 159.

8. **Kaṇha** First would-be Baladeva(2) of Bharaha(2).[1] See also Baladeva(2).

1. Tir. 1144, the exact reading is Kaṇhāu. It may be Kaṇhāha–Kṛṣṇābha.

Kaṇhaguligā or **Kaṇhaguliyā** (Kṛṣṇagulikā) Maid-servant of queen Pabhāvatī(3). She was appointed for the service of the image of Mahāvīra.[1] She is identical with Devadattā(4).[2]

1. NisCu. III. pp. 142–6. 2. AvaCu. I. p. 399

Kaṇhaparivvāyaga (Kṛṣṇaparivrājaka) A class of mendicants.[1]

1. Aup. 38, AupA. p. 92.

1. **Kaṇharāi** (Kṛṣṇarāji) Black lines surrounding the abodes of the Logaṁtiya gods in the fifth celestial region.[1]

1. Aca. 2. 179.

2. **Kaṇharāi** Second chapter of the tenth subsection of the second section of Ṇāyādhammakahā.[1]

1. Jna. 158.

3. **Kaṇharāi** Daughter of Rāma(5) and Dhammā of Vāṇārasī. She renounced the world and became a disciple of Titthayara Pāsa(1).[1] After death she became a principal wife of Īsāṇa(2).[2]

1. Jna. 158. 2. Ibid., Bha 406, Sth. 612.

Kaṇhavaḍeṁsaa (Kṛṣṇāvataṁsaka) An abode in the Īsāṇa celestial region.[1]

1. Jna. 158.

Kaṇhavāsudeva (Kṛṣṇavāsudeva) See Kaṇha(1).[1]

1. Jna. 52, Ant. 6, AvaCu. I. p. 460.

Kaṇhaveṇṇā (Kṛṣṇavennā) A river.[1] It is identified with the united stream of the Kṛshṇā and Veṇā rivers. It falls into the Bay of Bengal.[2]

1. NisBh. 4470, NisCu. III. p. 425. 2. GDA. p. 104.

Kaṇhasappa (Kṛṣṇasarpa) Another name of **Rāhu**.[1]

1. Bha. 453.

Kaṇhasaha (Kṛṣṇasaha) One of the seven off-shoots of **Cāraṇagaṇa**(2).[1]

1. Kalp. p. 259.

Kaṇhasirī (Kṛṣṇaśrī) Wife of **Datta**(1), a householder of **Rohīḍaa**, They had a daughter named **Devadattā**(2).[1]

1. Vip. 30.

1. Kaṇhā (Kṛṣṇā) First chapter of the tenth sub-section of the second section of **Ṇāyādhammakahā**.[1]

1. Jna. 158.

2. Kaṇhā One of the eight principal wives of **Īsāṇa**(2).[1] In her previous birth she was a daughter of **Rāma**(5) and **Dhammā** of **Vāṇārasī** and became a disciple of **Titthayara Pāsa**(1).[2]

1. Jna. 158, Bha. 406, Sth. 612. 2. Jna. 158.

3. Kaṇhā Fourth chapter of the eighth section of **Aṁtagaḍadasā**.[1]

1. Ant. 17.

4. Kaṇhā Wife of king **Seṇia**(1). She renounced the world and became a disciple of **Mahāvīra** in the city of **Caṁpā**. Having practised asceticism for a period of eleven years she attained emancipation.[1]

1. Ant. 20.

5. Kaṇhā Wife of king **Vāsavadatta** of **Vijayapura** and mother of **Suvāsava**(2).[1]

1. Vip. 34.

6. Kaṇhā A river in the territory of **Ābhīra**(1). **Baṁbhadīva** was situated between the Kaṇhā and **Veṇṇā**(2) rivers.[1] It is identified with modern Krishna.[2]

1. AvaCu. I. p. 543, NisBh. 4470, NisCu. III. p. 425, PinN. 503, PinNM. p. 144, JitBh. 1461, KalpDh. p. 171, KalpV. p. 263.
2. GDA. p. 104.

Kaṇhāha (Kṛṣṇābha) See **Kaṇha**(8) and its footnote.[1]

1. Tir. 1144.

Katapuṇṇa (Kṛtapuṇya) Son of merchant **Dhaṇāvaha**(3) of **Rāyagiha**. He lived with a courtezan for twelve years and lost all his property. Afterwards he was adopted by an old woman as her son. This lady had four daug-

hters-in-law being the wives of her real son who was killed in a ship-wreck. She asked Katapuṇṇa to accept them as his wives. He agreed with her and spent a period of twelve years there. Later on king Seṇiya(1) also gave his daughter in marriage to him. At last he renounced the world and became a disciple of Titthayara Mahāvīra. In his previous birth Katapuṇṇa was a son of a poor herdsman and had given alms to an ascetic with intense devotion.[1]

1. AvaCu. I. pp. 467-9, AvaH. pp. 347, 353, 355.

Katamālaa (Kṛtamālaka) See **Kayamālaa**.[1]

1. AvaCu. II. p. 176.

1. Kattavīriya (Kārtavīrya) Son of king **Aṇaṁtavīriya** of **Hatthiṇāpura**. **Tārā(2)** was his wife. **Subhūma(1)** was his son. He killed **Jamadaggi**, the father of **Rāma(3)** (**Parasurāma**). Rāma killed Kattavīriya to take revenge of his father's assassination.[1]

1. AvaCu. I. p. 520, AcaCu. p. 49, SutSi. p. 170, Sam. 158, SutCu. pp. 340, 394.

2. Kattavīriya One of the eight great men attaining liberation after **Cakkavaṭṭi Bharaha(1)**.[1] He is the son of **Balavīriya**.

1. Sth. 616, Vis. 1750, AvaN. 363, AvaCu. I. p. 214.

1. Kattia (Kārtika) Name of a month.[1]

1. Kalp. 124, Sam. 40, Utt. 26. 15-6.

2. Kattia A merchant of the city of **Hatthiṇāgapura**. He was once summoned by king **Jiyasattu(16)** and asked to serve food to a **Tāvasa(4)**. But as he had no faith in and respect for him, it caused him great distress. Consequently he renounced the world[1] and became a disciple of **Titthayara Muṇisuvvaya(1)** accompanied by a group of one thousand and eight merchants. After practising asceticism for a period of twelve years he died and took birth as **Sakka(3)** in the **Sohamma(1)** celestial region.[2]

1. AvaCu. II. pp. 276-7, SthA. p. 510. SutCu. p. 362, KalpCu. p. 102.
2. Bha. 617, KalpV. p. 24,

3. Kattia A chapter of **Aṇuttarovavāiyadasā**.[1] It is not extant now.

1. Sth. 755.

4. Kattia Previous birth of **Devassuya**, the sixth would-be **Titthaṁkara** in the **Bharaha(2)** region.[1]

1. Sam. 159.

5. Kattia A preceptor. He was slain by an angry Kṣatriya in the town of **Rohīḍaga**.[1]

1. Sams. 67.

Kattiā (Kṛttikā) See **Kattiyā**.[1]

1. Jam. 155.

Kattiī or **Kattigī** (Kārtikī) Full-moon day of the month of Kārtika.[1]

1. Jam. 161, AvaCu. I. p. 344.

Kattiya (Kārtika) See **Kattia**.[1]

1. Sam. 159, SutCu. p. 362, AvaCu. II. p. 276, KalpCu. p. 102.

Kattiyā (Kṛttikā) One of the twenty-eight **Nakkhattas(1)**.[1] Its presiding deity is **Aggi(1)**.[2] Its family-name is **Aggivesa(3)**.[3]

1. Jam. 155–161, Sur. 36–9, Sam. 6, Sth. 780.
2. Jam. 157, 171.
3. Sur. 50, SurM. p. 151.

Kadalisamāgama See **Kayalisamāgama**.[1]

1. AvaCu. I. p. 291.

Kaddamaa (Kardamaka) A lord of the **Aṇuvelaṁdhara** gods.[1] He is a family-member of **Varuṇa(1)**.[2] He dwells on the **Vijjuppabha(2)** mountain.[3] See also **Aṇuvelaṁdharaṇāgarāya**.

1. Jiv. 160, Sth. 305. 2. Bha. 167. 3. Sth. 305, Jiv. 160, Sam. 17.

1\. **Kappa** (Kalpa) A group of celestial regions. For details see **Kappovaga**.[1]

1. Sth. 644, 769.

2\. **Kappa** An **Aṁgabāhira Kālia** text.[1] It is popularly known as Bṛhatkalpasūtra. It is divided into six chapters which deal with rules and regulations pertaining to the conduct of monks and nuns. Restrictions regarding their food, apparatus, halting place, etc. are expounded in this text. Expiations relating to violations or partial transgressions of vows are also prescribed in it.[1] See **Pajjosavaṇākappa** for the text popularly known as Kalpasūtra.

1. Nan. 44, NisCu. III. pp. 368, 532, 583, IV. p. 304, GacV. p. 40, Gac. 135, JitBh. 265, 322, 427, 588, 601–2, 1969, Vya. 10. 22.

3\. **Kappa, Kappaka** or **Kappaga** (Kalpaka) Son of Brāhmaṇa **Kavila(6)** of **Pāḍaliputta**. He was very intelligent. He had married the daughter of a **Maruya**. He was the minister of **Naṁda(1)**, the king of the same town. He had proved very helpful to the king. Although the king harassed and tortured him a lot, he remained always loyal to the king.[1]

1. AvaCu. II. pp. 180–3, NanM. p. 161, AvaH. pp. 691–693.

Kappaṇijjutti (Kalpaniryukti) A versified commentary on **Kappa(2)** by **Bhaddabāhu(2)**.[1] It is difficult to separate all the verses of this Nijjutti from the Bhāṣya verses.

1. AvaN. 85, BrhM. p. 2, VyaBh. 10. 606–7.

Kappapeḍhā or **Kappapeḍhiyā** (Kalpapīṭhikā) Introductory part of Kappa(2).[2]

1. NisCu. I. pp. 132, 155, AvaCu. I. p. 79, AcaCu. p. 2.

Kappabhāsa (Kalpabhāṣya) A versified commentary on Kappaṇijjutti.[1] It is available in two forms: Bṛhatkalpalaghubhāṣya (printed) and Bṛhatkalpa-bṛhadbhāṣya (not printed).[2]

1. VyaBh. 10. 141, (Puruṣaprakaraṇa). 2. BrhKs. p. 202.

Kappavaḍaṁsiyā or **Kappavaḍiṁsiyā** (Kalpāvataṁsikā) An Aṁgabāhira Kālia text.[1] It forms a part of Uvaṁga.[2] It contains the following ten chapters:[3] 1. Pauma(15), 2. Mahāpauma(6), 3. Bhadda(10), 4. Subhadda(8), 5. Paumabhadda(2), 6. Paumasena(2), 7. Paumagumma(1), 8. Naliṇigumma(1), 9. Āṇaṁda(5) and 10. Naṁdaṇa(11).

1. Pak. p. 45, Nan. 44, NanCu. p. 60, NanM. p. 207, NanH. p. 73.
2. Nir. 1. 1.
3. Ibid. 2. 1.

Kappāīya or **Kappātīta** (Kalpātīta) Another name of Gevijjaga and Aṇuttarovavāiya or Aṇuttara[1] gods who reside above the twelve celestial regions, i. e. Kappas.

1. Utt. 36. 207, 210, Praj. 38, Anu. 122, Dev. 266–274.

1. Kappāsia (Kārpāsika) A secular scripture.[1]

1. Nan. 42.

2. Kappāsia An Āriya vocational group dealing in cotton-seeds.[1]

1. Praj. 37.

1. Kappiā or **Kappiyā** (Kalpikā) An Aṁgabāhira Kālia text. It is mentioned as quite separate from Ṇirayāvaliyā(1).[1] Probably Ṇirayāvaliyā(2) and this Kappiā are the same.

1. Nan. 44, NanM. p. 207, NanH. p. 73, Pak. p. 45, PakY. p. 68.

2. Kappiyā It is one of the five sections of Ṇirayāvaliyā(2). It seems that Ṇirayāvaliyā(1) and this Kappiyā are identical.[1]

1. JamS. p. 1–2.

Kappiyākappiya (Kalpikākalpika) An Aṁgabāhira Ukkālia text,[1] not extant now.

1. Nan. 44, NanCu. p. 57, Pak. p. 43.

Kappovaga (Kalpopaga) Following twelve celestial regions as well as the gods residing therein are called Kappovagas,[1] i. e. the residents of the follo-

wing Kappas : 1. Sohamma(1), 2. Īsāṇa(1), 3. Saṇaṁkumāra(1), 4. Māhiṁda(3), 5. Baṁbhaloga, 6. Laṁtaga, 7. Mahāsukka(1), 8. Sahassāra(2), 9. Āṇaya, 10. Pāṇaya(1), 11. Āraṇa and 12. Accuya.

1. Praj. 38, Anu. 122, PrajM. p. 70.

Kabbaḍaa (Karbaṭaka) Same as Kabbaḍaga.[1]

1. SthA. p. 78.

Kabbaḍaga (Karbaṭaka) One of the eighty-eight Gahas.[1] It is also known as Kabburaa and Kavvaraa.[2]

1. Sth. 90, SthA. pp. 78–79, JamS. pp. 534–535, SurM. pp. 295–296.
2. Jam. 170, Sur. 107.

Kabburaa (Karburaka) Same as Kabbaḍaga.[1]

1. Jam. 170.

Kamala A merchant of Ṇāgapura. Kamalasirī(2) was his wife and Kamalā(1) was his daughter.[1]

1. Jna. 153.

Kamaladala A Jakkha god who was an elephant-driver in his previous birth.[1]

1. Bhak. 78.

Kamalappabha (Kamalaprabha) A merchant of Ṇāgapura. Kamalappabhā was his daughter.[1]

1. Jna. 153.

1. Kamalappabhā (Kamalaprabhā) Daughter of merchant Kamalappabha of Ṇāgapura. She had renounced the world and become a disciple of Titthayara Pāsa(1). After death she was born as a principal wife of Kāla(4), a lord of the Pisāya gods. The same is the name of a principal wife of Mahākāla(9).[1]

1. Jna. 153, Bha. 406, Sth. 273.

2. Kamalappabhā Second chapter of the fifth sub-section of the second section of Ṇāyādhammakahā.[1]

1. Jna. 153.

1. Kamalasirī (Kamalaśrī) Wife of king Mahabbala(2) of Vīyasogā. They had a son named Balabhadda(3).[1]

1. Jna. 64.

2. Kamalasirī Wife of Kamala, a merchant of Ṇāgapura.[1]

1. Jna. 153.

1. **Kamalā** Daughter of Kamala and **Kamalasirī(2)** of **Ṇāgapura**. She had renounced the world and become a disciple of **Titthayara Pāsa(1)**. After death she was born as a principal wife of *indra* **Kāla(4)**. The same is the name of a principal wife of **Mahākāla(9)**.

1. Jna. 153, Bha. 406, Sth. 273.

2. **Kamalā** First chapter of the fifth subsection of the second section of **Ṇāyādhammakahā**.[1]

1. Jna. 153.

Kamalāmela A horse belonging to **Cakkavaṭṭi Bharaha(1)**.[1]

1. Jam. 57.

Kamalāmelā A princess of **Bāravaī**. She was betrothed to **Dhaṇadeva(5)**, grand-son of **Uggaseṇa**. She was, however, abducted with the help of **Saṁba(2)** and married to **Sāgaracaṁda(1)**, son of **Ṇisaḍha(1)** and **Pabhāvatī(2)**. Later Kamalāmelā renounced the world and became a disciple of **Titthayara Ariṭṭhaṇemi**, whereas Sāgaracaṁda was killed by Dhaṇadeva.[1]

1. AvaCu. I. pp. 112-3, Mar. 433, AvaN. 134, Vis. 1420, BrhBh. 172, BrhM. p. 56.

1. **Kamalāvaī** (Kamalāvatī) Wife of king **Usuyāra(1)**. She enlightened the king and along with him renounced the world and attained perfection.[1]

1. Utt. ch. 14, UttN. p. 394, UitCu. pp. 221-232, UttK. p. 270.

2. **Kamalāvaī** Wife of king **Maṇicūḍa** and mother of prince **Maṇippabha(2)** of **Rayaṇāvaha**.[1]

1. UttNe. p. 138.

Kamalujjalapurī (Kamalojjvalapurī) A town where **Vāriseṇa**, the twenty-fourth **Titthaṁkara** of the **Eravaya(1)** region, attained emancipation.[1]

1. Tir. 555.

Kamāragāma (Karmāragrāma) See **Kaṁmāragāma**.[1]

1. AvaM. p. 267.

1. **Kamma** (Karman) (i) Eighth chapter of the thirteenth section,[1] (ii) ninth chapter of the sixth section[2] and (iii) third chapter of the sixteenth section[3] of **Viyāhapaṇṇatti**.

1. Bha. 470. 2. Ibid. 229. 3. Ibid. 561.

2. **Kamma** Twenty-third chapter of **Paṇṇavaṇā**.[1]

1. Praj. v. 6.

3. **Kamma** Tenth chapter of **Baṁdhadasā**.[1]

1. Sth. 755.

Kammapagadi (Karmaprakṛti) See **Kammappayadi**.[1]

1. PrajH. p. 140.

Kammapayadi (Karmaprakṛti) See Kammappayadi(2).[1]

1. Sam. 36.

1. **Kammappayadi** (Karmaprakṛti) A text dealing with the nature of Karma and the like. Preceptor **Nāgahatthi** was well-versed in it.[1]

1. Nan. v. 30.

2. **Kammappayadi** Thirty-third chapter of **Uttarajjhayaṇa**.[1]

1. UttN. p. 9, Sam. 36.

Kammappavāya (Karmapravāda) Eighth **Puvva** dealing with the nature of Karma etc.[1]

1. Nan. 57, NanCu. p. 76, NanM. p. 241, Vis. 3014, AvaH. p. 311.

Kammabaṁdhaa (Karmabandhaka) Twenty-fourth chapter of **Paṇṇavaṇā**.[1] See also **Baṁdha**.

1. Praj. v. 6.

Kammabhūmi (Karmabhūmi) A region where a person earns his livelihood by any of the three occupations, viz. military, literary and agricultural.[1] Such regions are fifteen in number : five **Bharahas(2)**, five **Eravayas(1)** and five **Mahāvidehas**. Of them three (one from each group) lie in **Jaṁbūdīva**, six (two from each group) in **Dhāyaīkhaṁḍa** and the same number in **Pukkharavaradīva**.[2] See also **Akammabhūmi**.

1. NanM. p. 102.
2. Bha. 675, Praj. 35, Sth. 555, Aca. 2. 179, BrhBh. 1636, NanH. p. 33.

Kammavivāga (Karmavipāka) A text explaining the consequences of good and evil Karmas in forty-three chapters.[1]

1. Sam. 43.

Kammavivāgadasā (Karmavipākadaśā) Another name of **Duhavivāga**, the first section of **Vivāgasuya**. It consists of the following ten chapters :— 1. **Miyāputta**, 2. **Gottāsa**, 3. **Aṁḍa(2)**, 4. **Sagaḍa**, 5. **Māhaṇa**, 6. **Naṁdiseṇa**, 7. **Soriya**, 8. **Udumbara**, 9. **Sahasuddāha-Āmalaya**, 10. **Kumāralecchai**. In the present edition of Vivāgasuya, these chapters are not available exactly under the same heads.

1. Sth. 755.

Kammavedaa (Karmavedaka) Twenty-fifth chapter of **Paṇṇavaṇā**.[1]

1. Praj. v. 6.

Kammāraggāma (Karmāragrāma) See **Kammāragāma.**[1]

1. Vis. 1911.

Kayaṁgalā (Kṛtāṅgalā) A city visited by **Mahāvīra.** A *caitya* (shrine) as well as a garden of the name of **Chattapalāsa** was situated on its outskirts.[1] Heretic **Daridda** beat here **Gosāla.**[2] It is identified by some with Kankajol in Santhal Pargana in Bihar.[3]

1. Bha. 90, AvaN. 479, Vis. 1933, AvaCu. I. p. 287, UttK. p. 498.
2. AvaCu. I. p. 287.
3. LAI. p. 295, SBM. p. 359, See also SGAMI. p. 114 for Jāṅgala.

Kayamāla (Kṛtamāla) See **Kayamālaa.**[1]

1. Jam. 51.

Kayamālaa (Kṛtamālaka) Presiding god of **Timisaguhā.**[1] King **Kūṇia** of **Campā** was killed by him.[2]

1. Jam. 14, 51.
2. AvaCu. II. pp. 176-7, SthA. p. 258, DasCu. p. 51.

Kayamālaga (Kṛtamālaka) See **Kayamālaa.**[1]

1. AvaH. p. 687.

Kayamālia (Kṛtamālaka) See **Kayamālaa.**[1]

1. DasCu. p. 51.

Kayalisamāgama (Kadalisamāgama) A village visited by **Titthayara Mahāvīra.**[1]

1. AvaN. 484, Vis. 1938, AvaCu. I. p. 291, KalpDh. p. 106.

Kayavaṇamālapiya (Kṛtavanamālapriya) A **Jakkha** god residing in the **Pupphakaraṁḍaa(1)** park of the town of **Hatthisīsa.**[1]

1. Vip. 33.

Kayavamma (Kṛtavarman) Father of **Vimala(1)**, the thirteenth **Titthaṁkara.** His queen was **Sāmā.**[1]

1. Sam. 157, Tir. 476.

Kara One of the eighty-eight **Gahas.**[1] See also **Karakaṇga.**

1. Sur. 107, JamS. p. 535.

Karakaṁḍa (Karakaṇḍa) A Brāhmaṇa mendicant and his followers.[1]

1. Aup. 38.

Karakaṁḍu (Karakaṇḍu) Son of king **Dadhivāhaṇa** and queen **Paumāvatī(8)** of **Campā.** At the time of his birth Paumāvatī was a nun, since she had renounced the world while in the state of pregnancy. Karakaṁḍu was aba-

ndoned at a crematorium immediately after birth. That is why he is also known as Avakiṇṇaputta, i. e. abandoned son. Later he became the king of Kaṁcaṇapura, the capital of Kaliṁga(1) as well as Caṁpā, the capital of Aṁga(1). On seeing changes in the condition of an ox he realised the uselessness of this world and renounced it.[1] He is regarded as a **Patteyabuddha**.[2]

1. AvaCu. II. pp. 204-7, Utt. 18. 46, UttCu. p. 178, UttS. p. 299ff. NisCu. II. p. 231.
2. AvaCu. I. p. 76, PrajH. p. 11, SthA. p. 33, PrajM. p. 19, NanM. p. 131, UttK. p, 178, In the Pali literature also he is recognised as a Pratyekabuddha (See Karaṇḍu in DPPN).

Karakaraa (Karakaraka) Same as Karakariga.[1]

1. SthA. p. 79.

Karakaria Same as Karakariga.[1]

1. SthA. p. 79.

Karakariga (Karakarika) One of the eighty-eight **Gahas**.[1] There are also references to **Kara** and **Karia** as two separate planets.[2]

1. Sth. 90, and SthA. p. 79. 2. JamS. pp. 534-535, Sur. 107, SurM. pp. 295-296.

Karaḍa (Karaṭa) One of the two teachers who belonged to **Kuṇālā**(1) and died at **Sāeya**.[1]

1. AvaCu. I. p. 601, AvaH. p. 465, UttCu. p. 108.

1. Karaṇa An astrological division of a day. There are eleven Karaṇas of which the first seven are movable and the rest are fixed. They are **Bava, Bālava, Kolava, Thīviloaṇa, Garāi, Vaṇijja, Viṭṭhi, Sauṇi, Cauppaya, Ṇāga** and **Kiṁthuggha**.[1]

1. Jam. 153, 154, Gan. 41-45, PrasJ. p. 37.

2. Karaṇa Ninth chapter of the nineteenth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 648.

Karia (Karika) One of the eighty-eight **Gahas**. See also **Karakariga**.

1. Sur 107, JamS. p. 535.

1. Kalaṁda. One of the six mendicants who came to **Gosāla**.[1]

1. Bha. 539.

2. Kalaṁda (Kalanda) An Āriya community.[1] Same as **Kaliṁda**.

1. BrhBh. 3264, BrhKs. p. 913, Praj. 37.

Kalaṁbavāluyā (Kadaṁbavālukā) A river (in infernal region). Its sand is as hard as adamant.[1]

1. Utt. 19. 50, Sut. 1. 5. 1. 10.

Kalambuyā (Kalambukā) A place visited by Titthayara Mahāvīra.[1] It lay somewhere in the eastern part of the ancient country of Amga(1).[2]

1. AvaN. 482, AvaCu. I. p. 290, KalpDh. p, 106, KalpV. p. 166, Vis. 1936, AvaM. p. 281.
2. SBM. p. 360.

Kalāda A goldsmith living in Teyalipura. Bhaddā(18) was his wife. They had a beautiful daughter named Poṭṭilā.[1]

1. Jna. 96, VipA. p. 88.

Kalāya First chapter of the second sub-section of the twenty-first section of Viyāhapaṇṇatti.[1]

1. Bha. 688.

Kalāvaī (Kalāvatī) A noble lady.[1]

1. Ava. p. 28.

1. Kalimga (Kalinga) An Āriya country and its people.[1] Kamcaṇapura was its capital.[2] A god predicted its destruction by flood.[3] Kokkāsa, a carpenter of Sopāraga, visited Kalimga in an air-craft.[4] Karakamḍu reigned there.[5] It is identified with the region comprising modern Orissa to the south of Vaitaraṇi and the seacoast southward as far as Vizagapattam.[6]

1. SutSi. p. 123.
2. Praj. 37, VyaM. 10. 450, UttCu. p. 178.
3. OghNBh. 30.
4. AvaCu. I. p. 541.
5. AvaBh. 208, Utt. 18. 46, UttN. p. 299.
6. LAI. p. 292.

2. Kalimga One of the hundred sons of Usabha(1).[1]

1. KalpDh. p. 151, KalpV. 236.

Kalimda (Kalinda) An Āriya community. Same as Kalamda.[1]

1. Praj. 37, BrhBh. 3264.

1. Kavila (Kapila) A Vāsudeva(1) of the eastern half of the Bharaha(2) region in Dhāyaīsamḍa. Campā(2) was his capital. He had an exchange of conch-blowing with Kaṇha(1), Vāsudeva of the southern half of the Bharaha(2) region in Jambūdīva. He removed king Paumaṇābha(3) of Avarakamkā(1) from his throne and gave the kingdom to his son.[1]

1. Jna. 125, SthA. p. 524, KalpDh. p. 35, KalpS. p. 33.

2. Kavila One of the hundred sons of Usabha(1).[1]

1. KalpDh. p. 152, KalpV. p. 236.

3. Kavila Founder of a heretical school of philosophy known as Sāṅkhya. He was a prince who had renounced the world and become a disciple of

Marii, son of Bharaha(1). Āsurī was his disciple whom he preached Saṭṭhitaṁta which contained exposition of twenty-four entities.[1]

1. AvaCu. I. pp. 228–9, NisCu. III. p. 195, Vis. 1753, AcaCu. p. 193, DasCu. p. 17, AvaN. 438, BhaA. p. 50, SutSi. p. 9, KalpDh. p. 37, PrasA. p. 34. NanH. p. 7, UttS. p. 14, KalpS. p. 38.

4. Kavila Son of Kāsava(4) and Jasā(1) of Kosaṁbī. Kāsava was a royal priest of King Jiyasattu(25). When he died his place was given to another man. Jasā then sent Kavila to Sāvatthī to study under Iṁdadatta(4), a friend of Kāsava. Lodging and boarding arrangement for him was made at the house of Sālibhadda(2), a rich merchant. Kavila, however, fell in love with the girl-servant who was appointed to serve him. Once, the girl told him that she could not participate in the festival observed by her community as she had no money to purchase the required material. She, therefore, asked him to go to Dhaṇa, a merchant who used to give two guineas to the man who saluated him first in the morning. Accordingly Kavila left the merchant's house at night but was seized by the police and brought before the king and to him he disclosed the whole truth. The king was so pleased with him that he promised to give him whatever he should ask. Kavila went to the nearby garden and started considering what he should ask. The more he thought about it, the more he raised the sum of money. This caused a change in his mind. Consequently, he renounced the world, practised austerities and acquired omniscience. Once he was made prisoner by some robbers and brought before their leader, Balabhadda(5) who ordered him to dance. On his objecting that there was none to play up, they all clapped their hands to beat the time. He then sang some verses. They proved so effective that all of them accepted asceticism.[1] These verses form the eighth chapter of Uttarajjhayaṇa.[2]

1. UttCu. pp. 168–170. UttK. p. 168, NanH. p. 26. 2. UttCu. pp, 7, 168–177.

5. Kavila Disciple of preceptor Suṭṭhiya(1). He raped the daughter of the house-owner where he was staying. Enraged by this sinful act the house-owner severed his penis with an axe.[1]

1. NisCu. III. pp. 243–4, BrhBh. 5154.

6. Kavila Father of Kappaka of Pāḍaliputta..[1]

1. AvaCu. II. p. 181.

7. Kavila (Kāpila) A class of mendicants.[1]

1. Aup. 38, AupA. p. 92.

Kavilabaḍua (Kapilabaṭuka) Pupil of a Brāhmaṇa of Rāyagiha. He was a lion in his previous birth and was killed by Tiviṭṭha(1), a preceding birth of

Mahāvīra. Since Kavilabaḍua was afraid of Mahāvīra (owing to the fear of previous birth), Goyama(1), the first principal disciple of Mahāvīra adopted him as his own disciple.[1]

1. VyaBh. 6. 192.

Kavilā (Kapilā) A Brāhmaṇa maid who was not prepared to give alms to the monk by heart despite king Seṇia's(1) order.[1]

1. AvaCu. II. p. 169, NisCu. I. p. 10, VisK. p. 292.

Kavvaraa (Karbaraka) Same as Kabbaḍaga.[1]

1. Sur. 107.

Kasāya (Kaṣāya) Fourteenth chapter of Paṇṇavaṇā.[2]

1. Praj. v. 5.

Kāiṁdī (Kākandī) See Kāgaṁdī.[1]

1. Sams. 76-77.

Kāa (Kāya) Same as Kāya(1).[1]

1. SthA. p. 79.

Kāṁtimatī (Kāntimatī) Daughter of Naṁda(2), a merchant of Kosalāura. She was married to Sāgaradatta(3), son of Asogadatta of Sāgeya. Sirimatī(1) was her elder sister.[1]

1. AvaCu. I. p. 527.

Kāussagga (Kāyotsarga) Fifth section or chapter of Āvassaya.[1]

1. AvaCu. I. p. 3, AvaN (Dīpikā) II. p. 183, NanM. p. 204, Anu. 59, AvaN. 1413, 1548, AvaCu. II. p. 245, PakY. p. 41.

Kāka Identical with planet Kāya(1).[1]

1. Sth. 90.

Kākaṁdiyā (Kākandikā) One of the four branches of Uḍuvāḍiyagaṇa.[1]

1. Kalp. p. 259.

Kākaṁdī See Kāgaṁdī.[1]

1. Nir. 3. 10.

Kākaṁdha (Karkandha) Same as Kakkaṁdha.[1]

1. SthA. p. 79.

Kākavaṇṇa (Kākavarṇa) Another name of Jiyasattu(28), king of Pāḍaliputta. He attacked the king of Ujjeṇī, captured him and took possession of the territory. There he grew black *(kālaka)* like a crow on account of oil-

massage. That is why he is known as Kākavaṇṇa, i. e. of the colour of crow. Once he was arrested at the Isitalāga pond of Tosali(1) by the king of that place.[1]

1. AvaCu. I. p. 540, BrhBh. 4219–4223.

Kāgaṁdī (Kākandī) An ancient town in the Bharaha(2) region,[1] Titthaṁkara Suvihi(1) was born here.[2] It was visited by Mahāvīra.[3] Jiyasattu(11)[4] and Amayaghosa[5] reigned there. Dhitidhara(2), Khemaa(2),[6] Caṁḍavega[7] and Dhaṇṇa(5)[8] belonged to it. The sixth Vāsudeva(1) in his previous birth performed penances here.[9] It is identified with Kakan in Monghyr district.[10]

1. Nir. 3. 10, Bha. 404, Jna. 82.
2. AvaN. 382.
3. Anut. 3, Ant. 14.
4. Anut. 3,
5. Sams. 76–77.
6. Ant. 14.
7. Sams. 78.
8. Anut. 3.
9. Sam. 158, Tir. 608.
10. SGAMI. pp. 254–255.

Kātiya (Kārtika) See Kattia.[1]

1. Sth. 755.

Kāpilijja (Kāpilīya) Eighth chapter of Uttarajjhayaṇa.[1]

1. Sam. 36, UttN. p. 9, UttCu. pp. 7, 168, UttK. p. 168.

Kāmakama (Kāmakrama) Same as Kāmagama.[1]

1. Sth. 644.

Kāmagama Managing god of the celestial car of the same name belonging to the lord of the Laṁtaga region.[1]

1. Jam. 118, Sth. 644, AvaCu. I. p. 145.

Kāmajjhayā (Kāmadhvajā) A courtezan of Vāṇiyagāma.[1] See Ujjhiyaa(2) for further details.

1. Vip. 8, SthA. p. 507.

Kāmaphāsa (Kāmasparśa) One of the eighty-eight Gahas.[1] It is also mentioned as Kāsa and Phāsa separately.[2]

1. Sur. 107, JamS. pp. 534–5, SurM. pp. 295–6. 2. Sth. 90, SthA. p. 79.

1. Kāmadeva Second chapter of Uvāsagadasā.[1]

1. Upa. 2, Sth. 755.

2. Kāmadeva Second of the ten principal lay-votaries, i.e. *upāsakas* of Mahāvīra. He was a merchant of the city of Caṁpā. The name of his wife was Bhaddā(36).[1] He had eighteen crores of guineas in his possession. A god had come to test his firmness of faith and threatened him of dire conse-

quences. He remained steady throughout in spite of the unbearable tortures inflicted on his body.[2] Mahāvīra asked his monks and nuns to keep in mind the story of Kāmadeva. How, though a householder, he withstood the obstacles. He advised them to withstand all temptations in view of their study of the twelve Aṁgas(3).[3]

1. Upa. 18. 2. Ibid. 19-23. 3. Ibid 24-6, VisK. p. 782, AvaCu. I. pp. 452-4.

3. Kāmadeva One of the hundred sons of Usabha(1).[1]

1. KalpDh. p. 151, KalpV. p. 236.

Kāmamahāvaṇa (Kāmamahāvana) A shrine *(caitya)* at Vāṇārasī visited by Mahāvīra. Gosāla had performed his fourth *pauṭṭa-parihāra* (entrance into another's body) there.[2]

1. Ant. 15, Jna. 151. 2. Bha. 550.

Kāmiḍḍhi (Kāmarddhi) A disciple of preceptor **Suhatthi** (1). **Vesavāḍiyā-gaṇa** originated from him. He belonged to **Koḍālasa** *gotra.*[1]

1. Kalp (Therāvalī). 7, KalpV. p. 259.

Kāmiḍḍhiya (Kāmarddhika) One of the four families of **Vesavāḍiyagaṇa.**[1]

1. Kalp. and KalpV. p. 260.

Kāmiḍḍhiyagaṇa (Kāmardhikagaṇa) One of the nine groups of monks under Mahāvīra.[1]

1. Sth. 680.

1. Kāya One of the eighty-eight **Gahas.**[1]

1. Sth. 90, Sur. 107, JamS. pp. 534-5, SthA. pp. 78-79, SurM. pp. 295-296.

2. Kāya (Kāka) An **Aṇāriya** (non-Aryan) tribe and its homeland.[1] The territory of the Kākas is sometimes identified with Kakupur near Bithur. Smith suggests its identification with Kakanada near Sanchi.[2] See **Gāya.**

1. SutSi. p. 123. 2. TAI. p. 356.

Kāyaṁdaga (Kākandika) A resident of **Kāyaṁdī.**[1]

1. Bha. 404, KalpV. p. 254.

Kāyaṁdī (Kākandī) See **Kāgaṁdī.**[1]

1. Sam. 158, Bha. 404.

Kāyaṭṭhii (Kāyasthiti) Eighteenth chapter of **Paṇṇavaṇā.**[1]

1. Praj. 253.

Kāyaraa (Kātaraka) One of the twelve principal lay-votaries of **Gosāla.**[1]

1. Bha. 330.

Kāyaria (Kātarika) A family-member of Logapāla **Varuṇa**(1).[1]

1. Bha. 167.

1. Kāla Son of king **Seṇiya**(1) and his queen **Kālī**(5). He was killed by king **Ceḍaga** of **Vesālī** while fighting with him in favour of **Kūṇiya**.[1]

1. Nir. 1.1, AvaCu. II. pp. 171, 173.

2. Kāla One of the eighty-eight **Gahas**.[1]

1. Jam. 170, Sur. 107, Sth. 90, JamS. pp. 534–535, SurM 293–4, SthA. pp. 78–79.

3. Kāla A **Logapāla** of the **Vāyukumāra** gods. His principal wives are similar to those of **Kālavāla**(1) in number and name.[1]

1. Bha. 169, Sth. 256, 273.

4. Kāla One of the two lords *(indra)* of the **Pisāya** gods.[1] His principal wives are **Kamalā**(1), **Kamalappabhā**(1), **Uppalā**(4) and **Sudaṁsaṇā**(4).[2]

1. Praj. 48, Bha. 169. 2. Bha. 406, Jna. 153, Sth. 94.

5. Kāla A merchant of **Āmalakappā**. He was the husband of **Kālasirī** and father of **Kālī**(3).[1]

1. Jna. 148.

6. Kāla Eleventh chapter of the eleventh section of **Viyāhapaṇṇatti**.[1]

1. Bha. 409.

7. Kāla A **Logapāla** of each of **Velaṁba**(1) and **Pabhaṁjaṇa**(3).[1] He is the same as **Kāla**(3).

1. Sth. 256.

8. Kāla One of the fifteen **Paramāhammiya** gods engaged in torturing the infernal beings.[1] He is a family-member of **Jama**(2).[2]

1. Sam. 15, SutCu. p. 154. 2. Bha. 166.

9. Kāla One of the last five most dreadful **Mahāṇiraya** abodes of the seventh hell, namely, **Tamatamappabhā**.[1]

1. Sam. 33, Sth. 451, SthA. p. 341.

10. Kāla A celestial abode of **Sahassārakappa** in which gods live for eighteen *sāgaropama* years at the maximum, breathe once in eighteen fortnights and feel hungry once in eighteen thousand years.[1]

1. Sam. 18.

11. Kāla Presiding deity of the Valayāmuha *kalaśa* in the Lavaṇa ocean.[1]

1. Sth. 720, 305.

12. Kāla One of the two presiding deities of the **Kāloda** ocean.[1]

1. Jiv. 175.

13. Kāla First chapter of Ṇirayāvaliyā(1).[1]

1. Nir. 1.1.

14. Kāla Same as Kālasoyariya.[1]

1. AvaH. p 681, AvaCu. II. p. 169.

Kālaa (Kālaka) See Kālaga.[1]

1. AvaCu. I. p. 495, KalpCu. p. 89.

Kālaṁjara (Kālañjara) Same as **Kāliṁjara.**[1]

1. AvaH. p. 348.

Kālakhamaṇa (Kālakṣamaṇa) See **Kālaga(3).**[1]

1. UttN. p. 127.

1. Kālaga (Kālaka) Son of king Vajrasiṁha and his queen Surasundarī of Dhārāvāsa. He renounced the world and became a disciple of Guṇākara. Sarasvatī, the sister of Kālaga also renounced the world and became a nun.[1] Once king **Gaddabhilla** of **Ujjeṇī,** attracted by her beauty, took Sarasvatī forcibly to his palace and confined her there. Preceptor Kālaga and others persuaded him to release the nun but the king was adamant not to do so. This enraged Kālaga. He left for **Pārasakula,**[2] returned to Ujjeṇī from there accompanied by ninety-six feudatories of that territory, attacked the town, defeated Gaddabhilla, freed Sarasvatī and reinstated her as a nun.[3] **Lāḍa** kings also helped him in defeating Gaddabhilla.[4] The Sagas were brought to Ujjeṇī by him.[5]

1. KalpDh. p. 131, KalpSam. pp. 284 ff.
2. NisCu. III. p. 59. Devacandrasuri mentions 'Sagakūla' in his Mūlaśuddhiṭīka. See Kālikācārya-Kathā-Saṅgraha (1949), p. 10.
3. NisCu. III. pp. 59-60, KalpSam. pp. 284 ff., KalpDh. p. 131, BrhKs. p. 1478.
4. NisCu. III. p. 59.
5. VyaBh. XII. p. 94.

2. Kālaga Maternal uncle of **Balamitta(1)** and **Bhāṇumitta(2)** of **Ujjeṇī.**[1] **Balabhāṇu,** son of **Bhāṇusirī,** took initiation from him. Once preceptor Kālaga paid a visit to **Patiṭṭhāṇa,** capital of king **Sāyavāhaṇa.** There he agreed to change the date of the celebration of *pajjosavaṇā* (a religious festival) at the suggestion of the king in view of some local festival falling on the same day.[2] Probably he is the same as Kālaga(1).

1. Some regard Kālaga as the son of the sister of Balamitta and Bhāṇumitta. See DasāCu. p. 55, KalpCu. p. 89.
2. NisCu. III. p. 131, Kalp Dh. pp. 4, 14, 131, Kalp V. p. 270.

3. **Kālaga** Grand preceptor of Sāgara(5) sojourning in Suvaṇṇabhūmi. Sāgara was very proud of his knowledge. Kālaga went to Suvaṇṇabhūmi and set him right.[1] He seems to be the same as Kālaga(1).

1. UttCu. p. 83, UttN. p. 127, UttS. pp. 127-8, BrhBh. 239, SthA. p. 332, UttK. p. 75, Mar. 501, BrhM. pp. 73-4, AvaCu. II. p. 25.

4. **Kālaga** Disciple of preceptor **Viṇhu(5)** of the **Māḍhara** lineage and preceptor of **Saṁpaliya** and **Bhadda(5)** of the **Goyama(2)** lineage.[1]

1. Kalp (Therāvali). 7.

5. **Kālaga** Maternal uncle of **Datta(1)**, son of king **Jiyasattu(31)** of **Turuviṇī** born of his Brāhmaṇa wife. Datta got annoyed when preceptor Kālaga told him that the fruit of *yajña* (sacrifice) was hell.[1]

1. AvaCu. I. p. 495.

For a comprehensive study of preceptor Kālaga the reader may refer to the article 'Suvarṇabhūmi meṁ Kālakācārya' by Dr. U. P. Shah in the Ācārya Śrī Vijayavallabhasuri Smāraka Grantha, Bombay, 1956.

Kālaṇadīva (Kānanadvīpa) An island where boats are used to procure grain.[1]

1. AcaCu. p. 281, UttS. p. 605, BrhKs. p. 384.

Kālapāla. See **Kālavāla.**[1]

1. Sth. 256.

Kālamuha (Kālamukha) An **Aṇāriya** tribe conquered by **Suseṇa(1)**, the General of **Cakkavaṭṭi Bharaha(1)**.[1]

1. Jam. 52, AvaCu. I. p. 191.

Kālavaḍiṁsayabhavaṇa (Kālāvataṁsakabhavana) An abode in **Camaracaṁcā.**[1]

1. Jna. 148.

1. **Kālavāla** (Kālapāla) One of the four **Logapālas** of **Dharaṇa,** a lord of **Nāgakumāra** gods. He has four principal wives : **Asogā(3), Vimalā(3), Suppabhā(1)** and **Sudaṁsaṇā(5).**[1]

1. Sth. 256, 273, Bha. 169, 406.

2. **Kālavāla** One of the four **Logapālas** of **Bhūyāṇaṁda(1).** He has the same number of wives with the same names as those of **Kolavāla(1).**[1] See also **Nāgavitta.**

1. Sth. 256, Bha. 169, 406.

Kālavesiya (Kālavaiśika) Son of king Jiyasattu(19) of Mahurā(1). He was born of Kālā(2), a courtezan kept by the king in his palace. He renounced the world and became a monk. He was so much unattached to his body that it was eaten up by a jackal on the Muggasela hill.[1]

1. UttN. p. 120, UttS. p. 120-1, Mar. 498, VyaBh. 10. 595, UttCu. p. 77, AcaCu. p. 112.

Kālasaṁdiva (Kālasandvīpa) A *Vidyādhara* who was killed by Saccai(1), son of Sujeṭṭhā.[1]

1. AvaCu. II. p. 175, SthA. p. 457, AvaH. p. 686.

Kālasirī (Kālaśrī) Wife of Kāla(5), a merchant of Āmalakappā.[1]

1. Jna. 148.

Kālasūriya (Kālaśaukarika) Same as Kālasoyariya.[1]

1. AvaH. p. 681.

Kālasoariaputta (Kālaśaukarikaputra) Same as Sulasa, son of Kālasoyariya.[1]

1. SutCu. p. 219.

Kālasoyariya (Kālaśaukarika) A butcher of Rāyagiha slaughtering five hundred buffaloes daily. Sulasa was his son. King Seṇiya(1) tried to stop his slaughtering business as he was told by Titthayara Mahāvīra that he would not go to hell provided he could prevent Kālasoyariya from killing animals, but the king was not successful. After his death Kālasoyariya fell to seventh hell.[1]

1. AvaCu. II. pp. 169, 283, AvaH. pp. 590, 681, SthA. pp. 182, 190, 250, 273, AcaCu. p. 136, NisCu. I. p. 10, BhaA. p. 796, 926, JivM. p. 129, SutSi. p. 122. 178, SutCu. pp. 152, 327.

Kālasoriya (Kālaśaukarika) See Kālasoyariya.[1]

1. AvaH. p. 680.

Kālasovaria (Kālaśaukarika) See Kālasoyariya.[1]

1. AvaCu. II. p. 169.

Kālahatthi (Kālahastin) A resident of Kalaṁbuyā village. He tied up Mahāvīra and Gosāla and handed over them to Meha(7), his elder brother. They were, however, set free by him.[1]

1. AvaCu. I. p. 290, KalpV. p. 166, KalpDh. p. 106, AvaH. p. 206.

1. Kālā Capital of Kāla(4), lord of the Pisāya gods.[1]

1. Bha. 406.

2. Kālā A courtezan of Mahurā(1). She was kept by king Jiyasattu(19) in his palace. He had a son named Kālavesiya born of her.[1]

1. UttCu. p. 77.

Kālāya (Kālāka) A place visited by Titthayara Mahāvīra accompanied by Gosāla.[1]

1. AvaCu. I. p. 284, AvaN. 477, KalpDh. p. 105, Vis. 1931, AvaH. p. 201.

Kālāyavesiya (Kālādavaiśika) See Kālavesiya.[1]

1. VyaBh. 10. 595.

Kālāsavesikaputta (Kālāsyavaiśikaputra) See Kālāyavesiya.[1]

1. AcaCu. p. 112.

Kālāsavesiyaputta (Kālāsyavaiśikaputra) An ascetic belonging to the line of Titthayara Pāsa(1). He had asked some questions to Mahāvīra's disciples and accepted their line.[1]

1. Bha. 76, 308, BhaA. p. 101.

Kālia (Kālika) See Kāliya.[1]

1. Nan. 44.

Kālimjara (Kāliñjara) A mountain where Citta(1) and Sambhūi(2) were born as deer, in their former births.[1] It is identified with a hill-fort in the Badausa sub-division of the Banda district in Bundelkhand.[2]

1. Utt. 13.6, UttK. p. 251, AvaCu. I. p. 461.
2. GDA. p. 84.

Kālikeya One of the sixteen countries or settlements (janapadas or vasatikāyas) established by Nami(3) and Vinami on both the ranges of Veyaḍḍha(2) mountain in the Bharaha(2) region of Jambuddīva. It was inhabited by the Vidyādhara people bearing the same name (Kālikeya) and commanding the lore with its presiding deity of the same name.[1] The names of the sixteen settlements are as follows: Goriga, Maṇupuvvaga, Gamdhāra(3), Māṇava, Kesikapuvvika, Bhūmitumḍaka, Mūlavīriya, Samtuka, Paṭūka, Kālikeya, Samaka, Mātamga(2), Pavvateya, Vamsālaya, Pamsumūliya(1) and Rukkhamūliya(2).[2] The Kālika people are referred to in the Purāṇas also.[3]

1. AvaCu. I. p. 162, AvaM. pp. 215-216.
2. Ibid
3. See SGAMI. p. 61.

Kāliya (Kālika) One of the two types of Amgabāhira Āvassaya-vairitta canonical texts.[1] They can be read at the first and the last of the four divisions of a day as well as of a night.[2] In Namdī(1), besides Amgas(3), a list of thirty-one more Kāliya texts has been given.[3] In Pakkhiyasutta

there is mention of thirty-eight such names.[4] They are :- 1. Uttarajjhayaṇa, 2. Dasā, 3. Kappa, 4. Vavahāra, 5. Isibhāsiya, 6. Nisīha, 7. Mahānisīha, 8. Jambuddīvapaṇṇatti, 9. Sūrapaṇṇatti, 10. Caṁdapaṇṇatti, 11. Dīvasāgarapaṇṇatti, 12. Khuḍḍiyāvimāṇapavibhatti, 13. Mahalliyāvimāṇapavibhatti, 14. Aṁgacūliyā, 15. Vaggacūliyā(1), 16. Viyāhacūliyā, 17. Aruṇovavāya, 18. Varuṇovavāya(1), 19. Garulovavāya, 20. Dharaṇovavāya, 21. Vesamaṇovavāya(1), 22. Velaṁdharovavāya, 23. Devimdovavāya, 24. Uṭṭhāṇasua, 25. Samuṭṭhāṇasua, 26. Ṇāgapariāvaṇiā, 27. Ṇirayāvaliyā, 28. Kappiyā, 29. Kappavaḍaṁsiyā, 30. Pupphiyā, 31. Pupphacūliyā, 32. Vaṇhiā, 33. Vaṇhidasā, 34. Āsīvisabhāvaṇā, 35. Diṭṭhivisabhāvaṇā, 36. Cāraṇabhāvaṇā (Sumiṇabhāvaṇā), 37. Mahāsumiṇabhāvaṇā, 38. Teagaṇisagga. It is observed that 9. Sūrapapaṇṇatti, 32. Vaṇhiā and 34. to 39 i. e. Āsivisabhāvaṇā etc. are not mentioned in the *sūtra* 44 of Ṇaṁdī.[5] In another list Dīvapaṇṇatti is mentioned separately and it is also said that Dīvasāgarapaṇṇatti included Dīvapaṇṇatti and Sāgarapaṇṇatti. Similarly Cāraṇabhāvaṇā and Sumiṇabhāvaṇā are also combined into one, namely, Cāraṇasumiṇabhāvaṇā. This list omits Sūrapaṇṇatti and includes Vaṇhiā.[6] See also Ukkāliya and Paiṇṇaga.

1. Nan. 44, Sth. 71.
2. NisCu. IV. p. 228, DasCu. p. 97, VyaM. I. p. 24, VyaBh. 4. 564.
3. Nan. 44, See also NanM. p. 206, AnuCu. p. 2, AvaN. 763-4, Ava Bh. 124.
4. Pak. pp. 44-5, See also AvaBh. II. p. 186.
5. Naṇ. 44.
6. NanM. p. 254.

Kāliyadīva (Kālikadvīpa) An island full of jewels etc. Some merchants of **Hatthisīsa** had been to this island.[1]

1. Jna. 132.

Kāliyaputta (Kālikaputra) A monk of the line of **Titthayara Pāsa(1)**[1].

1. Bha. 110.

1. Kālī One of the five principal wives of **Camara(1)**, a lord of the **Asurakumāra** gods.[1]

1. Bha. 405, Sth 403, Jna. 148.

2. Kālī First chapter of the first subsection of the second section of **Ṇāyādhammakahā**.[1]

1. Jna. 148.

3. Kālī Daughter of **Kāla(5)** and **Kālasirī** of **Āmalakappā**. She renounced the world and became a disciple of **Titthayara Pāsa(1)**. After death she took birth as **Kālī(1)**, principal wife of *indra* **Camara** in **Camaracaṁcā**. She will attain liberation in **Mahāvideha(1)** in future.[1]

1. Jna. 148.

4. Kālī First chapter of the eighth section of **Aṁtagaḍadasā.**[1]

1. Ant. 17.

5. Kālī Wife of king **Seṇiya**(1). She renounced the world and became a disciple of **Mahāvīra**. After practising asceticism for a period of eight years she attained emancipation.[1] She is famous for practising religious penances.[2]

1. Ant. 17, Nir. 1.1, 2.1, AvaH. p. 687.
2. GacV. p. 31. UttS. p. 84.

Kālīya Same as **Kālikeya.**[1]

1. AvaM. p. 216.

Kāloa (Kāloda) An ocean encircling **Dhāyaīkhaṁḍa**. Its extent is eight lakh *yojanas*. It is somewhat more than 9170605 *yojanas* in circumference.[1] **Kāla**(12) and **Mahākāla**(7) are its presiding deities.[2] Forty-two moons as well as forty-two suns shine over it.[3] It is surrounded by **Pukkharavara** island.[4]

1. Jiv. 175, Sur. 100, Sam. 91, Sth. 631, 555, 111.
2. Jiv. 175.
3. Jiv. 175, Dev. 115-117, Sam. 42.
4. Sur. 100.

Kāloda See **Kāloa.**[1]

1. Jiv. 175, Bha. 36, Sth. 93, 631.

Kālodahi (Kālodadhi) Identical with **Kāloa.**[1]

1. Dev. 115.

Kālodāi (Kālodāyin) A *bhikṣu* whose example has been cited in connection with the faults of taking food at night.[1]

1. BrhKs. p. 803.

Kālodāyi (Kālodāyin) A heretical householder. He had a discussion with **Maddua** and **Titthayara Mahāvīra** over the very existence of *dharmāstikāya* and the fruits of *karman*. He then became a follower of Mahāvīra,[1]

1. Bha. 305-8, 634.

Kāloya (Kāloda) See **Kāloa.**[1]

1. Jiv. 165.

Kāloyaṇa (Kālodana) Same as **Kāloa.**[1]

1. Sur. 100.

Kāloyasamudda (Kāloda-samudra) Same as **Kāloa.**[1]

1. Jiv. 165.

Kāviṭṭha (Kāpiṣṭha) A celestial abode in **Laṁtaa** where goods live for a maximum period of fourteen *sāgaropama* years.[1]

1. Sam. 14.

Kāvila (Kāpila) Same as **Kāvilia**.[1]

1. Anu. 41.

Kāvilia (Kāpilika) A heretical scripture containing exposition of the tenets of Sāṅkhya philosophy.[1]

1. Nan. 42, Anu. 41,

Kāviliya (Kāpilika) See **Kāpilijja**.[1]

1. Sam. 36.

Kāvilijja (Kāpilīya) See **Kāpilijja**.[1]

1. UttN. p. 9, SutCu. p. 7, UttCu. p. 7.

Kāsa (Kāśa) One of the eighty-eight planets for which see **Kāmaphāsa**.[1]

1. Sth. 90, SthA. p. 79.

1. Kāsava (Kāśyapa) Family-line of the following: **Mahāvīra**[1] and his father **Siddhattha(1)**,[2] **Usabha(1)**,[3] preceptor **Jaṁbū(1)**[4], **Moriya(2)**[5] and **Jiṭṭhabhūi**.[6] It has seven branches : Kāsava, **Saṁḍella(3)**, **Golla(2)**, **Vāla**, **Muṁjai**, **Pavvapecchai** and **Varisakaṇha**.[7]

1. Sut. 1. 2. 2. 7 etc. Bha. 550, Utt. 2. 1. etc., Das. 4.1, KalpV. p. 38, UttS. p. 83.
2. AvaCu. I. p. 239, Aca. 2. 176, AcaSi p. 388.
3. UttS. p. 525, KalpSan p. 125.
4. Nan. v. 23, PrasA. p. 2, NanM. p. 48.
5. AvaN. 650, Vis. 2511.
6. Tir. 816.
7. Sth. 551, See also AvaCu. I. p. 152, DasCu. p. 132, SamA. p. 112.

2. Kāsava One of the hundred sons of **Usabha(1)**.[1]

1. KalpDh. p. 152, KalpV. p. 236.

3. Kāsava A learned monk belonging to the line of **Titthayara Pāsa(1)**.[1]

1. Bha. 110.

4. Kāsava A learned Brāhmaṇa of **Kosaṁbī**. His wife was **Jasā(1)**. They had a son named **Kavila(4)**.[1]

1. UttCu. p. 168, UttK. p. 168.

5. Kāsava Fourth chapter of the sixth section of **Aṁtagaḍadasā**.[1]

1. Ant. 12.

6. Kāsava A merchant of **Rāyagiha**. He renounced the world, became a disciple of **Mahāvīra**, observed asceticism for sixteen years and attained emancipation on mount **Vipula**.[1]

1. Ant. 14.

7. Kāsava Family-name of the **Uttarāphaggunī** constellation.[1]

1. Sur. 50, Jam. 159.

8. Kāsava Another name of **Titthayara Mahāvīra**.[1]

1. Bha. 550, Sut. 1.3. 4. 21.

9. Kāsava See **Mahākāsava**.[1]

1. Risi (Saṅgrahaṇī).

Kāsavajjiyā (Kāśyapīyā) A branch of **Māṇavagaṇa**(2).[1]

1. Kalp. p. 260.

Kāsavī (Kāśyapī) Principal woman-disciple of **Sumai**(7), the fifth **Titthaṁkara**.[1]

1. Sam. 157, Tir. 457.

Kāsibhūmi (Kāśibhūmi) Same as **Kāsī**.[1]

1. Utt. 13. 6.

Kāsī (Kāśī) An **Āriya** country with **Vāṇārasī** as its capital.[1] Once **Saṁkha**(7) was its king.[2] Kāsī and **Kosala** had eighteen confederate kings *(gaṇarāyāṇo)*. Vāṇārasī is identified with modern Varanasi-Banaras-Kashi.[4] See also **Vāṇārasī**.

1. Praj. 37, Jna. 72, Utt. 18. 49, Bha. 554, SutSi. p. 123.
2. Sth. 564, Jha. 65, 72, Sth A. p. 497.
3. Nir. 1. 1, Bha. 300.
4. GDA. p. 95.

1. Kiṁkamma (Kiṅkarman) Eighth chapter of **Aṁtagaḍadasā**.[1] It is the same as **Kiṁkamma**(3).

1. Sth. 755.

2. Kiṁkamma A merchant of **Rāyagiha** who renounced the world, became a disciple of **Mahāvīra**, studied eleven **Aṁgas**(3), performed the *guṇaratna* penance, practised asceticism for a period of sixteen years and attained liberation on mount **Vipula**.[1]

1. Ant. 12. It reads as Kiṁkama in the text.

3. Kiṁkamma Second chapter of the sixth section of **Aṁtagaḍadasā**.[1] Sthānāṅga mentions it as the eighth chapter of Aṁtagaḍadasā.[2]

1. Ant. 12.
2. Sth. 755.

1. Kiṁṇara (Kinnara) One of the two lords (*indra*) of the Vaṁtara gods of the same name. He has four principal wives, namely, Vaḍeṁsā(2), Keumatī(2), Raiseṇā and Raippabhā.[1]

1. Sth. 94, 654, Bha. 169, 406.

2. Kiṁṇara A class of Vaṁtara gods. They have two lords Kiṁṇara(1) and Kiṁpurisa(1).[1] For references see Vāṇamaṁtara.

1. Bha. 169, Sth. 94.

3. Kiṁṇara Commander of the army of chariots belonging to *indra* Camara(1).[1]

1. Sth. 404.

Kiṁtthuggha or Kiṁthuggha (Kiṁstughna) Last of the eleven Karaṇas(1).[1]

1. Jam. 153, Gan 42, SutN. 12.

1. Kiṁpurisa (Kiṁpuruṣa) One of the two lords of the Kiṁṇara class of gods.[1] He has four principal wives just similar to those of Kiṁṇara(1).

1. Sth. 94, 654, Bha. 169, 406.

2. Kiṁpurisa Commander of the army of chariots belonging to Bali(4).[1]

1. Sth. 404, Bha. 169.

3. Kiṁpurisa A class of Vaṁtara gods. They have two lords, Sappurisa and Mahāpurisa.[1]

1. Bha. 169, 406, Praj. 47, Sth. 273.

Kiṁsuggha (Kiṁstughna) Same as Kiṁthuggha.[1]

1. SutN. 12.

Kiṭṭha(ṭṭa) (Kṛṣṭa) A heavenly abode in Araṇa where gods live for a maximum period of twenty-one *sāgaropama* years.[1]

1. Sam. 21.

Kiṭṭhi (Kṛṣṭi) A heavenly abode in Saṇaṁkumāra(1) and Māhiṁda(3) where gods live maximum for four *sāgaropama* years.[1]

1. Sam. 4.

Kiṭṭhikūḍa (Kṛṣṭikūṭa) A heavenly abode similar to Kiṭṭhi.[1]

1. Sam. 4.

Kiṭṭhighosa (Kṛṣṭighoṣa) A celestial abode where gods live for six *sāgaropama* years in the maximum, breathe once in six fortnights and feel hungry once in six thousand years. It is just like Sayaṁbhū(4).[1]

1. Sam. 6.

Kiṭṭhijutta (Kṛṣṭiyukta) A celestial abode just like **Kiṭṭhi**.[1]

1. Sam. 4.

Kiṭṭhijjhaya (Kṛṣṭidhvaja) A celestial abode similar to **Kiṭṭhi**.[1]

1. Sam. 4.

Kiṭṭhippabha (Kṛṣṭiprabha) A celestial abode similar to **Kiṭṭhi**.[1]

1. Sam. 4.

Kiṭṭhiyāvatta (Kṛṣṭikāvarta) A heavently abode similar to **Kiṭṭhi**.[1]

1. Sam. 4.

Kiṭṭhilesa (Kṛṣṭileśya) A celestial abode just like **Kiṭṭhi**.[1]

1. Sam. 4.

Kiṭṭhivaṇṇa (Kṛṣṭivarṇa) A celestial abode similar to **Kiṭṭhi**,[1]

1. Sam. 4.

Kiṭṭhisiṁga (Kṛṣṭiśṛṅga) A heavently abode similar to **Kiṭṭhi**.[1]

1. Sam. 4.

Kiṭṭhisiṭṭha (Kṛṣṭiśiṣṭa) A celsstial abode just like **Kiṭṭhi**.[1]

1. Sam. 4.

Kiṭṭhuttaravaḍiṁsaga (Kṛṣṭyuttarāvataṁsaka) A heavenly abode similar to **Kiṭṭhi**.[1]

1. Sam. 4.

Kiṇiya (Kiṇika) A community of lower caste engaged in making and playing musical instruments.[1]

1. VyaBh. 3. 92.

Kiṇṇara (Kinnara) See **Kiṁṇara**.[1]

1. Sth. 404, Bha. 406.

Kiṇhaguliyā (Kṛṣṇagulikā) See **Kaṇhaguligā**.[1]

1. NisCu. III. p. 145.

Kiṇhasirī (Kṛṣṇaśrī) Principal wife of **Kuṁthu**(1).[1]

1. Sam. 158.

Kiṇhā (Kṛṣṇā) A river to the north of mount **Maṁdara**(3). It merges into river **Rattā**.[1]

1. Sth. 470, 717.

1. Kitti (Kīrti) A goddess who staged a drama before **Mahāvīra** at **Rāyagiha.**[1]

1. Nir. 4. 4.

2. Kitti Presiding goddess of the **Kesari** lake in **Jaṁbūdīva.**[1]

1. Sth. 88, 197, 522.

3. Kitti One of the nine summits of the **Nīlavaṁta** mountain.[1]

1. Jam. 110, Sth. 689.

4. Kitti Fourth chapter of **Pupphacūliyā.**[1]

1. Nir. 4. 1.

1. Kittimaī (Kīrtimatī) A chief nun under whom **Jasabhaddā**, wife of **Kaṁḍarīya**(2) of **Sāeya**, practised asceticism.[1]

1. AvaN. 1283, AvaCu. II. p. 191.

2. Kittimaī Daughter of **Kittiseṇa.** She was married to **Cakkavaṭṭi Baṁbhadatta**(1).[1]

1. UttN. p. 379.

Kittiseṇa (Kīrtisena) Father of **Kittimaī**(2).[1]

1. UttN. p. 379.

Kimāhāra Sixth chapter of the fourteenth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 500.

Kiyaga (Kīcaka) See **Kīyaga.**[1]

1. Jna. 117.

Kirāya (Kirāta) Same as **Cilāya**(1).[1]

1. SutSi. p. 123.

1. Kiriyā (Kriyā) Twenty-second chapter of **Paṇṇavaṇā.**[1]

1. Praj v. 6.

2. Kiriyā (i) Third chapter of the third section,[1] (ii) fourth chapter of the eighth section,[2] as well as (iii) fourth chapter of the seventeenth section[3] of **Viyāhapaṇṇatti.**

1. Bha. 126. 2. Ibid. 309. 3. Ibid. 590.

Kiriyāṭhāṇa (Kriyāsthāna) Eighteenth chapter of **Sūyagaḍa.**[1]

1. Sam. 23.

Kiriyāvisāla (Kriyāviśāla) Thirteenth **Puvva.**[1]

1. Sam. 14, 147, Nan. 57, NanCu. p. 76, NanM. p. 241.

Kivvisa (Kilviṣa) A kind of gods of lower class.[1]

1. SutCu. p. 57.

Kivvisiya (Kilbiṣika) A class of ascetics who were deceitful. They abused knowledge and pious persons.[1]

1. Bha. 25, BhaA. p. 50.

Kisipārāsara (Kṛṣipārāśara) A Brāhmaṇa of Dhānyapūraṇa village who was expert in farming, though weak in physique.[1]

1. UttCu. p. 76, UttS. p. 119, UttK. p. 65.

Kīyaga (Kīcaka) King of **Virāḍaṇayara**. He was invited to appear in the self-choosing *(svayaṁvara)* ceremony of princess **Dovaī**.[1]

1. Jna. 117.

Kīva (Klīva or Klība) A prince of **Hatthiṇāura** who was invited to appear in the self-choosing ceremoney of princess **Dovaī**.[1]

1. Jna. 117.

Kuiyaṇṇa (Kuvikarṇa) A house-holder who was owner of many cows. He had formed different groups of the cows according to their colours.[1]

1. Vis. 635, AvaCu. I. p. 44.

Kuṁkaṇa (Koṅkaṇa) See **Koṁkaṇa**.[1]

1. Anu. 131.

Kuṁkaṇaa (Kauṅkaṇaka) The word is also spelled as **Kuṁkuṇaa** and it means one who belongs to **Koṁkaṇa**(1). Here he was son of an old man. He renounced the world along with his father. Since he was a small chap, he was supplied, in the beginning, with all the articles of comfort he asked for. Once he told his father that he could not live without a woman. This caused him annoyance. Consequently, Kuṁkaṇaa was expelled from the Order.[1]

1. DasH. p. 89.

Kuṁkaṇagadāraa (Kauṅkaṇakadāraka) A widower who killed his own son in order to marry another woman.[1] See also **Koṁkaṇa**(2).

1. AvaN. 134, BrhBh. 172, VisBh. 1420, AcaCu. p. 162, VisK. p. 411.

Kuṁkuṇaa (Koṅkaṇaka) See **Kuṁkaṇaa**.[1]

1. DasH. p. 89.

Kuṁcavara (Krauñcavara) A concentric island.[1] It is identical with **Koṁcavara**.

1. SthA. p. 167.

Kuṁcia (Kuñcika) A merchant. It was his son who had commited theft but the poor monk staying with him was punished for it.[1]

1. Bhak. 133.

Kuṁcita (Kuñcita) A Tāvasa(4) who ate a dead fish and fell ill. He was cured by a physician when he spoke truth.[1]

1. NisBh. 6399, NisCu. IV. p. 306.

Kuṁjara (Kuñjara) First chapter of the seventeenth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 590.

Kuṁjarabala (Kuñjarabala) One of the hundred sons of **Titthayara Usaha(1)**.[1]

1. KalpDh. p. 152, KalpV. p. 236.

Kuṁjarasenā (Kuñjarasenā) A wife of **Cakkavatti Baṁbhadatta(1)**.[1]

1. UttN. p. 379.

Kuṁjarāvatta (Kuñjarāvarta) A mountain near **Rahāvatta**.[1]

1. Mar. 473.

1. **Kuṁḍakolia** (Kuṇḍakolika) A householder of **Kaṁpillapura**. **Pūsā** was his wife. He was one of the ten principal lay-votaries (*upāsaka*) of **Mahāvīra**.[1] He had an interesting discussion with a god regarding the doctrine of Determinism (*niyativāda*) advocated by **Gosāla**. Kuṁḍakolia asked the god who was praising the philosophy of Gosāla as to why he alone attained his present divine position without any exertion and why other creatures who were also without extertion did not attain similar high positions ? The very fact that there are some creatures as gods, some as human beings, some as animals and others as infernal beings, proves that the difference in their status etc. must be due to their own acts. Thus the doctrine of Gosāla is untenable. The god on hearing this argument got puzzled and left the place.[2]

1. Upa. 35. 2. Jbid, 36.

2. **Kuṁḍakolia** Sixth chapter of **Uvāsagadasā**.[1]

1. Upa. 2, Sth. 755.

Kuṁḍakoliya (Kuṇḍakolika) Same as **Kuṁḍakolia**.[1]

1. Upa. 35.

Kuṁḍaga (Kuṇḍaka) Same as **Kuṁḍāga**.[1]

1. KalpV. p. 167.

1 Kuṁḍaggāma (Kuṇḍagrāma) Birthplace of Titthayara Mahāvīra.[1] It is identical with **Kuṁḍapura.**[2] It was divided into **Khattiyakuṁḍapura**[3] and **Māhaṇakuṁḍapura.** The renunciation ceremoney of Mahāvīra at the age of thirty was performed at this very town.[4] It is identical with modern Basukund which was a suburb of Vaishali.[5]

1. Kalp. 100, AvaBh. 61, Vis. 1856, 1876–1886, AvaCu. I. p. 243, AvaH. pp. 206, 219, 677.
2. AvaCu. I. pp. 243, 265.
3. Aca. 2. 176, Bha. 383.
4. AvaN. 460–1, AvaCu. I.p. 265, Kalp. 115.
5. GDA. p. 107.

2 Kuṁḍaggāma Thirty–third chapter of the ninth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 362.

3 Kuṁḍaggāma Same as **Kummaggāma.**[1]

1. Bha. 543, AvaN. 493-4.

Kuṁḍapura Another name of **Kuṁḍaggāma**(1). The birthplace of **Titthayara Mahāvīra**[1] was **Khattiyakuṁḍapura**[2] which was one of its two parts. See also **Kuṁḍaggāma**(1).

1. AvaCu. I. pp. 243, 416, SthA. p. 501 Kalp. 115, UttN. p. 153, Tir. 513.
2. Aca. 2. 176, Bha. 383.

1 Kuṁḍala A concentric island surrounding the **Aruṇavarāvabhāsa**(2) ocean. **Kuṁḍalabhadda** and **Kuṁḍalamahābhadda** are its presiding gods.[1] **Kuṁḍalavara**(3) is a concentric mountain in it.[2]

1. Jiv. 185, Sur. 101, AnuCu. p. 35.
2. Sth. 204, 726.

2 Kuṁḍala A concentric ocean encircling the **Kuṁḍala**(1) island. The ocean itself is surrounded by **Kuṁḍalavara**(1).[1] **Cakkhukaṁta** and **Cakkhusubha** are its presiding gods.[2]

1. Jiv. 166, 185, Sur. 101.
2. Jiv. 185.

3 Kuṁḍala A mountain.[1] It is the same as **Kuṁḍalavara**(3).

1. NisBh. 52.

Kuṁḍalabhadda (Kuṇḍalabhadra) A presiding deity of the **Kuṁḍala**(1) island.[1]

1. Jiv. 185.

Kuṁḍalamahābhadda (Kuṇḍalamahābhadra) A presiding deity of the **Kuṁḍala**(1) island.[1]

1. Jiv. 185.

1 Kuṁḍalavara A concentric island surrounded by the ocean of the same name. It encircles the Kuṁḍala(2) ocean. **Kuṁḍalavarabhadda** and **Kuṁḍalavaramahābhadda** are its presiding gods.[1]

1. Jīv. 185. Sur. 101, AnuHe. p. 90, BhaA. pp. 203-4.

2 Kuṁḍalavara A concentric ocean encircling the island of the same name. It is surrounded by **Kuṁḍalavarāvabhāsa** island.[1]

1. Jīv. 185, Sur. 101.

3 Kuṁḍalavara A concentric mountain in the **Kuṁḍala(1)** island. It is just like **Ruyagavara, Māṇusuttara** and other concentric mountains.[1]

1. Sth. 204, 726, BhaA. p. 203, SthA. pp. 167, 480.

Kuṁḍalavarabhadda (Kuṇḍalavarabhadra) One of the two presiding gods of the island of **Kuṁḍalavara(1)**.[1]

1. Jīv. 185.

Kuṁḍalavaramahābhadda (Kuṇḍalavaramahābhadra) One of the two presiding gods of the island of **Kuṁḍalavara(1)**.[1]

1. Jīv. 185.

1 Kuṁḍalavarāvabhāsa A concentric island surrounding the **Kuṁḍalavara(2)** ocean. It is encircled by the ocean of the same name. **Kuṁḍalavarobhāsabhadda** and **Kuṁḍalavarobhāsamahābhadda** are its presiding gods.[1]

1. Jīv. 185, Sur. 101.

2 Kuṁḍalavarāvabhāsa An ocean encircling **Kuṁḍalavarāvabhāsa(1)**. Its presiding gods are **Kuṁḍalavarobhāsavara** and **Kuṁḍalavarobhāsamahāvara**.[1]

1. Jīv. 185.

Kuṁḍalavarāvabhāsoda Same as the **Kuṁḍalavarāvabhāsa(2)** ocean.[1]

1. Sur. 101.

Kuṁḍalavaroda Same as **Kuṁḍalavara(2)**.[1]

1. Jīv. 185.

Kuṁḍalavarobhāsa (Kuṇḍalavarāvabhāsa) See **Kuṁḍalavarāvabhāsa**.[1]

1. Sur. 101.

Kuṁḍalavarobhāsabhadda (Kuṇḍalavarāvabhāsabhadra) A presiding deity of the island of **Kuṁḍalavarobhāsa**.[1]

1. Jīv. 185.

Kuṁḍalavarobhāsamahābhadda (Kuṇḍalavarāvabhāsamahābhadra) A presiding deity of the island of **Kuṁḍalavarobhāsa**.[1]

1. Jīv. 185.

Kuṁḍalavarobhāsamahāvara (Kuṇḍalavarāvabhāsamahāvara) A presiding god of the **Kuṁḍalavarobhāsa** ocean.[1]

1. Jiv. 185.

Kuṁḍalavarobhāsavara (Kuṇḍalavarāvabhāsavara) A presiding god of the **Kuṁḍalavarāvabhāsa** ocean.[1]

1. Jiv. 185.

Kuṁḍalā Capital of the **Suvaccha Vijaya**(23) (district) in **Mahāvideha**.[1]

1. Jam. 96.

Kuṁḍaloda. Same as **Kuṁḍala**(2).[1]

1. Sur. 101, Jiv. 185.

Kuṁḍāga (Kuṇḍāka) A settlement visited by **Titthayara Mahāvīra**. He meditated there in the shrine of **Vāsudeva**(2). It is also known as **Kaṁḍaga**.[1]

1. AvaN. 489, AvaCu. I. p. 293, KalpV. p. 167, KalpDh.p. 107.

Kuṁḍiyāyaṇa (Kuṇḍikāyana) A family-line to which **Udāi**(1) belonged.[1]

1. Bha. 550.

Kuṁḍikāyaṇīa Udāi (Kuṇḍikāyanīya Udāyin) See **Kuṁḍiyāyaṇa** and **Udāi**(1).[1]

1. Bha. 550.

Kuṁtī Wife of king **Paṁḍu**, sister of **Vāsudeva Kaṇha**'s(1) father (king Vasudeva) and mother of **Paṁḍavas**.[1] She was a virtuous lady.[2]

1. Jna. 122-4, SthA. p. 516, PrasA. p. 87, AntA. p. 2, KalpSam. p. 171.
2. Ava. p. 28.

1 Kuṁthu Seventeenth **Titthaṁkara** as well as sixth **Cakkavaṭṭi** of the current **Osappiṇī**. He was son of king **Sūra** and his queen **Sirī**(1) of **Gayapura**.[1] **Kiṇhasirī** was his principal wife.[2] He was **Ruppi**(2) in his previous birth.[3] Kuṁthu's height was thirty-five *dhanuṣas*.[4] He was of the hue of heated gold.[5] When he renounced the world, he was carried in the **Abhayakarā** palanquin. He took to asceticism along with one thousand men.[6] **Vaggasīha**, the king of **Cakkapura**, was the first person to offer him alms.[7] He obtained omniscience in the **Sahasaṁbavaṇa** park of **Gayapura**.[8] *Tilaka* was his sacred tree.[9] **Sayaṁbhū**(2) was his first disciple. His first woman disciple was **Aṁjuyā**.[10] He had under him thirty-seven groups of ascetics. the same number of group-leaders,[11] sixty-thousand monks and sixty thousand and six hundred nuns.[12] He attained liberation on mount **Sammeya** at the age of ninety-five thousand years (having lived as a prince, a governor, a king and a *kevalin*.)[13]

1. Sam. 157-8, AvaN. 371, 374, 384, 398, 399, 418, Nan. v. 19, Sth. 411, Vis 1759, Tir. 330, 480.
2. Sam. 158.
3. Sam. 157.
4. Sam. 35, AvaN. 380, 393, Tir. 363.
5. AvaN. 377, Tir. 348.
6. Sam. 157, AvaN. 225, Tir. 392.
7. Sam. 157, AvaN. 328.
8. AvaN. 254.
9. Sam. 157, Tir. 406.
10. Sam. 157, Tir. 451, 460.
11. Sam. 37. Tir. 451, (AvaN. 267 gives this number as 35).
12. AvaM. pp. 208 ff, AvaN. 258ff.
13. Sam. 95, AvaN. 272-305, 307, See also Sam. 32, 81, 91, Sth. 718, Ava. p. 4, AvaN. 223, 1095, Vis. 1758, 1762, 1769, Tir. 330, 559, Kalp. 188, SamA. p. 58, UttK. p. 332.

2 Kumthu General of the army of elepnants under *indra* Camara(1).[1]

1. Sth. 404.

1 Kumbha A family-member of **Jama(2)** torturing infernal beings.[1] He is one of the fifteen **Paramāhammiya** gods.[2]

1. Bha. 166.
2. Sam. 15, SutCu. p. 154.

2 Kumbha Fourth chapter of the first section of **Ṇāyādhammakahā**.[1]

1. Sam. 19, Jna.5, JnaA. p. 10.

3 Kumbha (i) First disciple of **Ara**, the eighteenth **Titthamkara**. (ii) The same is the name of the first disciple of **Muṇisuvvaya(1)**, the twentieth Titthamkara.[1]

1. Sam. 157.

4 Kumbha Identical with **Kumbhaga**, the father of **Titthamkara Malli(1)**.[1]

1. Sam. 157, Tir. 482, AvaN. 389.

Kumbhakāra (Kumbhakāra) Same as **Kumbhakārakaḍa**.[1]

1. UttCu. p. 73, Sam. 58.

Kumbhaga (Kumbhaka) King of **Mihilā**. He was father of **Titthamkara Malli(1)**. **Pabhāvatī(4)** was his wife.[1]

1. Jna, 65. Tir. 482, SthA. p. 524, KalpV. p. 38.

Kumbhaseṇa (Kumbhasena) First **Gaṇahara** (principal disciple) of **Mahāpauma(10)**, the first would-be **Titthamkara** of the coming **Ussappiṇī**.[1]

1. Tir. 1095.

Kumbhakārakaḍa (Kumbhakāra(kaṭa)kṛta) See **Kumbhakārakaḍaga**.[1]

1. UttCu. p. 73, JitBh. 528, BrhKs. pp. 915-916.

Kumbhakārakaḍaga (Kumbhakāra(kaṭaka)kṛtaka) A town bordering on **Uttarāvaha**.[1] Its ruler **Damḍagi** had crushed to death **Khamdaa(1)** and his

five hundred disciples in an oil-mill.[2] It should be the same as Kumbhavatī of the Jātakas. Some have placed it at Nasik.[3]

1. BrhKs. pp. 915-6.
2. Saṁs. 58, Mar. 495. JitBh. 528, UttCu. p. 73, UttS. pp. 115-6.
3. JIH. p. 49.

Kuṁbhakārukkheva (Kumbhakārotkṣepa) See **Kuṁbhārapakkheva.**[1]

1. AvaH. p. 538

Kuṁbhākārakaḍa (Kuṁbhākārakaṭa) See **Kuṁbhakārakaḍaga.**[1]

1. NisCu. IV. p. 127.

Kuṁbbārakaḍa (Kumbhāra(kaṭa)kṛta) Identical with **Kuṁbhakārakaḍaga.**[1]

1. Mar. 495.

Kuṁbhārapakkheva (Kuṁbhakāraprakṣepa) A town established at **Siṇappalli** after a potter-*kumbhakāra* of **Vīyabhaya.** He gave shelter to monk Udāyaṇa(1) when the latter visited Vīyabhaya. Afterwards that potter was removed to Siṇapalli for safety by a god who showered dust and destroyed Vīyabhaya when its ruler Kesi(2) poisoned Udāyaṇa(1) to death apprehending that the latter visited the city to take back the kingdom from him.[1] See also Kesi(2).

1. AvaCu. II. p. 37, AvaH. p. 538.

Kuṁbhī Fourth chapter of the eleventh section of **Viyāhapaṇṇatti.**[1]

1. Bha. 409.

Kuṁmaggāma or **Kuṁmāgāma** (Kūrmagrāma) See **Kummaggāma.**[1]

1. AvaCu. I. pp. 297, 299.

Kuṁmā (Kūrmā) See **Kummāputta(2).**

1. Risi (Saṅgrahaṇī).

Kukkuiya (Kaukucika) A kind of **Samaṇa(1)** mendicants earning their livelihood by performing grimaces and gestures.[1]

1. Aup. 38, AupA. p. 92.

Kuḍaṁgīsaraṭṭhāṇa (Kuṭaṅkeśvarasthāna) A place in **Ujjeṇī** where **Avaṁtīsukumāla** was eaten up by jackals.[1]

1. Mar. 438.

Kuḍakka See **Kuḍukka.**[1]

1. NisCu. IV. p. 131.

Kuḍivvaya (Kuṭīvrata) A class of mendicants[1] who lived in cottages and conquered anger, greed, illusion and pride.[1]

1. Aup. 38, AupA. p. 92.

Kuḍuka See Kuḍukka.[1]

1. VyaM. 4.283.

Kuḍukka An Aṇāriya (non-Aryan) country[1] which was declared free for the journey of monks by king Saṁpai.[2] Its identification is suggested with Coorg (Kodagu).[3]

1. VyaM. III. p. 122, VI. p. 52, AvaCu. I. p. 27.
2. NisCu. IV. p. 131.
3. LAI. p. 301.

1 Kuṇāla Son of Asoga(1), grand-son of Biṁdusāra(2) and great grand-son of Caṁdagutta.[1] He was ruler of Ujjeṇī. He read the letter sent by his father from Pāḍaliputta containing the word *aṁdhīyatām* meaning thereby 'make yourself blind', took it as his father's command and made himself blind accordingly.[1] He was expert in the art of music.[3] See also Pāḍaliputta in connection with the loss of his eyes.

1. BrhBh. 294, KalpDh. p. 165.
2. BrhM. pp. 88-9, AnuH. pp. 10-11, AvaCu. I. p. 60, NisCu. IV. pp. 128-9.
3. NisCu. II. pp. 361-2, BrhBh. 3276.

2 Kuṇāla A Buddhist monk of Bharuyaccha who afterwards became a disciple of preceptor Jiṇadeva(4).[1]

1. AvaCu. II. p. 201, AvaN. 1299.

3 Kuṇāla An Āriya country in the north with Sāvatthī as its capital. It is also called Kuṇālā(2).[1] River Erāvaī flows in this country.[2] Kuṇāla is identified with north Kosala.[3]

1. Jna. 71, Praj. 37, Raj. 146, BrhBh. 3262, Sth. 564, SthA. p. 479, SutSi. p. 123.
2. BrhBh. 5653.
3. SBM. p. 363.

1 Kuṇālā A city in the Kuṇāla country. River Erāvaī flows in its vicinity.[1] Mahāvīra had obtained omniscience after twelve years of its destruction. Ukkuruḍa belonged to it.[2] It is the same as Sāvatthī.[3]

1. NisCu. III. p. 368, BrhBh. 5638-9.
2. UttCu. p. 108, AvaCu. I. p. 601.
3. LAI. p. 303.

2 Kuṇālā Same as Kuṇāla(3).[1]

1. Jna. 71.

1 Kubera Disciple of preceptor Saṁtiseṇia. He founded the Kuberī monastic branch.[1]

1. Kalp (Therāvali). 7, KalpV. pp. 261-2.

2 Kubera A god who is famous for his wealth.[1] See also Dhaṇavai(1).

1. Tir. 579, AvaCu. I. p. 205.

Kuberadatta A merchant who became prepared to have coition with his own daughter.[2]

1. Bhak. 113.

Kuberā See Vesamaṇapabha.[1]

1. BhaA. pp. 203-204.

Kuberī A monastic branch originating from preceptor Kubera(1). It is the same as Ajjakuberī.[1]

1. Kalp (Therāvalī). 7, p. 262.

Kubhaṁḍa (Kuṣmāṇḍa) Same as Kuhaṁḍa.[1]

1. Sth. 94.

Kumāra A preceptor of the Goyama(2) lineage.[1]

1. Kalp (Therāvalī). 7.

Kumāraa (Kumāraka) A settlement visited by Mahāvīra accompained by Gosāla. There was a park called Caṁparamaṇijja. Potter Kūvaṇaa belonged to this place. Gosāla held here a discussion with Muṇicaṁḍa(3), a preceptor of the line of Titthayara Pāsa(1).[1]

1. AvaCu. I. p. 285, AvaN. 478, Vis 1932, KalpSan. p. 87, KalpDh. p. 105, KalpV. p. 165.

Kumāragāma (Kumāragrāma) See Kammāragāma.[1]

1. Ava (Dīpikā) p. 95, AcaCu. p. 298, AvaBh. 111, AvaH p. 188, KalpV. p. 156.

Kumāraṇaṁdī (Kumāranandī) Another name of Aṇaṁgaseṇa.[1]

1. BrhKs. p. 1388.

Kumāradhamma (Kumāradharma) A preceptor.[1]

1. Kalp (Therāvalī). 7, v. 13.

Kumāraputtiya (Kumāraputraka) A group of monks under Mahāvīra.[1]

1. Sut. 2. 7. 6, SutSi, p. 410.

Kumāramaharisi (Kumāramaharṣi) Another name of Kumāravara.[1]

1. Mahan. 227.

Kumāralecchai (Kumāralecchaki) Tenth chapter of Kammavivāgadasā[1] which forms the first section of Vivāgasuya. At present it is available under the head Aṁjū(1).

1. Sth. 755.

Kumāravara An ascetic who is also known as **Kumāramaharisi**.[1]

1. Mahan. pp. 221-7.

Kumārasamaṇa (Kumāraśramaṇa) (i) Another name of Aimutta(1)[1] as well as (ii) Kesi(1).[2]

1. Bha. 188. 2. Utt. 23.16.

1 Kumuda A Vijaya(23) (district) to the west of mount Maṁdara(3) and to the south of river Sītodā in Mahāvideha. Arajā is its capital.[1] See also Asogā(1).

1. Sth. 92, 637, Jam. 102, Sam. 34.

2 Kumuda A *Disāhatthikūḍa situated in Bhaddasālavaṇa*.[1]

1. Sth. 642, Jam. 103.

3 Kumuda A heavenly abode in Sahassārakappa.[1] The same is the name of the gods living therein.[2] Their maximum longevity is eighteen *sāgaropama* years.[3]

1. Sam. 18. 2. Jam. 103. 3. Sam. 18.

4 Kumuda A celestial abode in Mahāsukka(1). The maximum longevity of gods dwelling there is seventeen *sāgaropama* years.[1]

1. Sam. 17.

Kumudagumma (Kumudagulma) A heavenly abode in Sahassārakappa. The maximum longevity of the gods dwelling there is eighteen *sāgaropama* years.[1]

1. Sam. 18.

Kumudappabhā (Kumudaprabhā) A lotuspond *puṣkariṇī* to the north-east of the **Jaṁbusudaṁsaṇā** tree in **Mahāvideha**.[1]

1. Jam. 90, 103.

1. Kumudā A lotuspond to the north-east of the **Jaṁbusudaṁsaṇā** tree[1] near **Bhaddasālavaṇa**.[2]

1. Jam. 90. 2. Ibid. 103.

2. Kumudā A lotuspond on the southern **Aṁjaṇaga(1)** mountain in the **Ṇaṁdīsara(1)** island.[1]

1. Sth. 307, Jiv. 183, 152.

Kumuya (Kumuda) See **Kumuda**.[1]

1. Sth. 642.

Kumma (Kūrma) Fourth chapter of (the first section of) **Ṇāyādhammakahā.**[1]

1. Sam. 19, Jna. 5.

Kummaggāma (Kūrmagrāma) A place visited by **Titthayara Mahāvīra** along with **Gosāla.** He went there from **Siddhatthagāma.** Here the latter had to face and suffer the dangerous results of the anger of **Tāvasa(4) Vesiyāyaṇa.** However, Mahāvīra with his super-human power saved Gosāla. Its other names are **Kummāragāma(2)** and **Kuṁḍaggāma(3).**[2]

1. Bha. 544, AvaCu. I. p. 298, AvaN. 494, KalpV. p. 167, Bha. 542.
2. Bha. 542, 543, AvaN. 493.

1. Kummāragāma (Kūrmāragrāma) See **Kaṁmāragāma.**[1]

1. Aca. 2. 179.

2. Kummāragāma (Kūrmāragrāma) See **Kummaggāma.**[1]

1. Bha. 542.

1. Kummāputta (Kūrmīputra) A man of the height of two *ratnis* who attained emancipation.[1]

1. Vis. 3842, VisK. p. 890.

2. Kummāputta A sage in **Ariṭṭhaṇemi's** *tīrtha*, recognised as a **Patteyabuddha.**[1]

1. Risi. 7, Risi (Saṅgrahaṇī).

Kuraḍa (Kuraṭa) See **Ukkuruḍa.**[1]

1. AvaCu. I. p. 601.

Kurā (Kuru) See **Kuru(1).**[1]

1. Jiv. 147.

1. Kuru Two sub-regions of this name in **Mahāvideha** of **Jaṁbuddīva.** They are **Uttarakuru(1)** and **Devakuru,** situated to the north and south of mount **Maṁdara(3)** respectively.[1]

1. Sth. 86, 89, Jiv. 147, Tir. 26, Mar. 251, Mahan. p. 60.

2. Kuru An Āriya country with its capital at **Gayapura.**[1] King **Adīṇasattu(1)** reigned there.[2] **Usuyāra(3)** was an old city in this country.[3] It is also known as **Kurukhetta.**[4] It can be identified with the land between the rivers Sarasvatī and Dṛṣadvatī in the Eastern Punjab. Pañcāla was situated to the east of Kuru.[5]

1. Praj. 37, SutSi.p. 123, KalpV. p. 238, KalpDh. p, 153, JnaA. p. 125, SthA. p. 479.
2. Sth. 564.
3. UttN. p. 394, UttCu. p. 220, UttS. p. 395.
4. BrhBh. 1858, NisBh. 4101.
5. See SGAMI. pp. 102–103.

3. **Kuru** One of the hundred sons of Usabha(1).[1]

1. KalpDh. p. 151, KalpV. p. 236.

Kurukhetta (Kurukṣetra) Same as the country of Kuru(2).[1]

1. BrhBh. 1858, NisBh. 4101.

Kurucaṁda (Kurucandra) A cruel king who did not believe in the existence of heaven, hell, etc. Kurumaī(2) was his wife and Haricaṁda was his son.[1]

1. AvaCu. I. pp. 169-170, AvaM. p. 221.

Kuruḍa (Kuruṭa) See Ukkuruḍa.[1]

1. UttCu. p. 108.

Kurudatta Father of Kurudattasuya.[1]

1. Mar. 492, Sams. 85, UttCu. p. 68, UttS. p. 109.

Kurudattaputta (Kurudattaputra) A disciple of Mahāvīra. He practised rigorous penances and was born as the lord—*indra* of the Īsāṇa celestial region after death.[1]

1. Bha. 131.

Kurudattasuya (Kurudattasuta) Son of Kurudatta, a rich merchant of Hatthiṇāura (Gayapura). He renounced the world and took to asceticism. just like Gayasukumāla, he also endured quietly all the afflictions caused by some passer-by and consequently attained emancipation.[1]

1. Mar. 492, Sams. 85, UttCu. p. 68, UttS. p. 109.

1. **Kurumaī** (Kurumatī) Chief wife of Baṁbhadatta(1), the twelfth Cakkavaṭṭi.[1]

1. Sam. 158, UttN. p. 379, AcaCu. p. 72, AcaSi. p. 126.

2. **Kurumaī** Wife of king Kurucaṁda.[1]

1. AvaCu. I. p. 169.

Kuruyaṁda (Kurucandra) See Kurucaṁda.[1]

1. AvaCu. I. p. 169.

Kulakara See Kulagara.[1]

1. Sth. 592. 693.

Kulakkha (Kulākṣa) An Aṇāriya (non-Aryan) country.[1]

1. Praj. 37, SutSi. p. 123, Pras. 4.

Kulagara (Kulakara) Law-giver or Governor. Seven,[1] ten,[2] or fifteen[3] Kulagaras, as different traditions go, take birth in the middle-division, of the southern half of the **Bharaha**(2) region, lying between the rivers **Gaṁgā** and **Siṁdhu**(1) in the **Susamadūsamā** period of every **Osappiṇī** and **Ussappiṇī**. They initiate laws for maintaining peace and order. In case of the seven Kulagaras in the Osappiṇī cycle the first two inflict the '*hakkāra*' (disapproval) punishment, the next two add to it the '*makkāra*' (warning) and the last three the '*dhikkāra*' (reproach) punishment. Thus when gradually the severity of offences increases, the punishment becomes harsher and harsher.[4] In the tradition of fifteen Kulagaras the first **Titthayara Usaha**(1) is taken as the fifteenth Kulagara[5] who introduces physical punishments in addition to the above ones. Similar is the case in the **Eravaya**(1) region. In the Ussappiṇī cycle the conditions become viceversa.[6] In this Osappiṇī the following Kulagaras were born in Bharaha(2) forming the group of seven : **1. Vimalavāhaṇa**(6), **2. Cakkhuma**, **3. Jasama**, **4 Abhicaṁda**(1), **5. Paseṇai**(4), **6. Marudeva**(2) and **7. Ṇābhī**.[7] The names of the group of ten Kulagaras of this Osappiṇī are not available but those of other cycles are given.[8]

The group of fifteen Kulagaras of Bharaha(2) of this Osappiṇī is as follows :— **1. Sumai**(1), **2. Paḍissui**(2), **3. Sīmaṁkara**(3), **4. Sīmaṁdhara**(3), **5. Khemaṁkara**(4), **6. Khemaṁdhara**(1), 7 to 10 as the first four from the above group of seven, **11. Caṁdābha**(2), 12 to 14 as the last three from the above group of seven and the fifteenth is Titthayara **Usaha**(1).[9]

The following ten Kulagaras appeared in Bharaha(2) in the past Osappiṇī[10] : Sayaṁjala(2), Sayāu(2), Ajiyaseṇa(5), Aṇaṁtaseṇa(3). **Kajjaseṇa**, **Bhīmaseṇa**(2), **Mahābhīmaseṇa**, **Daḍharaha**(4), **Dasaraha**(2) and **Sayaraha**(1). In the Sthānāṅga[11] there is difference in some names and their order because **Sayajjala**(1), **Aṇaṁtaseṇa**(3), **Amitasena** and **Takkaseṇa** are mentioned as the first, third, fourth and fifth Kulagaras. The rest of the names and their order are the same. The following seven[12] were born in the Bharaha(2) region in the past Ussappiṇī : **Mittadāma**, **Sudāma**(1), **Supāsa**(6), **Sayaṁpabha**(2), **Vimalaghosa**, **Sughosa**(1) and **Mahāghosa**(6).

The names of the seven would-be Kulagaras[13] of the Bharaha(2) region are as follows : **Mittavāhaṇa** or **Miyavāhaṇa**(2), **Subhoma**(2) or **Subhūma**(3), **Suppabha**(2), **Sayaṁpabha**(1), **Datta**(3), **Suhuma** or **Suha** and **Surūva**(3) or **Subaṁdhu**(2). The Titthogālī differs in this connection. It gives the following names of the seven would-be Kulagaras of Bharaha(2) : **Vimalavāhaṇa**(9), **Sudāma**(2), **Saṁgama**(3), **Supāsa**(5), **Datta**(3), **Suṇaha** and **Sumai**(5).[14]

The Sthānāṅga contains altogether a different list of ten Kulagaras of the coming Ussappiṇī in the Bharaha(2) region and the names given there are as follows : **Sīmaṁkara**(2), **Sīmaṁdhara**(2), **Khemaṁkara**(3), **Khemaṁdhara**(2),

Vimalavāhana(7), Sammui(3), Padisuta, Daḍhadhaṇu(1), Dasadhaṇu(1) and Sayadhaṇu(1).[15] These names agree with those of the future ten Kulagaras of the Eravaya(1) region as given in the Samavāyāṅga, except some variation in order of the names which are as follows : Vimalavāhaṇa(8), Sīmaṁkara(1), Sīmaṁdhara(1), Khemaṁkara(1), Khemaṁdhara(3), Daḍhadhanu(2), Dasadhaṇu(1), Sayadhaṇu(2), Paḍisui(1) and Sumai(2).[16]

The Titthogālī records the tradition of seven would-be Kulagaras of the Eravaya(1) region. Their names are : Vimalavāhaṇa(8), Viulavāhaṇa(2), Daḍhadhaṇu(2), Dasadhaṇu(1), Sayadhaṇu(2), Paḍisui(1) and Sumai(2). The order of the names of this tradition agrees partly with Samavāyāṅga.[17]

The above survey reveals that the confusion has arisen due to different traditions and different redactions of the canonical literature.

1. AvaN. 151, Sam. 157, Sth. 556.
2. Sth. 767, Sam. 157.
3. Jam. 28, 40.
4. Bha. 203, AvaN. 149-170, Jam. 28-29, 40, Vis. 1563-1583, Sth. 556, 767, Sam. 157, 158, Tir. 70, 75, 79, 1003 ff, JamS. pp. 132-133, SthA. pp. 398-9.
5. JamS. p. 133.
6. See reference No. 4.
7. AvaN. 155, Other details are also given there. See also Sam. 157, Sth. 556.
8. Sth. 767, Sam. 157, Tir. 1004-1007.
9. Jam. 28, 40.
10. Sam. 157.
11. Sth. 767, Sthānāṅga has mentioned them to be of past Ussappiṇī, this seems to be a mistake or a different tradition.
12. Sth. 556, Sam. 157.
13. Sth. 556, Sam. 159.
14. Tir. 1004.
15. Sth. 767 seems to be recording a different tradition or there has been some mistake and so the above names have been ascribed to Bharaha (2) in place of Eravaya (1).
16. Sam. 159.
17. Tir. 1006-1007.

Kulagaragamḍiyā (Kulakaragaṇḍikā) A text on the lives of Kulagaras like Vimalavāhaṇa(6) etc.[1]

1. NanCu. p. 77, NanM. p. 242, NanH. p. 90.

Kulaputta or **Kulaputtaya** (Kulaputra or Kulaputraka) A person who pardoned his brother's murderer at the instance of his mother.[1]

1. UttCu. p. 32, UttS. pp. 50-1, UttK. p. 13.

Kulāṇa A town where king Vesamaṇadāsa reigned.[1] It seems to be the same as Kuṇālā, a city in the Kuṇāla country.

1. Sams. 81.

Kullaira (Kullakira) A town where Saṁgama-thera lived.[1] See also **Kollaira**.

1. Mar. 491.

Kullaura (Kollapura) A town where **Dhammasīha**(4) of **Pāḍaliputta** abandoned his wife.[1]

1. Sams. 71.

Kullāga (Kollāka) Same as **Kollāa**.[1]

1. AvaN. 441, 475, KalpV. p. 249, AvaM. p. 248.

Kuvalayappaha (Kuvalayaprabha) A preceptor who was also known as **Sāvajjāyariya**. He was very strict in conduct. Once he met some monks of loose conduct who requested him to stay with them during rainy season. He, however, did not agree to their proposal.[1]

1. Mahan. pp. 136–145.

1. Kusa (Kuśa) A concentric island.[1]

1. SthA. p. 167.

Kusakuṁḍī (Kuśakuṇḍī) A wife of **Cakkavaṭṭi Baṁbhadatta**(1).[1]

1. UttN. p. 380.

Kusagga(pura) (Kuśāgra(pura)) A town established in place of **Usabhapura**(1). King **Paseṇai**(5) reigned there.[1] **Kusatthala** is its other name.[2] See also **Caṇagapura**.

1. AvaN. 1279, AvaCu. II. p. 158, AvaH. p. 671. 2. Mahan. 87, KalpV p. 204.

Kusaṭṭa (Kuśāvarta) An Āriya territory with **Soriya**(1) as its principal city.[1] The country around Suryapur in the Agra district was known as Kusaṭṭā.[2]

1. Praj. 37. 2. LAI. p. 304.

Kusatthala (Kuśasthala) A town in **Magaha**[1] where king **Paseṇai**(5) reigned.[2] See also **Kusaggapura**.

1. Mahan 87. 2. KalpV. p. 204, KalpDh. p. 133.

Kusala (Kuśala) Another name of **Titthayara Mahāvīra**.[1]

1. Aca. 1. 157, 166, AcaSi. p. 216.

Kusavara (Kuśavara) A concentric island.[1]

1. AnuCu. p. 36, AnuH. p. 91.

Kusīlaparibhāsiya (Kuśīlaparibhāṣita) Seventh chapter of **Sūyagaḍa**.[1]

1. Sam. 16, 23.

Kusuma One of the four types of people existing during the **Susamā** era.[1] They are said to be very tender people.[2]

1. Jam. 26. 2. JamS. p. 131.

Kusumaṇagara (Kusumanagara) Another name of **Pāḍaliputta.**[1] It is also called **Kusumapura.**[2]

1. NisBh. 959, BrhKs. p. 1069, Vis. 2780.
2. NisCu. II. p. 95, BrhKs. p. 1069, Tir. 624.

Kusumapura Another name of **Pāḍaliputta.**[1] It was visited by **Vaira.**[2]

1. NisBh. 959, 4463, PinNBh. p. 142, PinNM. p. 143, BrhBh. 4123-6, JitBh. 1407, Tir. 624.
2. AvaN. 769, Vis. 2780.

Kusumasaṁbhava Another name of the month of Vaiśākha.[1]

1. Jam. 152, Sur. 53.

Kuhaṁḍa (Kuṣmāṇḍa) A type of **Vāṇamaṁtara** gods. Their two lords are Seya(2) and Mahāseya.[1] Kuhaṁḍa is also known as **Kubhaṁḍa.**[2]

1. Praj. 47, 49.
2. Sth. 94.

Kuhaṇa (Kuhana) An **Aṇāriya** (non-Aryan) country.[1]

1. Pras. 4, PrasA. p. 15.

Kūḍasāmali (Kūṭaśālmali) A tree in the **Devakuru** sub-region of **Mahāvideha.**[1] Its height is eight *yojanas.*[2] It is the residence of **Garula Veṇudeva.**[3]

1. Jam. 100, Sth. 635.
2. Sam. 8.
3. Ibid. and SamA. on it.

Kūḍasāmalipeḍha (Kūṭaśālmalipīṭha) Base of the **Kūḍasāmali** tree situated in the centre of the western half of **Devakru.**[1]

1. Jam. 100.

Kūṇia or **Kūṇika** or **Kūṇiya** (Kūṇika) Son of king **Seṇia(1)** and his queen **Cellaṇā** of **Rāyagiha.**[1] Immediately after birth he was abandoned in a grove named Asogavaṇiyā. Hence, he is also known as **Asogacaṁda.**[2] Since he had developed a wound in the form of a disease called *kuṇiyā* in one of his fingers resulting in under-development of the arm, he was called 'Kūṇia' meaning thereby 'short-armed.[3] **Paumāvaī(9), Dhāriṇī(2)** etc. were Kūṇia's eight wives.[4] **Kāla(1), Sukāla(4), Mahākāla(2),** etc. were his brothers.[5] He had imprisoned his father with the help of his brothers and taken over the kingdom himself.[6] He had a son named **Udāi(2).**[7] He had shifted his capital from **Rāyagiha** to **Caṁpā.**[8] He had fought a battle against king

1. Aup. 9, Nir. 1. 1.
2. Nir. 1. 1, AvaCu. II. pp. 166-7.
3. Nir. 1. 1,
4. Aup. 7, Nir. 1. 1.
5. BhaA. p. 316.
6. Nir. 1. 1, AvaCu. II. p. 171.
7. AvaCu. II. p. 177. ff., SthA. p. 456.
8. AvaCu. II. p. 172.

Ceḍaga for an elephant and a necklace belonging to his brothers **Halla** and **Vihalla**.[9] He cherished to become a **Cakkavaṭṭi** but he was killed by **Kayamālaa** in a cave named **Timisaguhā**.[10] He fell to the sixth infernal world after death as it is evident from the prediction of **Mahāvīra**[11] whom he used to visit often.[12]

9. VyaBh. 10. 536, AvaCu. II. p. 172, JitBh. 480, Nir. 1. 1.
10. AvaCu. II. p. 176, 177. DasCu. p. 51.
11. Ibid.
12. Aup. 30-36, Jna. 4.

Kūbara A god.[1]

1. Ava. p. 19.

Kūragaḍua (Kūragaḍuka) A revered person.[1]

1. Ava. p. 27.

Kūladhama See **Kūladhamaga**.[1]

1. Nir. 3. 3.

Kūladhamaka or **Kūladhamaga** (Kūladhamaka) A class of *vānaprastha* ascetics[1] who used to shout from the bank of a river before taking food.[2]

1. Bha. 417, Aup. 38.
2. BhaA. p. 519.

Kūlavāla or **Kūlavālaa**, **Kūlavālaga** (Kūlavālaka or Kūlavāraka) An ascetic who fell in love with a prostitute.[1]

1. AvaCu. II. p. 174, SthA. p. 185, BrhBh. 2164-5, SutN. 57, NanM. p. 167, UttK. p. 5, AvaH. p. 685.

Kūvaa (Kūpaka) Eleventh chapter of the third section of **Aṁtagaḍadasā**.[1]

1. Ant. 4.

Kūvaṇaa (Kūpanaka) A potter of the **Kumāraa** settlement who murdered monk **Muṇicaṁda**(3) of the line of **Titthayara Pāsa**(1).[1]

1. AvaCu. I. p. 285, Vis. 1931.

Kūvadāraa (Kūpadāraka) Son of **Baladeva**(1) and his wife **Dhāriṇī**(6) of **Bāravaī**. He renounced the world, became a disciple of **Titthayara Ariṭṭhanemi**, practised asceticism for twenty years and attained liberation on mount **Settuṁja**.[1]

1. Ant. 7.

Kūviya (Kūpika) A settlement where **Titthayara Mahāvīra** and **Gosāla** were suspected to be thieves and hence they were seized.[1]

1. Vis. 1939, AvaCu. I. p. 291, KalpDh. p. 107.

Kūhaṁḍa (Kuṣmāṇḍa) Same as **Kuhaṁḍa**.[1]

1. Pras. 15.

Keiyaaddha (Kekayārdha) See **Kekayaddha.**[1]

1. Raj. 200.

Keu (Ketu) One of the eighty-eight **Gahas.**[1] See also **Bhāvakeu.**

1. Praj. 50, JamS. p. 535, Sur. 107, SurM. p. 295.

Keua or **Keuga** (Ketuka or Keyūpa) A **Mahāpāyālakalasa** situated in the middle of the **Lavaṇa** ocean in the south.[1]

1. Sam. 52, 95, Sth. 305, 720, SamA. p. 72, JivM. p. 306.

1. Keumatī (Ketumatī) Eighteenth chapter of the fifth subsection of the second section of **Ṇāyādhammakahā.**[1]

1. Jna. 153.

2. Keumatī Second principal wife of *indra* **Kiṁṇara.**[1] She was a merchant's daughter in her previous birth.[2]

1. Bha. 406, Jna. 153, Sth. 273. 2. Jna. 153.

Keūa (Keyūpa) Same as **Keua.**[1]

1. Sam. 95, Jiv. 156, JivM. p. 306.

1. Kekaī (Kaikayī) Mother of **Ṇārāyaṇa(1)**, the eighth **Vāsudeva(1)** of *the* ***Bharaha(2)*** *region in the current descending cycle. She was a principal* wife of **Dasaraha(1).** She is also known as **Kegamaī.**[1] The commentator records her another name as Sumitrā.[2]

1. Tir. 603, Sam. 158, Sth. 672, AvaN. 409. 2. AvaN (Dipikā). p. 80.

2. Kekaī Mother of **Vāsudeva(1) Bibhīsaṇa** of the **Videha(1)** region. She was wife of king **Jiyasattu(35)** of **Vītisogā.**[1]

1. AvaCu. I. p. 176.

Kekaya An **Aṇāriya** (non-Aryan) country,[1] half of which is included in the **Āriya** region.[2] It is also known as **Kakkeya.**[3] It can be identified with the northern mountainous region separated from southern Kekaya which is called **Kekayaddha** and is included in the **Āriya** countries. This northern part had then not come under the influence of Jainism.[4]

1. Pras. 4, SutSi. p. 123, Praj. 37.
2. RajM. on Raj. 142.
3. Praj. 37.
4. LAI. p. 256, SBM. p. 364.

Kekayaddha (Kekayārdha) Half of the **Kekaya** country with its capital at **Seyaviyā.** It was an **Āriya** region[1] situated to the south of **Kekaya.** It consisted of seven thousand villages.[2] It is different from Kekaya of the Rāmāyaṇa. It was situated at the base of Nepal and to the north-east of Śrāvastī.[3]

1. Praj. 37, Raj. 142, SutSi. p. 123.
2. Raj. 200.
3. SBM. p. 364, LAI. p. 256.

Kekayī (Kaikayī) See **Kekaī**.[1]

1. AvaCu. I. p. 176.

Kegamaī (Kekamatī) Same as **Kekaī(1)**.[1]

1. AvaN 409.

Ketaliputta (Ketaliputra) Same as **Tetaliputta(1)**.[1]

1. Risi. 8.

Ketu See **Keu**.[1]

1. Sur. 107.

Ketumatī See **Keumatī**.[1]

1. Bha. 406, Sth. 273.

Keyaiaddha (Kekayārdha) See **Kekayaddha**.[1]

1. Raj. 142.

Keyayaaddha (Kekayārdha) See **Kekayaddha**.[1]

1. SutSi. p. 123.

Keyali (Ketali) Same as **Tetaliputta(1)**.[1]

1. Risi (Saṅgrahaṇī).

Kerisaviuvvaṇā (Kīdṛgvikurvaṇā) First chapter of the third section of **Viyāhapaṇṇatti**.[1]

1. Bha. 126.

Kelāsa (Kailāśa) See **Kailāsa**.[1]

1. AvaCu. I. p. 205, PinN. 452, Sth. 205, Ant. 12, UttCu. p. 185.

Kevali (Kevalin) (i) Tenth chapter of the fourteenth section[1] as well as (ii) seventh chapter of the eighteenth section[2] of **Viyāhapaṇṇatti**.

1. Bha. 500. 2. Ibid. 616.

Kesara A garden outside the city of **Kaṁpillapura**.[1]

1. Utt. 18.3, UttCu p. 248, UttS. p. 438.

1. Kesari (Kesarin) Fourth **Paḍisattu** of the coming **Ussappiṇī** in the **Bharaha(2)** region.[1]

1. Tir. 1146, Sam. 159.

2. Kesari A lake on the **Ṇīlavaṁta** mountain.[1] River **Sīyā(1)** emerges from it.[2]

1. Sam. 117, Sth. 197, 522. 2. Jam. 110.

1. Kesava (Keśava) Another name of Kaṇha(1).[1]

1. Utt. 22.2, Jha. 122, NanM. pp. 60-2, Vis. 1485, PrasA. p. 88, UttS. p. 489.

2. Kesava Son of Suvihi(2), a physician of the city of Pabhaṁkarā and previous birth of Usabha(1).[1]

1. AvaCu. I. pp. 179-180.

3. Kesava Identical with Vāsudeva(1).

1. Sam. 158, Tir. 603, AvaN. 416, NisCu. I. p. 56, BrhKs. p. 1341, JivM. p. 129.

1. Kesi (Keśin) A preceptor of the line of Titthayara Pāsa(1). He is also known as Kumārasamaṇa. Once he was staying in a garden called Tiṁduga(1) outside the town of Sāvatthī, whereas Goyamā (Iṁdabhui), the first principal disciple of Titthayara Mahāvīra, was staying in the Koṭṭhaga(1) garden of the same town.[1] The pupils of both of them who controlled themselves, who practised austerities, who possessed virtues and who protected their 'self' made the following reflection.[2] 'Is our law the right one or is the other Law (the Law of Pāsa or the Law of Mahāvīra) the right one? Are our conduct and doctrines right or the other? The Law as taught by Pāsa which recognised four vows or the Law taught by Mahāvīra which recognises five vows? The Law which forbids clothes for a monk or that which allows an under and upper garment? Both pursuing the same end, what has caused their difference?' Knowing the thought of their pupils, both Kesi and Goyama, made up their minds to meet each other.[3] Goyama, knowing what is proper and what is due to the older section of the church, went to the Tiṁduga garden accompanied by his disciples. Kesi received him with full respect.[4] Goyama answered all the questions put by Kesi thoroughly and gently. In this meeting of Kesi and Goyama, the subjects of the greatest importance were settled.[5] For the nature and topics of the discussion, see Iṁdabhūi.

Kesi had another discussion with king Paesi of Seyaviyā. Paesi had no faith in the independant existence of soul and body. He recognised them as identical. Kesi convinced him on the strength of empirical arguments that soul is an independent entity different from body.[6]

1. Utt. 23.1-8.
2. Ibid. 23.10-13.
3. Ibid. 23.14.
4. Ibid. 23.15-17.
5. Ibid. 23.88.
6. Raj. 157 ff.

2. Kesi Nephew (*bhāgineya*) of king Udāyaṇa(1). of Vītībhaya. Udāyaṇa, instead of giving his kingdom to his own son gave it to Kesi and took to asceticism. Once ascetic Udāyaṇa paid a visit to the city of Vītībhaya.

King Kesi thought that Udāyaṇa had come to take his kingdom back, and hence, he poisoned him to death.[1] See also Kumbhārapakkheva.

1. Bha. 491, AvaCu. II. p. 36, SthA. p. 431.

3. Kesi Son of a nun whom she conceived without coition.[1]

1. BrhBh. 4137, SthA. p. 313,

4. Kesi A horse belonging to Kaṁsa(2). It was killed by Vāsudeva(2) Kaṇha(1).[1]

1. Pras 15, PrasA. p. 75.

5. Kesi (Keśin) Identical with Kesava(3).[1]

1. AvaN. 422, AvaN (Dīpikā) p. 84.

Kesikapuvvika (Keśikapūrvika) A country similar to Kālikeya.[1]

1. AvaCu. I. p. 162.

Kesigoyamijja (Keśigautamīya) Twenty-third chapter of Uttarajjhayaṇa.[1] See Kesi(1) for its subject-matter.

1. Sam. 36, UttN. pp. 9, 498, UttCu. pp. 263-6, UttS. pp. 497-8.

Koagaḍa (Kūpakaṭa) A place where Pāsa(1) the twenty-third Titthaṁkara, broke his fast.[1]

1. AvaN. 325, AvaM. p. 227.

1. Koṁkaṇa (Koṅkaṇa) An Aṇāriya (non-Aryan) country.[1] It can be identified with the strip of land between the Western ghats and the Arabian Sea.[2]

1. Anu. 130, Praj. 37, Pras. 4, AcaCu. p. 3, AvaCu. II. p. 97, OghNBh. 234-5, PrajM. p. 31, PrajH. p. 81, DasH. P. 208.
2. GDA. p. 103.

2. Koṁkaṇa (Koṅkaṇa) One who belongs to Koṁkaṇa(1). See also Koṁkaṇaa.[1]

1. VyaBh. 10.464.

1. Koṁkaṇaa (Kauṅkaṇaka) A person who was exiled by the king for committing a crime.[1]

1. NisCu. III, p. 296, VyaBh. 10.464.

2. Koṁkaṇaa A lay-votary boy who killed a horse but was pardoned by the king for speaking the truth.[1]

1. AvaCu. II. p. 285.

3. Koṁkaṇaa (Kauṅkaṇaka) See **Koṁkaṇagasāhu.**[1]

1. NisBh. 289, NisCu. I. p. 101.

1. Koṁkaṇaga (Kauṅkaṇaka) See **Koṁkaṇaa(1)**[1] and **Koṁkaṇagasāhu.**[2]

1. NisCu. III. p. 296. 2. NisCu. I. p. 101.

2. Koṁkaṇaga A monk who used to think of worldy affairs even in the state of meditation.[1]

1. AcaCu. p. 288, AvaCu. II. p. 297, Kalp Sam. p. 270, KalpL. p. 194, GacV. p. 13.

Koṁkaṇagadāraa (Kauṅkaṇakadāraka) See **Kuṁkaṇagadāraa.**[1]

1. VisBh. 1420, AcaCu. p. 162.

Koṁkaṇagadāraga (Kauṅkaṇakadāraka) See **Kuṁkaṇagadāraa.**[1]

1. VisK. p. 411.

Koṁkaṇagasāhu (Kauṅkaṇakasādhu) A monk along with his preceptor and other fellow monks once stayed in a forest at night. There was danger of wild beasts hence he was appointed to keep guard during the night. He then killed three lions one after another and saved the lives of all. He duly atoned for the violence.[1]

1. NisBh. 289, NisCu. I. pp. 100–101.

Koṁca (Krauñca) An Aṇāriya (non-Aryan) territory and its people.[1]

1. Praj. 37, SutSi. p. 123.

Koṁcavara (Krauncavara) A concentric island.[1]

1. AnuHc. p. 91, AnuH. p. 50.

Koṁcassarā (Krauncasvarā) Bell of the **Vijjukumāra** gods.[1]

1. Jam. 119, AvaCu. I. p. 146.

Koṁḍalameṁḍha (Kuṇḍalamenṭha) A **Vāṇamaṁtara** god in **Bharuyaccha.**[1]

1. BrhBh. 3150, BrhKs. p. 883.

Koṁḍarīka (Kaṇḍarīka) See **Kaṁdarīya.**[1]

1. SutCu. p. 238.

Koṁḍiyāyaṇa (Kuṇḍikāyana) A shrine at **Vesālī** where **Gosāla** performed his sixth *pauṭṭa-parihāra* (entrance into another's body).[1]

1. Bha. 550.

Koṁtī (Kuntī) See **Kuṁtī.**[1]

1. Jna. 122.

Koṁboya (Kamboja) See Kaṁboya.[1]

1. SutSi. p. 123.

Kokāsa or Kokkâsa A carpenter of Sopāraga. He had prepared an aeroplane-like machine by which one could travel in the air.[1]

1. AvaCu. I. pp. 540-1, AvaN. 924, Vis. 3608, AvaH. p. 410, DasCu. p. 103.

Kogaṁḍi (Kākandī) See Kāgaṁdī.[1]

1. Tir. 608.

1. Koccha (Kautsa) A family-line having seven branches:[1] Koccha, Moggalāyaṇa(2), Piṁgalāyaṇa, Koḍīṇa, Moṁḍali, Hāriya and Somaya.

1. Sth. 551.

2. Koccha (Kusta or Kotsa) One of the sixteen kingdoms in the time of Mahāvīra.[1] It is identified with the district of Purnea to the east of river Kaushiki, then known as Kaushiki kaccha.[2]

1. Bha. 554. 2. GDA. p. 97, SBM. p, 362. LAI. p. 298.

Koṭṭakiriyā (Koṭṭakriyā) Another name of Duggā in the form of mounting and cutting (kuṭṭaṇaparā) the buffalo (a demon).[1]

1. Jna. 69, JnaA. p. 139, Anu. 20, AnuHe. p. 26, AnuH. p. 17, VisK. p. 277.

Koṭṭavīra One of the two disciples of Sivabhūi(1)[1]

1. AvaBh. 148, Vis. 3054, AvaCu. I. p. 428, UttS. p. 180, UttK. p. 118, AvaH. p. 324.

Koṭṭha (Koṣṭa) See Koṭṭhaa.[1]

1. AvaN. 1302.

1. Koṭṭhaa (Koṣṭaka) A garden (having a shrine) in the north-east of Sāvatthī.[1] It was visited by Titthayara Mahāvīra[2] as well as Jamāli.[3]

1. Jna. 150, Bha. 539, Upa. 55-6, Raj. 146, AvaCu. I. p. 416, Utt. 23.8. | 2. SthA. p. 456. 3. Bha. 386.

2. Koṭṭhaa A garden as well as a shrine near Vāṇārasī.[1]

1. Upa. 27, AvaN. 1302.

Koṭṭhaga (Koṣṭaka) See Koṭṭhaa.[1]

1. Utt. 23.8. AvaCu. I. p. 416.

Koḍaṁbāṇī (Kauṭumbinī) One of the four off-shoots of Uttarabalissahagaṇa(2).[1]

1. Kalp. p. 257.

Koḍāla(sa) A lineage to which **Usabhadatta(1)**, the husband of **Devāṇaṁdā(2)**,[1] and preceptor **Kāmiḍḍhi** belonged.[2]

1. Aca. 2.176, AvaN. 458, AvaCu. I. p. 236.
2. KalpV. p. 259.

Koḍigāra (Koṭikāra) An **Āriya** industrial group.[1]

1. Praj. 37.

1. Koḍiṇṇa (Kauṇḍinya) One of the eight disciples of preceptor **Mahāgiri**.[1] **Āsamitta**, the fourth **Ṇiṇhava**, was his disciple.[2]

1. Kalp (Therāvalī). 7, KalpV. p. 257.
2. AvaCu. I. p. 422, NisBh. 5600, UttS. pp. 162–3, SthA. p. 412.

2. Koḍiṇṇa One of the two disciples of **Sivabhūi(1)**.[1]

1. Ava.Bh. 148, AvaCu. I. p. 428, Vis. 3054, UttS. p. 180, UttK. p. 118.

3. Koḍiṇṇa A sub-family-line of **Vāsiṭṭha**[1] lineage to which the tenth as well as the eleventh **Gaṇahara** of **Mahāvīra** belonged.[2] **Jasoyā** the wife of Mahāvīra, also belonged to Koḍiṇṇa lineage.[3]

1. Sth. 551.
2. AvaN. 650.
3. Aca. 2.177, AcaSi. p. 389.

4. Koḍiṇṇa (Kauṭilya) An authority on Judicature.[1] See also **Koḍillaya**.

1. VyaBh. III. p. 132.

5. Koḍiṇṇa (Kauṇḍinya) An ascetic who (along with his five hundred disciples) became a disciple of **Iṁdabhūi** while returning from the **Aṭṭhāvaya** mountain.[1]

1. AvaCu. I. p. 383, UttS. p. 325,

6. Koḍiṇṇa A city where king **Ruppi(1)** reigned.[1] It is identified with modern Kaundinyapur in the Chandur Taluka of Amraoti.[2]

1. Jna. 117.
2. LAI. p. 298.

Koḍiya-Kākaṁdaa (Koṭika-Kākandaka) Another name of **Suṭṭhiya-Suppaḍibuddha**.[1]

1. Kalp. and KalpV. p. 261, Kalp.Dh. p. 165.

1. Koḍiyagaṇa (Koṭikagaṇa) One of the nine groups of monks under **Māhāvīra**.[1]

1. Sth. 680.

2. Koḍiyagaṇa A monastic branch (gaṇa) originating from **Suṭṭhiya-Suppaḍibuddha**. It had four offshoots and four families *(sāhā* and *kula)*, as

follows : Uccanāgarī, Vijjāharī, Vayarī and Majjhimillā; Bambhālijja, Vatthalijja, Vāṇijja and Paṇhavāhaṇaya.[1]

1. Kalp (Therāvali). 7, KalpV. p. 260.

Koḍillaga or Koḍillaya (Kauṭilyaka) A work on political economy by Kauṭilya[1] who is the same as Koḍiṇṇa(4).

1. Nan. 42, Anu. 41, AvaCu. I. p. 156, SutCu. p. 208, SamA. p. 55, JnaA. p. 12.

Koḍivarisa (Koṭivarṣa) Principal city of Lāḍha country.[1] Its king belonged to the Cilāta(1) tribe.[2] Koḍivarisa is identified with Bangarh, a village in Dinajpur district.[3]

1. Praj. 37, SutSi. p. 123.
2. AvaN. 1305, AvaCu. II. p. 203.
3. LAI. p. 298.

Koḍivarisiyā (Koṭivarṣikā) One of the four off-shoots of Godāsagaṇā(2)[1]

1. Kalp. pp. 256-7.

Koḍīṇa (Koḍīna) One of the seven branches of Koccha lineage.[1]

1. Sth. 551.

Koḍīsara (Koṭīśvara) A wealthy merchant of Giriṇagara. He used to set fire to a house full of jewels every year. People praised him for worshipping fire in this way.[1] He seems to be a Pārsī.

1. VisK. p. 278, AvaCu. I. p. 79.

Koṇālaga (Koṇālaka) A king who was a follower of Titthayara Kuṁthu(1).[1]

1. Tir. 480.

Koṇia or Koṇika or Koṇiya (Koṇika or Kauṇika) Same as Kūṇia.[1]

1. Bha. 385, AvaCu. I. p. 455, Aup. 7, AvaCu. II. pp. 166. 167, 172, Dasa 9.1.

Kottiya (Kotrika) A type of *vānaprastha* ascetics[1] sleeping on ground.[2]

1. Bha. 417, Nir. 3.3, Aup. 38.
2. BhaA. p. 519.

Kottha (Kautsa) Same as Koccha.[1]

1. Sth. 551, Bha. 554.

Komalapasiṇa (Komalapraśna) Seventh chapter of Paṇhāvāgaraṇadasā.[1] It is not extant now.

1. Sth. 755.

Komuiyā or Komudiyā (Kaumudikā) A *bherī* (kettle-drum) belonging to Vāsudeva(2) Kaṇha(1).[1]

1. Jna. 53. BrhBh. 356, AvaH. p. 97.

Koraṁṭaga (Koraṇṭaka) A garden of **Bharuaccha.**[1]

1. VyaBh. III. p. 137.

Korava or Koravva (Kaurava or Kauravya) One born in the Aryan lineage of the same name.[1]

1. Praj. 37, Mar. 442, Vis. 1847, Sut. 2.1.9, BrhBh. 3265.

Kolapāla See **Kolavāla.**[1]

1. Sth. 256.

Kolava (Kaulava) Third of the eleven **Karaṇas.**[1]

1. Jam. 153, JamS. p. 494, SutN. 11.

1. Kolavāla (Kolapāla) One of the four **Logapālas** of **Bhūyaṇamḍa(1). Sujātā(3), Suṇaṁdā(4), Subhaddā(14)** and **Sumaṇā(4)** are his principal wives.[1]

1. Bha. 169, 406, Sth. 256, 273.

2. Kolavāla One of the four **Logapālas** of **Dharaṇa(1).** He has four principal wives whose names are similar, to those of **Kālavāla(1)**[1]

1. Sth. 256, 273. Bha. 406.

Kolāliya (Kaulālika) An **Āriya** vocational group[1] engaged in pottery or dealing in potter's ware.

1. Praj 37.

Koligiṇī (Kolikinī) A girl who started talking to herself when burglars broke into her house. She said : "I shall be given in marriage to my maternal uncle's son. Then we shall have a son named Canda. I shall call him loudly : 'Canda! come here. Canda! come here." Hearing the call Canda, a man living nearby, rushed to the spot and the burglars took to their heels.[1]

1. AvaCu. I. p. 525.

Kollaira (Kollakira) A town where **Saṁgamathera** lived in his later life.[1] It is the same as **Kullaira.** It is suggested to be identical with modern Kulpak near Secunderabad.[2]

1. NisCu. III. p. 408, PinN. 427, AvaCu. II. p. 35, UttN. p. 108, UttCu. p. 67.
2. LAI. p. 298.

Kollayaggāma (Kollakagrāma) Same as **Kollāa.**[1]

1. AvaN. 325.

Kollayara (Kollakara) Identical with **Kollaira.**[1]

1. UttN. p. 108, UttCu. p. 67.

Kollā Same as Kollāa.[1]

1. Vis. 1932.

1. Kollāa (Kollāka) A settlement situated to the north-east of Vāṇiyagāma.[1] Upāsaka Āṇaṁda(1) went there from Vāṇiyagāma to perform penances in the posahasālā.[2] Titthayara Mahāvīra had broken his first fast here at the house of Brāhmaṇa Bahula(2).[3]

1. Upa. 8.
2. Upa. 12.
3. AvaN. 325, 329, 462, AvaCu. I. p. 270, KalpV. p. 157, Vis. 1913.

2. Kollāa A settlement not far from Nālaṁdā. Mahāvīra while spending his second rainy season at Nālaṁdā, accepted alms from Brāhmaṇa Bahula(4) on the occasion of breaking his fourth fast of one month's duration. Gosāla ultimately accepted here Mahāvīra as his preceptor.[1] Kosia(1), a former birth of Mahāvīra, belonged to this place.[2] Viyatta(1) and Suhamma(1), two principal disciples, or Gaṇadharas of Mahāvīra, hailed from this settlement.[3]

1. Bha. 541, AvaCu. I. p. 283, AvaN. 475, KalpV. p. 164, Vis. 1932.
2. AvaN. 441, AvaCu. I. p. 229, Vis. 1802.
3. Vis. 2504, AvaN. 644, AvaCu. I. p. 337, KalpV. p. 232.

Kollāga (Kollāka) Same as Kollāa.[1]

1. Upa. 8, Bha. 541, AvaN. 644.

Kovakada (Kūpakaṭa) See Koṁgada.[1]

1. AvaM. p. 257.

Kosaṁbavaṇa (Kauśāmbavana) A forest where Vāsudeva(2) Kaṇha(1) was killed by Jarākumāra.[1] It lay to the south of Hatthikappa which is identified with Hathab near Bhāvnagar.[2]

1. Ant. 9, SthA. p. 433.
2. LAI. pp. 282, 309.

Kosaṁbiyā (Kauśāmbikā) One of the four branches of Uttarabalissahagaṇa(2).[1]

1. Kalp. p. 257.

Kosaṁbī (Kauśāmbī) Capital of the Vaccha(1), an Ārya country.[1] It was regarded as the southern border of the Aryan region.[2] It had a park Caṁdotaraṇa(1) by name.[3] King Sayāṇia, Ajiyasena(2) etc. reigned there.[4] It was attacked by Pajjoya[5] and Avaṁtisena.[6] The *abhiggaha = abhigraha* undertaken by Mahāvīra was fulfilled by Caṁdaṇā in this very town.[7] Titthayara Pāsa(1)[8]

1. Praj. 37, SutSi. p. 123.
2. BrhBh. 3262.
3. Vip. 24.
4. Vip. 24, 34, Vis. 1976, Bha. 441, AvaCu. I. p. 88, II. pp. 161, 164, 189, 190.
5. AvaCu. II. p. 167.
6. Mar. 474, AvaCu. II. p. 190.
7. AvaN. 520-1, AvaCu. I. p. 317.
8. Jna. 158.

and preceptor Mahāgiri and Suhatthi[9] paid a visit to it. The seventh Vāsudeva(1) (of the Bharaha(2) region) in his previous birth performed penances there.[10] It is identified with Kosam, a village on the left bank of Jamuna about thirty miles to the west of Allahabad.[11]

9. NisBh. 5744 and Curṇi on it, BrhBh. 3275 and commentary on it.
10. Sam. 158.
11. GDA. p. 96.

1. Kosala (Kośala) An Āriya country with Sāgeya i.e. Aojjhā(2) as its capital.[1] It was so called because its people were clever *kuśala*.[2] Kāsī and Kosala had eighteen confederate kings.[3] Suṇakkhatta(3) a disciple of Mahāvīra belonged to this country.[4]

1. Jna. 68, Praj. 37, Bha. 554, AcaCu. p. 340, JitBh. 1395, NisCu. I. p. 200, AvaCu. I. p. 156, SthA. p. 479, SutSi. p. 123, PinNM. p. 98.
2. AvaCu. I. p. 156, VyaBh. 10.192.
3. Nir. 1.1, Bha. 300.
4. Bha. 553.

2. Kosala One of the hundred sons of Usabha(1).[1]

1, KalpDh. p. 151, KalpV. p. 236.

Kosalā (Kośalā) Another name of Aojjhā(2).[1] Ayala(7), the ninth Gaṇahara of Titthayara Mahāvīra belonged to it.[2] There was an image of Jīvaṁtasāmi[3] in this city.[4]

1. AvaCu. I. pp. 337, 527.
2. AvaN. 645, Vis. 2506.
3. It is not clearly mentioned whether the image was of Mahāvīra or of any other Titthayara.
4. NisCu. III. p. 79, BrhKs. p. 1536.

Kosalāura (Kosalāpura) Same as Kosalā.[1]

1. AvaCu. I. p. 527, AvaH. p. 394.

1. Kosalia or Kosaliya (Kauśalika) King of the city of Vāṇārasī. Bhaddā(23) was his daughter.[1]

1. Utt. 12.20, UttCu. p. 203, UttS. p. 356.

2. Kosalia or Kosaliya Another name of Titthayara Usabha(1). He is called so because he was born in the kingdom of Kosala(1).[1]

1. Kalp. 204, KalpV. p. 229, UttCu. p. 207.

Kosā (Kośā) A courtezan of the city of Pāḍaliputta. Thūlabhadda had stayed with her for a long period without the least transgression.[1] She showed the right path to another monk who also stayed with her imitating Thūlabhadda.[2] Uvakosā was her younger sister.[3]

1. AvaCu. I. p. 554, Tir. 777. KalpV. p. 252, UttS. p. 106, KalpDh. p. 163.
2. BhaK. 128.
3. AvaCu. II. p. 185.

1. Kosia (Kauśika) A Brāhmaṇa of **Kollāa**(2) settlement being a later birth of **Marīi** and a former birth of **Titthayara Mahāvīra**.[1]

1. AvaCu. I. p. 229, AvaN. 441, KalpDh. p. 37.

2. Kosia Principal ascetic of hermitage called **Kaṇagakhala**. Since he way very hot-headed, he was also known as **Caṁḍa-Kosia**.[1] After death he was born as a deadly poisonous snake of the same name.[2]

1. Caṁḍa literally means fierce, hot with anger.
2. AvaCu. I. p. 278, GacV. p. 26, SutCu. p. 186.

3. Kosia A horse-dealer of **Siddhatthapura**. He had seized **Mahāvīra** taking him to be a thief and released afterwards.[1] According to another tradition he had made an attempt to attack Mahāvīra considering his encounter to be a sign of misfortune while starting for a journey.[2]

1. AvaCu. I. p. 313, Vis. 1667, AvaN. 511, AvaM. p. 292.
2. AvaCu. I. p. 313.

4. Kosīa A teacher of **Caṁpā**. He had two pupils, **Aṁgarisi** and **Ruddaa**.[1]

1. AvaCu. II. p. 193, AvaN. 1288, AvaH. p. 704.

5. Kosia A lineage to which **Saṁḍilia**(1) etc. belonged.[1] It had following seven branches : Kosia, **Kaccāyaṇa**(1) **Sālaṁkāyaṇa**, **Golikāyaṇa** **Pakkhīkāyaṇa**, **Aggicca**(2) and **Lohiya**.[2] **Jamāli**(1) belonged to Kosia *gotra*.[3]

1. NanVV. 25-6.
2. Sth. 551.
3. Aca. 2.177.

6. Kosia Family-name of **Hattha** constellation.[1]

1. Sur. 50, Jam. 159.

Kosiajja (Kauśikārya) Same as **Kosia**.[1]

1. AvaH. p. 704.

Kositajja (Kauśikārya) Same as **Kosia**.[1]

1. AvaCu. I. p. 229.

Kosiya (Kauśika) See **Kosia**.[1]

1. AvaCu. I. p, 278, Sur. 50.

Kosiyajja (Kauśikārya) Same as **Kosiya**.[1]

1. AvaN. 1288, AvaCu. II. p. 193.

Kosiyā (Kośikā) Identical with **Kosi**.[1]

1. Brh. 4.32. BrhKs. p. 1487.

Kosiyāsama (Kauśikāśrama) A hermitage where two serpents allowed ants to eat their bodies.[1]

1. Mar. 521.

Kosī (Kośi) Same as **Kosiyā**. One of the five main tributaries of Gaṁgā.[1] It is identified with modern Kosi in East Bihar.[2]

1. Sth. 470, 717, Brh. 4.32. SamA. p. 112.
2. IDETBJ. p. 52, SGAMI. p. 221.

Kohaṁḍa (Kuṣmāṇḍa) Same as **Kuhaṁḍa**[1]

1. Praj. 49.

Khauḍa (Khapuṭa) A preceptor who controlled the **Jakkha** god of the town of **Guḍasattha**. He had also been to **Bharuaccha** to subside the trouble raised by the Buddhists in regard to a *stūpa* there.[1]

1. AvaCu. I. pp. 541-2, vis. 3610, AvaN. 926, NisCu. I. p. 22, III. p. 58, DasH. p. 103.

Khaṁḍakaṇṇa (Khaṇḍakarṇa) Minister of **Pajjoya** the king of **Ujjeṇī**.[1]

1. VyaBh. III. p. 93.

Khaṁḍaga (Khaṇḍaka) One of the nine summits of the **Veyaḍḍha**(1) mountain in the **Kaccha** district of **Mahāvideha**. Other districts also have such summits.[1]

1. Jam. 93, Sth. 689.

Khaṁḍapāṇā One of the four knaves staying in the old garden of **Ujjeṇī**[1] She is the same as **Khaṁḍā**. See **Dhuttakkhāṇaga**.

1. NisCu. I. pp. 104-5, NisBh. 294.

Khaṁḍappavāyaguhā (Khaṇḍaprapātaguhā) A cave of **Veyaḍḍha**(2) mountain.[1] It is fifty *yojanas* in breadth and eight *yojanas* in height.[2] God **Naṭṭamālaa** lives in it.[3] It is a returning way for the army of a **Cakkavaṭṭi** from the northern **Bhāraha**(2) to the southern **Bhāraha**(2).[4]

1. Jam. 12, 74.
2. Sam. 50, Sth. 636, Jam. 12.
3. Jam. 65.
4. AvaCu. I. p. 201, Jam. 65.

Khaṁḍappavāyaguhākūḍa (Khaṇḍaprapātaguhākūṭa) One of the nine summits of **Veyaḍḍha**(2) mountain.[1] **Naṭṭamālaa** is its presiding deity.[2]

1. Jam. 12.
2. Ibid. 14.

Khaṁḍā Same as **Khaṁḍapāṇā**.[1]

1. NisBh. 294.

Khaṁdoṭṭhī (Khaṇḍauṣṭhi) Later birth of **Lakkhaṇā**(4), daughter of king **Jaṁbūdāḍima** and his queen **Siriyā** of **Eravaya**(1) region.[1]

1. Mahan. pp. 166 ff.

1. Khaṁda (Skanda) Son of the chief of village **Pattakālaya**. Once he had beaten **Gosāla** for cutting a joke at him as well as his maid-servant seeing them engaged in sexual intercourse.[1]

1. AvaCu. I. p. 285, Vis. 1931, KalpDh. p. 105. KalpV. p. 165.

2. Khaṁda Another name of Kārtikeya.[1]

1. AnuHe. p. 25. NisCu. II. p. 444, AvaCu. I. pp. 115, 315, AvaN. 517.

3. Khaṁda See **Khaṁdaa**(1).

1. UttCu. p. 73.

1. Khaṁdaa (Skandaka) Son of king **Jiyasattu**(22) and his queen **Dhāriṇī**(22) of **Sāvatthi**.[1] **Puraṁdarajasā**, wife of king **Daṁḍagi** of **Kuṁbhakārakaḍa** was his sister. He renounced the world and became a disciple of **Muṇisuvvaya**(1), the twentieth **Titthaṁkara**. He along with his five hundred disciples was crushed to death in an oil-mill by revengeful **Pālaga**(1), the priest of Daṁḍagi, who was previously defeated by the former in a religious debate.

Khaṁdaa died with a *nidāna*. He was reborn as a god. Then he devastated Kuṁbhakārakaḍa and the surrounding region of 12 *yojanas* by setting fire to it. That region is known as Daṁḍagāraṇṇa.[2]

1. In Niśīthacūrṇi Campā is mentioned in place of Sāvatthī. See NisCu. IV. p. 127.
2. UttN. pp. 114-5, UttCu. p. 73, UttS. pp. 114-5, Mar. 443, 495, JitBh. 528, 2497-8; AcaCu.. pp. 235-6, BrhBh. 3272-4, 5583; NisCu. IV. p. 127, BrhKs. pp. 1335, 1478.

2. Khaṁdaa A mendicant from the country of **Māgaha**. He was of **Kaccāyaṇa**(1) lineage. He was a great scholar. Formerly he was **Gaddabhāli**'s disciple but later he became a disciple of **Mahāvīra** for having received answers to those questions which were put by **Piṁgala**(1) and he himself could not answer. After death he became a god in the **Accuya** heavenly region. From there he will take birth in the **Mahāvideha** region and attain liberation there.

1. Bha. 90-96, Anut. 1, Ant. 1, GacV. p. 31, BhaA. p. 114.

Khaṁdaga (Skandaka) See **Khaṁdaa**.[1]

1. NisBh. 5741, NisCu. IV. p. 127, BrhBh. 3272, AcaCu. p. 235. Anut. 1.

1. Khaṁdasirī (Skandaśrī) Wife of **Vijaya**(16), the chieftain of a gang of five hundred thieves.[1]

1. Vip. 16.

2. Khaṁdasirī Wife of Ajjuṇaga, a gardener of Rāyagiha.[1] She seems to be the same as Baṁdhumatī.[2] See also Ajjuṇa(1).

1. UttCu. p. 70, UttN. and UttS. p. 112.
2. Ant. 13.

1. Khaṁdila (Skandila) Disciple of preceptor Sīha(3) of the Baṁbhaddīvā branch.[1] In V.N. 993 at the end of the second famine, a council of monks met under his chairmanship in Mahurā(1) to redact the canon.[2]

1. Nan. v. 33, NanM. p. 51.
2. Kalp Sam. p. 107, NanCu. p. 9, NanH. p. 13.

2. Khaṁdila Disciple of a preceptor residing in the city of Tagarā.[1]

1. VyaBh. 3. 350.

Khaṁbhaa (Stambhaka) Another name of Rāhu(1).[1]

1. Bha. 453.

Khaṁbhagaṇidhī (Stambhakanidhi) Father of Asagaḍā.[1]

1. Mar. 502.

Khaggapurā (Khaḍgapurī) Capital of the Suvaggu(2) district in Mahāvideha.[1]

1. Jam. 102.

Khaggī (Khaḍgī) Capital of the Āvatta(1) district in Mahāvideha.[1]

1. Jam. 95.

Khattaa (Kṣatraka) Another name of Rāhu(1).[1]

1. Bha. 453.

Khattia or Khattiya (Kṣatriya) An Āriya community.[1]

1. BrhBh. 3265.

Khattiyakuṁḍaggāma (Kṣatriyakuṇḍagrāma) One of the two parts of Kuṁḍaggāma(1), the birth place of Titthayara Mahāvīra.[1] It is also called Kuṁḍapura.[2] It was situated to the west of Māhaṇakuṁḍaggāma.[3] It is identified with Basukund of modern Besarh near Muzaffarpur in north Bihar.[4] See also Khattiyakuṁḍapura.

1. Kalp. 21 ff, AvaCu. I. pp. 239, 243.
2. AvaCu. I. pp. 243, 265.
3. Bha. 383.
4. GDA. p. 107.

Khattiyakuṁḍapura (Kṣatriyakuṇḍapura) Identical with Kuṁḍapura which is also called Kuṁḍaggāma(1) and Uttarakhattiyakuṁḍapura.[1]

1. Aca. 2. 176, 2. 179.

Khattiyakuṁḍapurasaṁnivesa (Kṣatriyakuṇḍapurasanniveśa) See **Khattiya-kuṁḍapura.**[1]

1. Aca. 2. 176, 179.

Khamaa (Kṣamaka) Previous birth of **Kosia(2).**[1]

1. AvaCu. I. p. 278.

1. Kharaa (Kharaka) A physician who pulled out the bamboo nails struck by a herdsman into the ears of **Mahāvīra.** He was a resident of **Majjhimā-Pāvā.**[1]

1. AvaN. 526, AvaCu. I. p. 322, KalpV. p. 171, KalpDh. p. 110.

2. Kharaa Another name of **Rāhu(1).**[1]

1. Bha. 453, Sur. 105.

3. Kharaa Minister of king **Sāyavāhaṇa.**[1]

1. BrhKs. p. 1647, VyaM. IV. p. 36.

Kharaga (Kharaka) See **Kharaa.**[1]

1. VyaM. IV. p. 36.

Kharamuha (Kharamukha) An Aṇāriya country and its people.[1]

1. Praj. 37, Pras. 4, SutSi. p. 123.

Kharasāviyā See **Pukkharasāriyā.**[1]

1. Sam. 18.

Kharassara (Kharasvara) A family-member of **Logapāla Jama(2).**[1] He tortures infernal beings and belongs to the **Paramāhammiya** class of gods.[2]

1. Bha. 166. 2. SutN. 81, SutCu. p. 154.

Kharoṭṭiā (Kharoṣṭrikā) Same as **Kharoṭṭī.**[1]

1. Sam. 18.

Kharoṭṭī (Kharoṣṭrī) One of the eighteen **Baṁbhī(2)** scripts.[1]

1. Praj. 37, Sam. 18.

Khaluṁkijja (Khaluṁkīya) Twenty-seventh chapter of **Uttarajjhayaṇa.**[1]

1. UttN. p. 9. Sam. 36.

Khasa An Aṇāriya (non-Aryan) country and its inhabitants.[1] The Khasas are identified with the present Khakha tribe to which most of the petty chiefs in the Vitasta Valley below Kashmir and the neighbouring hills belong.[2]

1. Pras 4, Praj. 37, SutSi. p. 123. 2. GESM. p. 75.

Khahaṇāgiri A hill with a cave.[1]

1. AcaCu. p. 350.

Khāḍakhaḍa One of the six **Mahāṇiraya** abodes in the fourth hell, **Paṁkappabhā**.[1]

1. Sth. 515.

Khātarasa (Khādarasa) Same as **Khadoda**.[1]

1. AnuCu. p. 35.

Khātavara (Khādavara) Same as **Khodavara**.[1]

1. AnuCu. p. 35.

Khātodaa or **Khātodaga** (Khātodaka) Same as **Khododa**.[1]

1. SutCu. p. 184.

Khārāyaṇa (Kṣārāyaṇa) One of the seven offshoots of the **Maṁḍava** lineage.[1]

1. Sth. 551.

Khāsiya (Khāsika) An **Aṇāriya** (non-Aryan) tribe and its inhabitants.[1] The Khāsikas can be identified with the Khasis, an aboriginal tribe in Assam.[2]

1. Praj. 37, Pras. 4, SutSi. p. 123. 2. LAI. p. 362.

1. Khiipaiṭṭhiya (Kṣitipratiṣṭhita) A town in the **Avaravideha** region. Merchant **Dhaṇa**(4), previous birth of **Usabha**(1) belonged to this town.[1]

1. AvaCu. I. p. 131.

2. Khiipaiṭṭhiya A town in **Magaha** in the **Bharaha**(2) region where **Jiyasattu**(20), **Pasaṇṇacaṁda** etc. reigned.[1] **Arahaṇṇaa**(3), **Arahamitta**(1)[2] and **Dhaṇa**(2)[3] were residents of this town. **Karakaṁḍu** had visited it.[4] Later **Caṇagapura** was established in its place.[5]

1. AvaCu. II. p. 158, PakY. pp. 1,11, NisCu. IV. p. 229, UttS. pp. 105, 345.
2. AvaCu. I. p. 514.
3. NisCu. III. p. 150.
4. AvaCu. II. p. 208, UttS. p. 304, UttCu. p. 178.
5. AvaCu. II. p. 158.

Khiti (Kṣiti) Identical with **Khiipaiṭṭhiya**.[1]

1. AvaN. 1279.

Khitipaiṭṭhia (Kṣitipratiṣṭhita) Same as **Khiipaiṭṭhiya**.[1]

1. PakY. p. 11.

Khitipatiṭṭha (Kṣitipratiṣṭhita) Same as **Khiipaiṭṭhiya.**

1. AvaCu. II. p. 208.

Khitipatiṭṭhiya (Kṣitipratiṣṭhita) See **Khiipaiṭṭhiya.**

1. AvaCu. I. p. 514, AvaCu. II. p. 158, UttCu. p. 178.

Khippagai (Kṣipragati) A Logapāla each of the two lords *(indras)* of the **Disākumāra** gods.[1] Each of them has four principal wives just like those of the Logapālas of **Dharaṇa** and **Bhūyāṇaṁda.**[1]

1. Bha. 169, Sth. 256, 273.

Khīradīva (Kṣīradvīpa) Same as **Khīravara** island.[1]

1. Jiv. 166.

1. Khīravara (Kṣīravara) A concentric island surrounded by the **Khīroda** ocean. **Puṁḍarīga**(8) and **Pukkharadaṁta** are its presiding gods.[1]

1. Jiv. 181, Sur. 101, AnuCu. 35, AnuHe. p. 90.

2. Khīravara An ocean identical with **Khīroda.**[1]

1. Sur. 101.

Khīrasamudda (Kṣīrasamudra) Identical with **Khīroda.**[1]

1. Jiv. 166.

Khīroda (Kṣīroda) An ocean surrouding the **Khīravara** island. **Vimala**(12) and **Vimalappabha** are its presiding gods.[1]

1. Jiv. 181, 166, 141, Jam. 33, Sur. 101, Kalp. 43, AnuHe, p. 90, Aca. 2. 179.

Khīrodaga (Kṣīrodaka) Identical with **Khīroda.**[1]

1. Jam. 33.

Khīrodā (Kṣīrodā) A small river *(antaranadī)* flowing to the west of mount **Meru** and to the south of river **Sīoyā** in **Jaṁbuddīva.**[1]

1. Sth. 197, 522, Jam. 102.

Khīroya (Kṣīroda) Same as **Khīroda.**[1]

1. Aca. 2. 179.

Khuḍḍagakumāra (Kṣullakakumāra) Son of **Jasabhaddā** and her husband **Khaṁḍarīya**(2). He was born after his mother had renounced the world and become a nun. He also followed in the footsteps of his mother and became a disciple of **Ajjaseṇa**(1). Once he abandoned monkhood but again took to asceticism inspired by a song sung by a colleague of a courtezan of **Sāgeya.**[1]

1. AvaCu. II. pp. 191-2, NisCu. II. p. 231, AvaN. 1283.

Khuḍḍagagaṇi (Kṣullakagaṇin) A head-monk who was very skilful in answering questions. He held a discussion with **Muruṁḍa**(2).[1]

1. VyaBh. 3. 145 ff.

Khuḍḍagaṇiyaṁṭhijja (Kṣullakanirgranthīya) Sixth chapter of **Uttarajjhayaṇa**.[1] It is the Same as **Niyaṁṭhi**.[2] or **Purisavijjā**.[3]

1. UttCu. p. 157, UttN. p. 262, SutSi. p. 241.
2. UttN. p. 9.
3. Sam. 36.

Khuḍḍiyāyārakahā (Kṣullikācārakathā) Third chapter of **Dasaveyāliya**.[1]

1. DasCu. p. 92, DasN. 178, AvaCu. II. p. 233, NisCu. IV. p. 243, SutSi, p. 371.

Khuḍḍiyāyāraga (Kṣullikācāraka) Same as **Khuḍḍiyāyārakahā**.

1. AvaCu. II. p. 233.

1. Khuḍḍiyāvimāṇapavibhatti (Kṣullikāvimānapravibhakti) A **Kāliya** text intended to be taught to a monk of eleven years standing.[1]

1. Vya. 10. 25, Pak. p. 45, Sam 38, Nan. 44.

2. Khuḍḍiyāvimāṇapavibhatti A chapter of **Saṁkhevitadasā**: It seems to be identical with **Khuḍḍiyāvimāṇapavibhatti**(1).[1]

1. Sth. 755.

Khettaa (Kṣetraka) Another name of **Rāhu**(1).[1]

1. Sur. 105.

Khema (Kṣema) Minister of king **Jiyasattu**(41) of **Pāḍaliputta**. Once he was asked by the king to pluck a lotus from a lake full of crocodiles.[1]

1. AvaCu. II. p. 283.

1. Khemaa (Kṣemaka) Fifth chapter of the sixth section of **Aṁtagaḍadasā**.[1]

1. Ant. 12.

2. Khemaa A merchant of the city of **Kāgaṁdī**. He renounced the world and became a disciple of **Mahāvīra**. After practising asceticism for a period of sixteen years he attained liberation on mount **Vipula**.[1]

1. Ant. 14.

1. Khemaṁkara (Kṣemaṁkara) Fourth would-be **Kulagara** (governor) of the **Eravaya**(1) region.[1] See also **Kulagara**.

1. Sam. 159.

2. Khemaṁkara One of the eighty-eight **Gahas**.[1]

1. Sur. 107, Sth. 90, JamS. pp. 534-535, SurM. pp. 295-296, SthA. pp. 78-79.

3. Khemaṁkara Third would-be **Kulagara** in the **Bharaha(2)** region.[1] See also **Kulagara.**

1. Sth. 767.

4. Khemaṁkara Fifth of the fifteen **Kulagaras** of the **Bharaha(2)** region in the current descending cycle.[1]

1. Jam. 28.

1. Khemaṁdhara (Kṣemandhara) Sixth of the fifteen **Kulagaras** of the **Bharaha(2)** region in the current descending cycle.[1]

1. Jam. 28.

2. Khemaṁdhara Fourth would-be **Kulagara** of the **Bharaha(2)** region.[1] See also **Kulagara.**

1. Sth. 767.

3. Khemaṁdhara Fifth would-be **Kulagara** of the **Eravaya(1)** region.[1] See also **Kulagara.**

1. Sam. 159.

Khemapurā (Kṣemapurā) Capital of the **Sukaccha** district in **Mahāvideha.**[1]

1. Jam. 95.

Khemalijjiyā (Kṣemalikā) An off-shoot of **Vesavāḍiyagaṇa.**[1]

1. Kalp. p. 260.

Khemā (Kṣemā) Capital of the **Kaccha(1)** district in **Mahāvideha.**[1]

1. Jam. 93, 95, SthA. p. 88.

Khoḍamuha (Khoṭamukha) Same as **Ghoḍagamuha.**[1]

1. Nan. 42.

Khotarasa (Kṣodarasa) Same as **Khodavara.**[1]

1. AnuCu. p. 37.

Khotavara (Kṣodavara) Same as **Khododa.**[1]

1. AnuCu. p. 37.

Khodavara (Kṣodavara) A concentric island surrounding **Ghatodasamudda. Suppabha(6)** and **Mahappabha(2)** are its presiding deities. It is the same as **Ikkhuvaradīva.**[1]

1. Jiv. 182, Sur. 101.

Khododa (Kṣododa) An ocean surrounding the **Khodavara** island. **Puṇṇabhadda(11)** and **Māṇibhadda(8)** are its presiding gods. It is the same as **Ikkhuvara Samudda.**[1]

1. Jiv. 182, JivM. p. 355, Sur. 101.

Khomagapasiṇa (Kṣaumakapraśna) Sixth chapter of **Paṇhāvāgaraṇadasā.**[1] It is extinct now.

1. Sth. 755.

Khoyoda (Kṣododa) See **Khododa.**[1]

1. Sur. 101.

G

Gaa (Gaja) Eighth chapter of the third section of **Aṁtagaḍadasā** dealing with the story of **Gayasukumāla**(1).[1]

1. Ant. 4.

Gaippavāya (Gatiprapāta) A chapter in **Viyāhapaṇṇatti** dealing with five kinds of motion[1] of living beings.

1. Bha. 337–338.

Gaṁga (Gaṅga) Disciple of **Dhaṇagutta** and grand-disciple of **Mahāgiri.**[1] He is regarded as fifth **Ṇihṇava** (one who conceals the truth and propounds a false doctrine).[2] He lived in V. N. 228.[3] He propounded at **Ullugatīra** the false doctrine of **Dokiriya** i. e. the simultaneity of two conscious activities, as one experiences cold at the feet and heat on the head simultaneously while crossing the **Ullugā** river at noon.[4] He is also known as **Gaṁgeya**(4).[5]

1. UttN. and UttS. p. 165, AvaCu. I. p. 424.
2. Sth. 587 and SthA. on it, Vis. 2803, 2925–6, AvaBh. 134.
3. NisBh. 5615.
4. AvaN. 781, UttS. pp. 165–6.
5. AvaCu. I. p. 424.

1. **Gaṁgadatta** Religious teacher of **Āṇaṁda**(1) and **Purisapuṁḍarīa** the sixth **Baladeva**(2) and sixth **Vāsudeva**(1) respectively, in their previous births.[1]

1. Tir. 606, Sam. 158, Sth. 672.

2. **Gaṁgadatta** A monk who had to deviate on account of passionate attachment.[1] He seems to be the same as **Gaṁgadatta**(4).[2]

1. BhaK. 137.
2. AvaCu. I. pp. 474–5.

3. **Gaṁgadatta** A merchant of **Rāyagiha.** He renounced the world, became a disciple of **Mahāvīra,** practised asceticism for sixteen years and attained liberation on mount **Vipula.**[1]

1. Ant. 12.

4. Gaṁgadatta Previous birth of the ninth **Vāsudeva(1)**, viz. **Kaṇha(1)**. He was a son of a merchant of **Hatthiṇāpura**. His mother did not love him at all. Therefore he renounced the world and become a monk. His preceptor was **Dumaseṇa(3)**. He made a resolve *(nidāna)* at Hatthiṇāpura and its cause was his mother. After death he was born as a god. Thereafter he took birth as Kaṇha.[1] He seems to be the same as **Gaṁgadatta(2)**.[2]

1. Sam. 158, AvaCu. I. pp. 474-5. Tir. 605-609. 2. BhaK. 137.

5. Gaṁgadatta Fifth chapter of the sixteenth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 561.

6. Gaṁgadatta A merchant of **Hatthiṇāpura**. He renounced the world and became a disciple of **Muṇisuvvaya(1)**, the twentieth **Titthaṁkara**. Aftar death he became a god in the **Mahāsukka** celestial region.[1] Once he descended and went to **Mahāvīra** and staged a drama before him to show his sense of devotion.[2]

1. Bha. 576. 2. Ibid. 575.

Gaṁgadattā (Gaṅgadattā) Wife of **Sāgaradatta(5)** of **Pāḍalasaṁḍa**. They had a son named **Uṁbaradatta(1)**.[1]

1. Vip. 28.

Gaṁgadeva (Gaṅgadeva) Identical with **Gaṁga**.[1]

1. UttN. p. 165.

Gaṁga-pāsāvaccijja (Gaṅga-pārśvāpatyīya). Same as **Gaṁgeya(3)**.[1]

1. Bha. 371.

Gaṁgapura (Gaṅgapura) A town associated with the prediction of **Devadatta's** rebirth.[1]

1. Vip. 31.

Gaṁgappavāyakuṁḍa (Gaṅgāprapātakuṇḍa) A lake where the torrent of river **Gaṁgā** emerging from **Cullahimavaṁta** falls. It is situated in the northern **Bharaha(2)** region.[1] It is different from **Gaṁgākuṁḍa** and is identical with **Gaṁgappavāyadaha**.[2]

1. Jam. 74. 2. Sth. 88.

Gaṁgappavāyadaha (Gaṅgāprapātadraha) Same as **Gaṁgappavāyakuṁḍa**.[1]

1. Sth. 88, Jam. 74.

Gaṁgā (Gaṅgā) One of the five big rivers in the **Bharaha(2)** region.[1] It emerges from **Paumadaha** on mount **Cullahimavaṁta**, takes a turn near

1. Aup. 39, Bha. 214. Jna. 24, SamA. p. 112, JivM. p. 244, Utt. 32.18, NisCu. I. pp. 11, 104, III. pp. 195, 364, BrhKs. p. 1487.

Gaṁgāvattaṇakūḍa, falls into Gaṁgappavāyakuṁḍa, proceeds towards northern Bharaha(2), crosses the Veyaḍḍha(2) mountain and merges into the eastern Lavaṇa ocean along with its fourteen thousand tributaries.[2] A trench near Aṭṭhāvaya mountain was dug and connected with river Gaṁgā by the sixty thousand sons of Cakkavaṭṭi Sagara.[3] Gaṁgā has five main tributaries in Jauṇā, Sarau, Ādī, Kosī and Mahī.[4] It is the same as the modern Ganges.

2. Jam. 74, Sth. 197, 522, Sam. 14, 24–5, SamA. pp. 43–4.
3. AvaCu. I. p. 227, UttK. p. 317. See also Jam. 10–11, 16, 36, 44, 65–66. 120, Bha. 287–88, 417, 550, Jna. 118, Jiv. 141, AvaN. 151, Vis. 1564, AvaCu. I. p. 280, II. p. 204, UttN. p. 129, UttCu. pp. 85, 268. BrhBh. 5215, 5221, 5625, NisCu. I. pp. 11, 104, III, p. 195, Tir. 662 ff. 955 ff.
4. Sth. 470, 717.

Gaṁgākuṁḍa (Gaṅgākuṇḍa) A lake in the northern half of the **Kaccha(1)** district in **Mahāvideha**. It is situated on the southern border of the **Nīlavaṁta(1)** mountain. It is to the east of **Usabhakūḍa** and to the west of **Cittakūḍa(1)**.[1]

1. Jam. 93.

Gaṁgādīva (Gaṅgādvīpa) An island in the middle of **Gaṁgappavāyakuṁda**.[1]

1. Jam. 74.

Gaṁgādevī (Gaṅgādevī) Presiding goddess of river **Gaṁgā**.[1]

1. Jam. 74, Jna. 126, AvaCu. I. p. 201.

Gaṁgādevīkūḍa (Gaṅgādevīkūṭa) One of the eleven summits of mount **Cullahimavaṁta**.[1]

1. Jam. 75.

Gaṁgādevībhavaṇa (Gaṅgādevībhavana) Palace of the goddess **Gaṁgādevī** situated in the middle of **Gaṁgādīva**.[1]

1. Jam. 74.

Gaṁgāvattaṇakūḍa (Gaṅgāvartanakūṭa) A mountain-peak situated to the east of **Paumadaha** at the distance of five hundred *yojanas*. River **Gaṁgā** takes a winding here[1]

1. Jam. 74.

1. Gaṁgeya (Gāṅgeya) Thirty-second chapter of the ninth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 362.

2. Gaṁgeya A prince of **Hatthiṇāpura** who was invited to participate in the self-choosing (*svayaṁvara*) ceremony of princess **Dovaī**.[1]

1. Jna. 117, KalpSam. p. 170.

3. Gaṁgeya An ascetic of the line of **Titthayara Pāsa**(1). Once he met **Mahāvīra** at **Vāṇiyagāma** and asked him certain questions, got convinced by his answers and became his disciple.[1] He is also known as **Gaṁga-pāsāvaccijja**.[2]

1. Bha. 371-9, BhaA. p. 339. 2. Bha. 371.

4. Gaṁgeya Same as **Gaṁga**.[1]

1. AvaCu. I. p. 424.

Gaṁṭhiya (Grathita) Third chapter of the fifth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 176.

Gaṁḍaiā (Gaṇḍakikā) A river which was crossed with the help of a boat by **Mahāvīra** while proceeding to **Vāṇiyagāma** from **Vesālī**.[1] It is the same as modern Gandak joining the Ganges at Sonepur in Bihar.[2]

1. AvaN (Dīpikā). I. p. 102, AvaM. p. 288, AvaH. 214. 2. GDA. p. 60.

Gaṁḍīteṁduga (Gaṇḍītenduka) A **Jakkha** who taught a lesson to those Brāhmaṇas who misbehaved with ascetic **Hariesabala** while he was begging alms.[1]

1. UttCu. p. 202, UttS. pp. 356-7.

Gaṁtha (Grantha) Fourteenth chapter of (the first section of) **Sūyagaḍa**.[1]

1. SutN. 27, Sam. 16,23.

Gaṁdhaṇa (Gandhana) A species of serpent that may suck back the poison it has vomitted.[1]

1. Das. 2.8, Utt. 22. 43, UttS. p. 495.

1. Gaṁdhadevī (Gandhadevī) Tenth chapter of **Pupphacūlā**(4).[1]

1. Nir. 4.1.

2. Gaṁdhadevī A goddess who appeared before **Mahāvīra** and staged a drama.[1]

1. Nir. 4.10.

Gaṁdhappiya (Gandhapriya) A prince who was very fond of fragrance and who had to die for that reason (owing to smelling a poisonous substance).[1]

1. AvaCu. I. p. 533, AcaSi. p. 154.

Gaṁdhamādaṇa (Gandhamādana) See **Gaṁdhamāyaṇa**.[1]

1. Sth. 590, Jiv. 147.

Gaṁdhamāyaṇa (Gandhamādana) A Vakkhāra mountain in the Mahāvideha region of Jaṁbūdīva. It is situated to the south of Ṇīlavaṁta(1), to the north-west of Maṁdara(3), to the east of Gaṁdhilāvaī(1) and to the west of Uttarakuru(1).[1] It has seven peaks: Gaṁdhamāyaṇakūḍa Āṇaṁdakūḍa, Lohiyakkha(2), Uttarakura(4), Siddha, Gaṁdhilāvaī(2) and Phalihakūḍa.[2]

1. Jam. 86, Jiv. 147, Sth. 302, 434, AvaCu. I. p. 165, JivM. p. 263, SutSi. p. 147.
2. Jam. 86, Sth. 590.

Gaṁdhamāyaṇakūḍa (Gandhamādanakūṭa) One of the seven summits of the Gaṁdhamāyaṇa mountain.[1]

1. Jam. 86, Sth. 590.

Gaṁdhamāyaṇadeva (Gandhamādanadeva) Presiding deity of the Gaṁdhamāyaṇa mountain.[1]

1. Jam. 86.

1. **Gaṁdhavva** (Gandharva) One of the eight classes of Vāṇamaṁtara gods.[1] Gīyarai and Gīyajasa are their two lords.[2]

1. Sth. 80, 654, Ava. p. 19, AvaCu. I. p. 161. SutCu. p. 67.
2. Sth. 94, Praj. 48.

2. **Gaṁdhavva** One of the thirty Muhuttas of a day and night.[1]

1. Jam. 152. Sam. 30, Sur. 47.

Gaṁdhavvalivi (Gandharvalipi) One of the eighteen Baṁbhī(2) scripts.[1] It is also called Bhūyalivi.[2]

1. Sam. 18, Praj. 37.
2. Sam. 18.

Gaṁdhavva-ṇāgadatta (Gandharva-nāgadatta) Same as Ṇāgadatta(5).[1]

1. AvaH. p. 565.

Gaṁdhasamiddha (Gandhasamṛddha) Principal city of Gaṁdhāra in Avaravideha. King Mahabbala(3) ruled there and Sayaṁbuddha(3) was his minister.[1]

1. AvaCu. I. p. 165, PinNM. p. 141, AvaM. p. 158.

Gaṁdhahatthi (Gandhahastin) A preceptor possessing vast knowledge of scriptures.[1] He had composed a tough commentary of Āyāraṁga, viz., Satthapariṇṇā.[2]

1. JitBh. 112, VyaBh. III. 370 and VyaM. on it.
2. AcaSi. pp. 1,81.

Gaṁdhahāra (Gandhahāra) An Aṇāriya (non-Aryan) country.[1] It is the same as Gaṁdhāra(1).

1. Pras. 4, Praj. 37.

1. Gaṁdhāra (Gandhāra) A kingdom also known as **Gaṁdhahāra**[1] where king **Naggai** reigned.[2] Its capital was **Purisapura**.[3] A *śrāvaka* from this country went to **Vītibhaya** to pay homage to the sandal image of **Mahāvīra**.[4] Gaṁdhāra is identified with the region comprising the districts of Peshawar and Ravalpindi.[5]

1. Pras. 4, Praj. 37.
2. Utt. 18.46, UttN. p. 299, AvaCu. II. p. 208, AvaBh. 208.
3. UttCu. p. 178, AvaCu. II. p. 208.
4. AvaCu. I. p. 399, UttN. p. 96. NisCu. III. p. 144.
5. GDA. p. 60.

2. Gaṁdhāra A Vijaya(23) in **Avaravideha**. Its capital was **Gaṁdhasamiddha**. King **Mahabbala**(3) reigned there.[1]

1. AvaCu. I. p. 165, AvaM. p. 158. AvaH. p. 116.

3. Gaṁdhāra A country just like **Kālikeya**.[1]

1. AvaCu. I. p. 162.

1. Gaṁdhārī (Gandhārī) Wife of (Hariesa) **Balakoṭṭa** and step-mother of ascetic **Hariesabala**.[1]

1. UttCu. p. 202.

2. Gaṁdhārī A goddess.[1]

1. Ava. p. 18, BrhBh. 2508.

3. Gaṁdhārī Third chapter of the fifth section of **Aṁtagaḍadasā**.[1]

1. Ant. 9.

4. Gaṁdhārī One of the eight principal wives of **Vāsudeva**(2) **Kaṇha**(1). She renounced the world, took initiation from **Titthayara Ariṭṭhaṇemi**, practised asceticism for twenty years and then attained liberation.[1]

1. Ant. 10, Sth. 626, Ava. p. 28, KalpV. p. 213.

Gaṁdhāvai (Gandhāpātin) A **Vaṭṭa-veyaḍḍha** mountain in the **Rammaga**(5) region of **Jambuddīva**. It is situated to the west of river **Ṇarakaṁtā** and to the east of river **Ṇārīkaṁtā**. **Paumā**(16) is its presiding god.[1] Elsewhere Gaṁdhāvai is said to be situated in **Harivāsa**(1)[2] and **Aruṇa**(3) as its presiding deity.[3]

1. Jam. III, Jiv. 141, BhaA. p. 436.
2. Sth. 87, 92, 302, Jiv. M. p. 244.
3. Sth. 87, 302.

1. Gaṁdhila Seventh of the eight districts in the north of western **Mahāvideha**. **Avajjhā** is its capital.[1]

1. Jam. 102.

2. Gaṁdhila A summit of **Devapavvaya** and the like.[1]

1. Jam. 102, Sth. 689.

1. Gaṁdhilāvaī (Gandhilāvatī) Last of the eight districts in the north of western **Mahāvideha**. **Aojjhā**(1) is its capital.[1]

1. Jam. 105, AvaCu. I. p. 165.

2. Gaṁdhilāvaī A summit of mount **Gaṁdhamāyṇa** as well as **Devapavvaya** etc. The same is the name of the god residing there.[1]

1. Jam. 86, 102; Sth. 590, 689.

1. Gaṁbhīra Fourth chapter of the first section of **Aṁtagaḍadasā**.[1]

1. Ant. 1.

2. Gaṁbhīra Son of **Vaṇhi** and his queen **Dhāriṇī**(5) of **Bāravaī**. He renounced the world and became a disciple of **Titthayara Ariṭṭhaṇemi**. After practising asceticism for a period of twelve years he attained liberation on mount **Settuṁja**.[1]

1. Ant. 2.

3. Gaṁbhīra One of the hundred sons of **Usabha**(1).[1]

1. KalpDh. p. 151, KalpV. p. 236.

Gaṁbhīramāliṇī (Gambhīramālinī) A small river flowing between the **Suvaggu** and **Gaṁdhila** districts,[1] lying to the west of mount **Maṁdara**(3) and to the north of river **Sioyā**.[2]

1. Jam. 102. 2. Sth. 197, 522.

Gagaṇavallabha (Gaganavallabha) A town, established by **Viṇami**, son of **Mahākaccha**(1) and grandson of **Usabha**(1) in the southern division of the **Veyaḍḍha**(2) mountain in **Bharaha**(2).[1]

1. Jam. 12, AvaCu, I. p. 161, KalpV. p. 238.

1. Gagga (Gārgya) One of the seven off-shoots of the **Goyama**(2) lineage.[1]

1. Sth. 551.

2. Gagga A preceptor belonging to the **Gagga**(1) lineage. He was disgusted with his impudent disciples, and hence, practised meditation in solitude.[1]

1. Utt. 27.1, UttS. p. 550.

Gacchāyāra (Gacchācāra) A **Paiṇṇaga** text consisting of 137 verses *(gāthās)*.[1] It is based upon **Mahāṇisīhakappa** and **Vavahāra**.[2] It deals mainly with the fruit accruing from living in group *(gaccha)*.[3] See also **Paiṇṇaga**.

1. Gac. p. 42. 2. Ibid. v. 135. 3. GacV. p. 1.

Gajakaṇṇa (Gajakarṇa) See **Gayakaṇṇa**.[1]

1. Jiv. 112.

Gaṇadhara Principal disciple of a **Titthaṁkara**[1] and head of a group of monks.[2] He understands easily what is preached by a Titthaṁkara.[3] Every Titthaṁkara has some Gaṇadharas. **Titthayara Mahāvīra** had eleven Gaṇadharas[4] while **Pāsa**(1) had eight[5] and **Usaha**(1) had eighty-four.[6] They compose **Sutta** on the basis of what is preached by a Titthaṁkara *(atthaṁ bhāsai Arahā suttaṁ gaṁthaṁti gaṇaharā)*[7] i.e. they give systematic linguistic form to the teachings of a Titthaṁkara in the form of **Duvālasaṁga**.[8] They are holders of the knowledge of Duvālasaṁga, fourteen **Puvvas** or **Gaṇipiḍaga**. They further interpret and explain the teachings–**Pavayaṇa** in detail.[9]

1. JitBh. 2471–5, KalpV. p. 290, KalpDh. p. 193.
2. AvaCu. I. p. 86, UttCu. p. 270, UttS. p. 450, AcaSi. p. 353.
3. Vis. 1069.
4. Vis. 2504 ff. Nan. 20–21. NanCu. p. 7, AvaN. 644ff. AcaSi. p. 179, KalpV. p. 247.
5. Sam. 8, Sth. 617.
6. Jam. 31.
7. SutN. 1, 18, AvaN. 90, 91, Vis. 1070, 1100, 1124–30, JitBh. 2475, JivM. p. 2, KalpV. p. 183, SutSi. pp. 6–7, NanH. p. 88.
8. AvaCu. I. p. 337, Vis. 553, VisK. p. 201.
9. AvaN. 82, 270, 658, Vis. 1067, 1690, AvaCu. I. p. 86, KalpV. p. 248.

Gaṇahara (Gaṇadhara) See **Gaṇadhara**.[1]

1. Vis. 2958, AvaCu. I. p. 326.

Gaṇipiḍaga (Gaṇipiṭaka) Another name of **Duvālasaṁga**.[1]

1. Nan. 58, Sam. 136, Sut. 2.1.11.

Gaṇiya (Gaṇita) One of the four families i.e. *kulas* of **Vesavāḍiya-gaṇa**.[1]

1. Kalp. p. 260.

Gaṇiyalivi (Gaṇitalipi) One of the eighteen **Baṁbhī**(2) scripts.[1] It is the script of mathematical figures.

1. Sam. 18, Praj. 37.

Gaṇivijjā (Gaṇividyā) An **Aṁgabāhira Ukkālia** text.[1] It consists of 82 verses *(gāthās)*.[2] It is more or less of an astrological character dealing with auspicious and inauspicious days, constellations, planets, omens etc.[3] See also **Paiṇṇaga**.

1. Pak. p. 43, Nan. 44.
2. Gan. p. 75.
3. NanH. p. 71, NanCu. p. 58, NanM. p. 205.

Gaddatoya (Gardatoya) One of the nine classes of **Logaṁtiya** gods residing

in the heavenly abodes lying in the midst of eight black lines surrounding the fifth celestial region, **Bambhakappa.**[1]

1. Sth. 623, 684; Sam. 77, 576; AvaN. 214, Vis. 1884.

1. Gaddabha (Gardabha) Same as **Gaddabhilla.**[1]

1. BrhBh. 1155.

2. Gaddabha (Gardabha) Same as **Dagabhāla-gaddabha.**[1]

1. Risi (Saṅgrahaṇī).

Gaddabhaga (Gardabhaka) Same as **Gaddabhilla.**[1]

1. Tir. 623.

1. Gaddabhāli (Gardabhāli) An ascetic who enlightened **Saṁjaya,**[1] the king of **Kampillapura.**[1]

1. Utt. 18, 19; UttN. p. 439, UttCu. p. 248.

2. Gaddabhāli A mendicant of **Sāvatthī** who was the teacher *(guru)* of **Khaṁdaa(2).**[1]

1. Bha. 90.

Gaddabhilla (Gardabhilla) He was king of **Ujjeṇī,** son of **Java(1)** and brother of **Aḍoliyā.** His minister was **Dīhapaṭṭha** who helped him in establishing unchastely relations with Aḍoliyā by getting her confined to an underground room. Afterwards Java as a monk cleverly got Dīhapaṭṭha killed by Gaddabhilla because Dīhapaṭṭha wanted to finish even the life of Java.[1] Gaddabhilla had abducted the sister of preceptor **Kālaga(1).**[2] See Kālaga(1) for details.

1. BrhBh. 1155–1156, BrhKs. pp. 359–361.
2. NisCu. III. p. 59, Tir. 623, KalpDh. p. 131.

Gabbha (Garbha) Second chapter of the nineteenth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 648.

Gayaura (Gajapura) See **Gayapura.**[1]

1. AvaN. 322, UttN. p. 109.

Gayakaṇṇa (Gajakarṇa) An Aṁtaradīva as well as an Aṇāriya tribe and its country.[1]

1. Praj. 36; SutSi. p. 123, Jiv. 112, Sth. 304; NanM. p. 103.

Gayagga or Gayaggapaya (Gajāgra or Gajāgrapada) A mountain near **Dasaṇṇapura.**[1] It is identical with **Iṁdapaya.**

1. AvaCu. II. p. 157.

Gayapura (Gajapura) Another name of **Hatthiṇāura**. It was the capital of Kuru(2) country.[1] Titthayaras **Saṁti, Kuṁthu(1)** and **Ara** were born there.[2] **Usabha(1)** had received his first alms from **Sejjaṁsa(3)** in this very town.[3] It was the birthplace of **Kurudattasuya, Saṁkha(6) Kaṇerudatta**, etc.[4] It is identified with a place in Meerut district, north-east of Delhi.[5] See also **Hatthiṇāura**.

1. UttN. and UttS. p. 109, Praj. 37, KalpDh. p. 153, SutSi. p. 123.
2. Tir. 505-7, UttK. p. 332.
3. AvaN. 322, KalpS. p. 183, AvaM. p. 227, KalpV. p. 238, AvaCu. I. p. 323.
4. AvaCu. I. p. 527, UttCu. p. 201, Mar. 491, UttS. pp. 109, 377.
5. AGI. p. 50.

Gayamuha (Gajamukha) An **Aṇāriya** tribe and its territory.[1]

1. SutSi. p. 123.

Gayasukumāla (Gajasukumāra) Son of **Vasudeva** and **Devaī** of **Soriyapura**. **Vāsudeva(2) Kaṇha(1)** was his elder brother. His marriage was settled with **Somā(1)**, daughter of **Somila(1)**, but he renounced the world and became a disciple of **Titthayara Ariṭṭhaṇemi** before actual marriage took place. He engaged himself in meditation on a cremation ground from the day he renounced the world. Somila, while passing by that way, saw him in this state. This enraged him and as an act of revenge he placed live-coal on the head of the meditating monk after erecting a small wall of clay around his head. Gayasukumāla endured the pain quietly and attained emancipation in the same night. Somila, on the other hand, collapsed next day because of Kaṇha's fear.[1]

1. Ant. 6, AvaCu. I. pp. 355, 358, 362, 364-5, 536, VyaBh. IV, 105, BrhBh. 6196, Mar. 431-2, AcaSi. p. 255, SthA. p. 281.

2. **Gayasukumāla** Son of a merchant. He renounced the world and took to asceticism. Once while meditating he was asked about the road by some passer-by. Not receiving a reply the passer-by knocked him to the ground and hammered nails piercing through his whole body. He endured all this quietly and attained liberation.[1]

1. Sams. 87.

Gayasūmāla (Gajasukumāra) See **Gayasukumāla**.[1]

1. AvaCu. I. p. 362.

Garāi or **Garādi** (Garādi) One of the eleven **Karaṇas**.[1]

1. Jam. 153, SutN. 11,

Garuḍa or **Garula** (Garuḍa) A god residing on the **Kūḍasāmali** tree in **Devakuru** region.[1]

1. Jam. 100, Sth. 86, 764; Sam. 8.

Garula Veṇudeva (Garuḍa Veṇudeva) Same as Garula.[1]

1. Sth. 764.

1. Garulovavāya (Garuḍopapāta) An Aṁgabāhira Kālia text.[1] It is intended to be taught to a monk of twelve years standing.[2] It is not extant now.

1. Pak. p. 45, Nan. 44. NanCu. pp. 59-60, NanM. pp. 202 ff.
2. Vya. 10.26.

2. Garulovavāya A chapter of Saṁkhevitadasā.[1]

1. Sth. 755.

Gavedhuā (Gavedhukā) One of the four branches of Cāraṇagaṇa(2).[1]

1. Kalp. p. 259.

Gaha (Graha) One of the five sub-classes of Joisiya gods. It consists of planets.[1] There are eighty-eight planets. Every one of them is found in double number over Jaṁbuddīva.[2] Every planet-god has four principal wives, e. g. Vijayā(13), Vejayaṁtī(8), Jayaṁtī(5) and Aparājiyā(8).[3] These eighty-eight Gahas are the family-members of Caṁda(1) as well as Sūra(1).[4] Each Gaha measures half a *yojana*.[5]

The names of the eighty-eight Gahas (planets)[6] are as follows : 1. Iṁgālaa, 2. Viyālaa, 3. Lohiyaṁka, 4. Saṇiccara, 5. Āhuṇiya, 6. Pāhuṇiya, 7. Kaṇa, 8. Kaṇaa, 9. Kaṇakaṇaa, 10. Kaṇavitāṇaa, 11. Kaṇagasaṁtāṇa, 12. Soma(6), 13. Sahiya, 14. Assāsaṇa, 15. Kajjovaa, 16. Kavvaraa, 17. Ayakaraa, 18. Duṁdubhaa, 19. Saṁkha(4), 20. Saṁkhaṇābha, 21. Saṁkhavaṇṇābha, 22. Kaṁsa(1), 23. Kaṁsaṇābha, 24. Kaṁsavaṇṇābha, 25. Nīla(1), 26. Ṇīlobhāsa, 27. Ruppa, 28. Ruppobhāsa, 29. Bhāsa, 30. Bhāsarāsi, 31. Tila, 32. Tilapupphavaṇṇa, 33. Daga(1), 34. Dagavaṇṇa, 35. Kāya(1), 36. Vaṁdha, 37. Iṁdaggi, 38. Dhūmaketu, 39. Hari(3), 40. Piṁgalaa(2), 41. Budha, 42. Sukka(6), 43. Bahassati, 44. Rāhu, 45. Agatthi, 46. Māṇavaa(3), 47. Kāmaphāsa, 48. Dhura, 49. Pamuha, 50. Viyaḍa, 51. Visaṁdhikappellaa, 52. Pailla, 53. Jaḍiyālaa, 54. Aruṇa(1), 55. Aggillaa, 56. Kāla(2), 57. Mahākāla(11), 58. Sotthiya(1), 59. Sovatthia, 60. Vaddhamāṇaga, 61. Palaṁba, 62. Niccāloga, 63. Niccujjota, 64. Sayaṁpabha(5), 65. Obhāsa, 66. Seyaṁkara, 67. Khemaṁkara(2), 68. Ābhaṁkara, 69. Pabbhaṁkara(3), 70 Araa(1), 71. Viraa(1), 72. Asoga(2), 73. Vītasoga(2), 74. Vimala(6), 75. Vivatta, 76. Vivattha, 77. Visāla(1), 78. Sāla(1), 79. Suvvaya(4), 80. Aṇiyaṭṭi(2), 81. Egajaḍi, 82. Dujaḍi, 83. Kara, 84. Karia, 85. Rāyā, 86. Aggala, 87. Pupphaketu(1) and 88. Bhāvaketu.

1. Sth. 401.
2. Sth. 90. Jam. 170, Sur. 100, 107, SthA. pp. 78-79, JamS. pp. 534-535; SurM. pp. 295-296.
3. Bha. 406, Sth. 273, Jiv. 204, Jam. 170.
4. Sam. 88, Sur. 91.
5. Dev. 89, Jam. 165, Jiv. 198.
6. Sur. 107, SurM. pp. 285-296; Sth. 90, SthA. pp. 78, 79; Jam. 170, JamS. pp. 534-535.

Gāgali Son of king Piḍhara and his queen Jasavaī(1) of Kaṁpillapura. He had renounced the world and become a disciple of Iṁdabhūi. He obtained omniscience while going to see Mahāvīra.[1]

1. UttN. and UttS. pp. 321, ff. DasCu. p. 52, UttK. p. 215.

Gāthā Sixteenth chapter of Sūyagaḍa.[1] It is the same as Gāhāsolasama.[2]

1. Sam. 23. 2. Sam. 16.

Gāmāga or Gāmāya (Grāmāka) A settlement visited by Titthayara Mahāvīra. He was worshipped there by a Jakkha.[1]

1. AvaN. 487, AvaCu. I. p. 292, Vis. 1941, KalpDh. p. 107, KalpV. p. 166.

Gāya An Aṇāriya (non-Aryan) country.[1] It seems to be the same as Kāya(2).[2]

1. Pras. 4. 2. SutSi. p. 123.

Gāhāvaī (Grāhavatī) A small river emerging from mount Ṇīlavaṁta. It separates the Sukaccha(1) and Mahākaccha(2) districts and merges into river Sītā along with its twenty-eight thousand tributaries. It flows in the north-east of mount Maṁdara(3).[1]

1. Jam. 95, Sth. 197, 522.

Gāhāvaīkuṁḍa (Grāhavatīkuṇḍa) A lake on the southern border of the Ṇīlavaṁta mountain. The torrent of river Gāhāvaī falls into it.[1]

1. Jam. 95.

Gāhāvaīdīva (Grāhavatīdvīpa) An island in the middle of Gāhāvaīkuṁḍa.[1]

1. Jam. 95.

Gāhāsolasaa (Gāthāṣoḍaśaka) Sūyagaḍa in which the sixteenth chapter (of the first section) is *Gāthā*.[1]

1. Sam. 16, SutN. 141, Utt. 31.13, Pak. p. 67, PrasA. p. 144.

Giraphulligā (Giripuṣpitā) Same as **Giriphulligāma**.[1]

1. NisCu. III. p. 419.

Giri A preceptor.[1] He seems to be identical with preceptor **Mahāgiri**.

1. Ava. p. 27.

Girikumāra Presiding god of a peak of mount **Cullahimavaṁta**.[1] He is the same as **Cullahimavaṁta-girikumāra**.

1. Jam. 75.

Girijaṇṇa (Giriyajña) A festival celebrated in **Koṁkaṇa**.[1]

1. BrhBh. 2855.

Giriṇagara (Girinagara) A town near mount Ujjeṁta[1] in the Suraṭṭha country.[2] Merchant Koḍīsara belonged to it.[3] Three ladies of this town were abducted from mount Ujjeṁta by some thieves and were sold in Pārasakūla There they adopted the profession of prostitution.[4] It is identified with modern Junagadh.[5]

1. AvaCu. II. p. 289, I. p. 79, AcaCu. pp. 339, 359.
2. JivM. p. 56.
3. VisK. p. 278.
4. AvaCu. II. p. 289.
5. GDA. p. 66.

Giritaḍaga (Giritaṭaka) A place visited by Cakkavaṭṭi Baṁbhadatta(1).[1]

1. UttN. p. 379.

Giriphulligāma (Giripuṣpitagrāma) A town in the Kosala country.[1] It was visited by preceptor Sīha(6) accompanied by his pupils.[2] Iṁdadatta(6) was a merchant of this place.[3]

1. JitBh. 1395, PinN. 461, NisCu. III. p. 419.
2. PinNM. pp. 134-6.
3. Nis. 4446-52.

Giriphulliya (Giripuṣpita) Identical with Giriphulligāma.[1]

1. PinN. 461.

Girirāya (Girirājan) Another name of mount Maṁdara(3)[1]

1. Jam. 109, Sam. 16, Sur. 26.

Gīyajasa (Gītayaśas) One of the two lords *(indras)* of the Gaṁdhavva sub-class of Vaṁtara gods. His four principal wives are : Sughosā(2), Vimalā(2), Sussarā(4) and Sarassaī(5). The same are the names of the principal wives of Gīyarai(1).[1]

1. Praj. 48, Bha. 169, 406; Sth. 94.

1. Gīyarai (Gītarati) One of the two lords of the Gaṁdhavva gods.[1] See also Giyajasa.

1. Praj. 48, Bha. 169, 406; Sth. 94.

2. Gīyarai General of the troupe of musicians under Camara(1).[1]

1. Sth. 582.

Gīyaraippiya (Gītaratipriya) A kind of Samaṇa(1) mendicants earning their livelihood by singing.[1]

1. Aup. 38, AupA. p. 92.

Guccha one of the ten chapters of the fourth Sub-section of the twenty-second section of Viyāhapaṇṇatti.[1]

1. Bha. 691.

Gujjhaga (Guhyaka) Another name of the **Bhavaṇavai** gods.[1]

1. Das. 9.2.10-11, DasCu. p. 312, DasH. p. 249.

Guṭṭhamāhila (Goṣṭhāmāhila) See **Goṭṭhāmāhila**.[1]

1. UttN. p. 153.

Guḍasattha (Guḍasārtha) A town visited by preceptor **Khauḍa** to pacify a *yakṣa* raising trouble there.[1] It is suggested to be situated not far from Broach.[2]

1. AvaCu. I. p. 542. 2. LAI p. 286.

1. Guṇaṁdhara (Guṇandhara) A preceptor who had a Brāhmaṇa disciple named **Goviṁda**.[1]

1. Mahan. p. 217.

2. Guṇaṁdhara A preceptor who had prince **Saṁkha(8)** as his disciple.[1]

1. UttK. p. 235.

Guṇacaṁda (Guṇacandra) Son of king **Caṁḍavaḍeṁsaa** of Sāgeya and brother of **Muṇicaṁda(2)**. He took over as the king of that city after the death of his father. His step-mother did not like it. She made a vain attempt to poison him to death. This made him so disgusted that he handed over the kingdom to his step-brother, renounced the world and became a disciple of Sāgaracaṁda(3). Then he went to **Ujjeṇī** which was governed by Muṇicaṁda. There he taught a lesson to the prince and the son of the *purohita* and made them his disciples.[1]

1. AvaCu. I. pp. 492-3, According to AvaH. p. 366 Sāgaracaṁda plays the part of Guṇacaṁda.

Guṇavatī Wife of **Cakkavaṭṭi Vairaseṇa(2)** belonging to the city of **Puṁḍarīgiṇī(1)** in the **Pukkhalāvai(1)** district in **Mahāvideha**.[1]

1. AvaCu. I. p. 172.

Guṇasila (Guṇaśīla) See **Guṇasilaa**.[1]

1. Vis. 2834; UttN. p. 158.

Guṇasilaa (Guṇaśīlaka) A park as well as a shrine to the north-east of **Rāyagiha**.[1] It was visited by **Mahāvīra**.[2]

1. Nir. 1.1, 3.1, Bha. 6, Upa. 46; AvaBh. 128; UttN. and UttS. p. 158; Vis. 2834; NisBh. 5598.
2. Jna. 21, Ant. 12, Dasa. 10.1, 10.9.

Guṇasīla (Guṇaśīla) See **Guṇasilaa**[1].

1. Ant. 12, Jna. 146.

Gutta (Gupta) Tenth chapter of **Dogiddhidasā.**[1]

1. Sth. 755.

Guttisena (Guptisena) Sixteenth **Titthaṁkara** of the **Eravaya(1)** region in **Jaṁbuddīva.**[1] **Dīhasena** (4) is also mentioned in his place.[2]

1. Sam. 159. 2. Tir. 330.

Gumma (Gulma) One of the ten chapters of the fifth sub-section of the twenty-second section of **Viyāhapaṇṇatti.**[1]

1. Bha. 691.

Gurua (Guruka) Ninth chapter of the first section of **Viyāhapaṇṇatti.**[1]

1. Bha. 3.

Gula (Guḍa) Sixth chapter of the eighteenth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 616.

1. Gūḍhadaṁta. Fourth chapter of the second section of **Aṇuttarovavāiyadasā.**.[1]

1. Anut. 22.

2. Gūḍhadaṁta Son of king **Seṇia**(1) and his queen **Dhāriṇī**(1). He renounced the world, became a disciple of **Mahāvīra**, observed asceticism for sixteen years and after death took birth as a god in one of the **Aṇuttara** celestial abodes. After one more birth he will attain salvation.[1]

1. Anut. 2.

3. Gūḍhadaṁta Third would-be **Cakkavaṭṭi** of the **Bharaha(2)** region in **Jaṁbūddīva.**[1]

1. Sam. 159; Tir. 1124.

4. Gūḍhadaṁta (Gūḍhadanta) An **Aṁtaradīva.**[1]

1. Praj. 36, Sth. 304, NanM. p. 104.

Gerua (Gairika) See **Geruya.**[1]

1. NisCu. III. p. 414.

Geruya (Gairika). One of the five **Samaṇa** (1) sects.[1] Geruyas were mendicants *(parivrājakas)* and as they used cloths dyed in red chalk they were known as Geruyas.[2]

1. PinN. 358, 445, AcaSi. p. 325, SthA. p. 94, VipA. p. 76
2. PinM. p. 130, BrhCu. III. p. 414.

Gevijja (Graiveya) Same as **Gevijjaga**.[1]

1. Utt. 36.210, Sth. 232.

Gevijjaga or **Gevijjaya** (Graiveyaka) A class of gods residing in the following nine celestial abodes collectively bearing the same name as well as **Gevijja** : **Bhadda**(14), **Subhadda**(7), **Sujāta**(1), **Somaṇasa**(1), **Piyadarisaṇa**(2), **Sudaṁsaṇa**(17), **Amoha**(1), **Suppabuddha** and **Jasodhara**(14). They are situated below the **Aṇuttara** celestial abodes. Of them, the first three are at the bottom, the second three are in the middle, and the last three are at the top.[2] Thus they form three layers which are called **Hiṭṭhima-Gevijja Majjhima Gevijja** and **Uparima-Gevijja**.[3] They are further subdivided into(1) **Hiṭṭhimahiṭṭhimā-**, **Hiṭṭhimamajjhima-Hiṭṭhimauvarima-**,(2) **Majjhimahiṭṭhima-**, **Majjhima-majjhima-**,(3) **Uvarimahiṭṭhima-**, **Uvarimamajjhima-**and **Uvarima-uvarima-Gevijjaga**.[4] The Gevijjaga gods are all equal as regards their status, strength etc.[5] The height of their abodes measure one thousand *yojanas*[6]

1. Sth. 685, UttS. p. 702, AnuHe. p. 91, Utt. 36.211, Praj. 38, Sth. 232.
2. Praj. 38, Sth. 232, Sam. 22-30, Anu. 139.
3. Sth. 232.
4. Utt. 36. 211-13, Praj. 38.
5. Praj. 38, Sth. 94, Anu. 133.
6. Sth. 775, Sam. 113.

Gevejja(Graiveya) See **Gevijjaga**.[1]

1. Sam. 24.

Gevejjaa (Graiveyaka) See **Gevijjaga**.[1]

1. Sam. 28.

Gevejjaga (Graiveyaka) See **Gevijjaga**.[1]

1. Sam. 25.

Gevejjaya (Graiveyaka) See **Gevijjaga**.[1]

1. Sam. 26, 27.

Goama (Gotama) See **Goyama**.[1]

1. Anu. 20, AnuHe. p. 25.

Goula (Gokula) A locality in **Vayagāma**. It was visited by **Mahāvīra**.[1]

1. AvaCu. I. pp. 313-4, KalpV. p. 164, KalpDh. p. 108.

Goṁḍa (Goṇḍa) An **Aṇāriya** (non-Aryan) tribe and its habitants.[1] It can be identified with the Gonds, a tribal people of Madhya Pradesh.[2]

1. Pras. 4, SutSi. p. 123, Praj. 37.
2. SGAMI. p. 117, LAI. p. 361.

Gokaṇṇa (Gokarṇa) An **Aṁtaradīva**.[1]

1. Praj. 36, Sth. 304, NanM. p. 103.

Gocchubha (Gostubha) First **Gaṇadhara** (principal disciple) of **Sejjaṁsa**(1) the eleventh **Titthaṁkara**.

1. Sth. 108, Sam. 157, Tir. 449.

Goṭṭhamāhila (Goṣṭhāmāhila) See **Goṭṭhāmāhila**.[1]

1. AvaN. 781, Vis. 2796.

Goṭṭhāmāhila (Goṣṭhāmāhila) Disciple of preceptor **Rakkhiya**(1). He is regarded as the seventh ṇiṇhava.[1] He lived in V. N. 584. He had been to **Mahurā**(1) and defeated a heretic there (in debate).[2] He established an independent doctrine known as **Abaddhiya** in **Dasapura** in the time of **Dubbaliyapūsamitta** the successor of Rakkhiya. His doctrine holds that karma is not bound with the soul, it only touches it.[3]

1. One who conceals the truth and propounds a false doctrine.
2. AvaCu. I. pp. 411-4, Vis. 2796, 3010-2.
3. Sth. 587 and SthA. on it; NisBh. 5607-8, UttS. pp. 172 ff, AvaN. 781, SutCu. p. 273.

Goṭṭhāmāhilla (Goṣṭhāmāhila) See **Goṭṭhāmāhila**.[1]

1. AvaCu. I. p. 413.

Goḍa (Goṇḍa) Same as **Goṁḍa**.[1]

1. Pras. 4.

Goṇa Same as **Goṁḍa**.[1]

1. SutSi. p. 123.

Gotama (Gautama) See **Goyama**.[1]

1. SutCu. p. 19, Sur. 50, Sth. 551.

1. Gottāsa (Gotrāsa) Second chapter of **Kammavivāgadasā**.[1] It is the same as **Ujjhiyaa**(1).

1. Sth. 755.

2. Gottāsa Previous birth of **Ujjhiyaa**(2).[1] He was son of **Bhīma**(2) and **Uppalā**(1)

1. Vip. 11, SthA. p. 507.

Gotthubha (Gostūpa) See **Gothūbha**.[1]

1. Bha. 116.

Gothubha (Gostubha) See **Gocchubha**.[1]

1. Sam. 157.

Gothūbha (Gostūpa) A mountain-residence of Velaṁdharaṇāgarāya gods at a distance of forty-two thousand *yojanas* to the east of Jambuddīva in the Lavaṇa ocean. God Gothūbha presides over it.[1] The distance between its western end and the western end of mount Meru measures ninety-seven thousand *yojanas*.[1]

1. Sth. 305, Sam. 17, Jiv. 159, Bha. 116. 2. Sam. 97.

1. Gothūbhā (Gostūpā) A place situated on the southwestern **Raikaraga** mountain. It is the capital of Ṇavamiyā(3) a queen of **Sakka(3)**[1]

1. Sth. 307.

2. Gothūbhā A lotus-pond *(puṣkariṇī)* on the western **Aṁjaṇaga(1)** mountain in the Ṇaṁdīsara(1) island.[1]

1. Sth. 307, Jiv. 183.

Godattā A wife of **Cakkavaṭṭi Baṁbhadatta.(1)**.[1]

1. UttN. p. 379.

Godāsa One of the four disciples of **Bhaddabāhu.(1)**. He belonged to the Kāsava *gotra*.[1]

1. Kalp (Therāvalī). 7. KalpV. p. 255.

1. Godāsagaṇa One of the nine groups of monks under **Mahāvīra**.[1]

1. Sth. 680.

2. Godāsagaṇa A monastic line originating from preceptor **Godāsa**.. It had four branches. **Tāmalittiā, Koḍivarisiyā, Poṁḍavaddhaṇiyā,** and **Dāsīkhabbaḍiyā**.[1]

1. Kalp (Therāvalī). 7, KalpV. p. 255.

Godha An Aṇāriya (non-Aryan) country and its inhabitants.[1]

1. Praj. 37.

Gopālaa (Gopālaka) Son of king **Pajjoya** of **Ujjeṇī**. He had renounced the world and taken to asceticism.[1]

1. AvaCu. II. p. 189.

Gobahula A Brahmin of the Saravaṇa settlement. In his cow-shed **Gosāla** was born.[1]

1. Bha. 540, AvaN. 474, AvaCu. I. p. 282; AvaM. p. 276, AvaH. p. 199.

1. Gobbaragāma (Gorbaragrāma) A village in Magadha.[1]. It was situated between Caṁpā and Rāyagiha.[2] Iṁdabhūi, Aggibhūi(1) and Vāubhūi, sons of Vasubhūi(1) and principal disciples-Gaṇaharas of Mahāvīra belonged to this village.[3]

1. PinN. 199, PinNM. p. 73.
2. AvaCu. I. p. 297 AvaN. 494, Vis. 1948.
3. AvaN. 644, Vis. 2504.

2. Gobbaragāma A village near Vaidisa.[1]

1. BrhBh. 6096, BrhKs. p. 1611.

Gomāyuputta (Gomāyuputra) Same as Ajjuṇa Gomāyuputta.[1]

1. Bha. 539.

1. Gomuha (Gomukha) A god.[1]

1. Ava. p. 19.

2. Gomuha An Aṁtaradīva.[1]

1. Praj. 36, Sth. 304, NanM. p. 103.

Gomeha (Gomedha) A god[1].

1. Ava. p. 19.

1. Goyama (Gautama) Family name *(gotra)* of Iṁdabhūi, the first Gaṇadhara (principal disciple) of Titthayara Mahāvīra.[1] He became famous by this name.

1. Utt. 23.6 ff., AvaN. 650, Vis. 2503, Bha. 640.

2. Goyama A lineage to which Iṁdabhūi, Aggībhūi(1) and Vāubhūi[1], Akaṁpīya,[2] Thūlabhadda[3], Saṁjaya[4], Phaggumitta[5] belonged. All the Titthaṁkaras except Mahāvīra were born in the Goyama lineage of the Ikkhāga dynasty.[6] The Goyama lineage is said to have seven offshoots: (1) Goyama (2) Gagga(1), (3) Bhāraddāya(4), (4) Aṁgirasa, (5) Sakkarābha, (6) Bhakkharābha and (7) Udattābha.[7]

1. AvaN. 650, Vis. 2503.
2. AvaN. 650, Vis. 2511.
3. NanV. 24.
4. Utt. 18-22.
5. Tir. 817.
6. AvaCu. I. p. 236.
7. Sth. 551.

3. Goyama First chapter of the first section of Aṁtagaḍadasā.[1]

1. Ant. 1.

4. Goyama Son of king Aṁdhagavaṇhī and his queen Dhāriṇī(5). He renounced the world and became a disciple of Titthayara Ariṭṭhaṇemi. After observing asceticism for a period of twelve years he attained liberation on mount Settuṁja.[1]

1. Ant. 1.

5. Goyama An island in the **Lavaṇa** ocean at a distance of twelve thousand *yojanas* from the western boundary of **Jambuddīva. Suṭṭhiya,** the presiding god of that ocean resides there.[1]

1. Sam. 67, Jiv. 161.

6. Goyama Family-name of the **Rohiṇī**(10) constellation.[1]

1. Sur. 50, Jam. 159.

7 Goyama A class of mendicants who earned their livelihood by exhibiting young bulls painted and decorated as well as by performing tricks.[1]

1. Anu. 20, AnuHe. p. 25.

Goyamakesijja (Gautamakeśīya) Same as **Kesigoyamijja.**[1]

1. Sam. 36.

Goyamajjiyā (Gautamīyā) One of the four branches of **Māṇavagaṇa**(2).[1]

1. Kalp. p. 260.

Goyamaputta (Gautamaputra) Same as **Ajjuṇa**(6)[1]

1. Bha. 550.

Goyāvarī (Godāvarī) A river on the bank of which there is situated the town of **Patiṭṭhāṇa**[1]. It can be identified with modern Godavari emptying into the Bay of Bengal.[2]

1. BrhKs. p. 1647, VyaM. IV. p. 36. 2. GDA. p. 69.

Goragiri (Gauragiri) A mountain having an idol of **Siva**(1) under its fountain.[1]

1. NisCu. I. p. 10.

Goriga (Gaurika) A country similar to **Kālikeya.**[1]

1. AvaCu. I. p. 162.

1. Gorī (Gaurī) A goddess.[1]

1. Ava. p. 18, BrhBh. 2508.

2. Gorī Second principal queen of **Vāsudeva**(2) **Kaṇha**(1). She renounced the world and became a disciple of **Jakkhiṇī,** principal nun under **Titthayara Ariṭṭhaṇemi.** After practising asceticism for a period of twenty years she attained salvation.[2]

1. Ava. p. 28, Ant. 10, Sth. 626. 2. Ant. 10.

3. Gorī Mother of ascetic **Hariesa-Bala.**[1]

1. UttCu. p. 202, UttS. p. 355.

4. Gorī Second chapter of the fifth section of Aṁtagaḍadasā.[1]

1. Ant. 9.

Golavvāyaṇa (Golavyāyana) Family-name of the Aṇurāhā constellation.[1]

1. Sur. 50, Jam. 159.

Golikāyaṇa (Golikāyana) A branch of the Kosiya(5) lineage.[1]

1. Sth. 551.

1. Golla (Golya) A country famous for a kind of palanquin with a square railing of the height of two arms.[1] Marriage with sister is permitted here.[2] Cāṇakka (of Caṇiaggāma) belonged to this country.[3] It may be identified with the region about Goli situated on the bank of Gallaru, a tributary of Kistna in Guntur district[4].

1. BhaA. p. 399, JivM. p. 281, AnuCu. p. 53.
2. AvaCu. II. p. 81.
3. AvaCu. I. p. 563.
4. LAI. p. 286.

2. Golla (Gauḍa) One of the seven branches of the Kāsava lineage.[1]

1. Sth. 551.

Govallāyaṇa (Govallāyaṇa) Family-name of the Puvvāphagguṇī constellation.[1]

1. Sur. 50, Jam. 159.

Govāla (Gopāla) One of the five disciples of Suṭṭhiya-Suppaḍibuddha, A monastic branch called Vijjāharī originated from him. He belonged to the Kāsava(1) *gotra*.[1]

1. Kalp (Therāvali). 7, KalpV. p. 261.

Govāliya-mahattara (Gopālika-mahattara) Preceptor of Jinadāsagaṇi-mahattara, the author of Uttarajjhayaṇa-cuṇṇi.[1]

1. UttCu. p. 283.

Govāliyā (Gopālikā) A nun who had Sūmāliya(1), previous birth of Devaī, as her disciple.[1]

1. Jna. 113, 115.

Govālī (Gopālī) A woman-disciple of Titthayara Pāsa(1).[1]

1. AvaN. 1302.

Govimda (Govinda) A resident of Sambukka(2) village in the kingdom of Avaṁtī.[1] He became a disciple of preceptor Guṇaṁdhara(1)[2]

1. Mahan. p. 210.
2. Ibid. p. 217.

Goviṁdaṇijjutti (Govindaniryukti) A treatise composed by **Goviṁdavāyaga**.[1] It is not extant.

1. NisCu. III. p 260, IV. p. 96; AvaCu. I. pp. 31, 353.

Goviṁdadatta Disciple of a preceptor residing in the city of **Tagarā**.[1]

1. VyaBh. 3.350.

Goviṁdavāyaga (Govindavācaka) A Buddhist monk who, afterwards took to Jainism.[1] He is the author of **Goviṁdaṇijjutti**.[2]

1. DasCu. p. 53, DasH. p. 53, NisBh. 3656, SthA. pp. 474, 504; AvaCu. II. pp. 201, 306, 322; VyaBh. 6. 267-8; AcaCu. pp. 27, 60, 228.
2. NisCu. III. p. 260, IV. p. 96.

Govvatia (Govartika) A class of mendicants who used to follow the cows in every respect and took grass, leaves, flowers etc.[1]

1. Anu. 20, AnuHe. p. 25.

Gosaṁkhi (Gosaṅkhin) A farmer of **Gobbaragāma(1)**. **Baṁdhumatī(3)** was his wife and **Vesiyāyaṇa** was his adopted son.[1]

1. AvaCu. I. p. 297, AvaN. 494, Vis. 1948.

Gosāla (Gośāla) Son of **Maṁkhalī** and his wife **Bhaddā** (28). He was born in **Saravaṇa** settlement. Maṁkhali was a *maṁkha* i. e. a picture-vendor or a wandering beggar, earning his livelihood by showing pictures.[1] Maṁkhali's son was named Gosāla because he was born in a cow-shed (*gosālā*). He was also called **Maṁkhaliputta**, that is, the son of of Maṁkhali.[2] He is regarded as the propounder of the creed of **Ājīviya** i. e. fatalism or pre-determinism.[3] Gosāla commenced his life as a *maṅkha* just like his father. After some time he made acquaintance with ascetic **Mahāvīra** and became his disciple. At that time Mahāvīra was spending his second rainy season. Gosāla stayed with Mahāvīra for six years. Thereafter he developed antinomian proclivities. This produced ill-feeling between the two and ultimately led to a total rupture. Gosāla severed his association with Mahāvīra and when he had passed 18 years more (i. e. twenty-four years of renouncement) he declared himself as a *Jina* and **Titthaṁkara**.[4] Thereafter he quarrelled with Mahāvīra and threw *tejoleśyā* upon the latter to kill him. But it counter effected Gosāla and he died after seven days. On this occasion Mahāvīra announced that he would still live for 16 years more.[5]. Gosāla preached his own doctrine of fatalism, i. e denial of freedom

1. Bha. 540.
2. Ibid.
3. SamA. p. 130, PrajH. p. 120, NanM. p. 239.
4. Bha. 539-546.
5. Bha. 553, 555-556.

of will.[6] He had the following twelve principal lay-votaries[7] (1) Tāla, (2) Tālapalaṁba, (3) Uvaviha, (4) Saṁviha, (5) Avaviha. (6) Udaa(1), (7) Ṇāmudaa. (8) Ṇamudaa, (9) Aṇuvālaa, (10) Saṁkhavālaa (2), (11) Ayaṁpula (2) and (12) Kāyaraa. He had also dispute with Addaa(2) about Mahāvīra and he was defeated by the latter[8]. See Ajīviya for the chief tenets ot the creed of Gosāla.[9] See also Mahāvīra for further details.

6. Bha. 547-560, Vis. 1927-1947; 3062; Upa. 36-44, AvaN. 473-494, AvaCu. I. pp. 271, 282-4, 287-299; SthA. pp. 457, 509, 522; KalpV. pp. 37 ff. NanH. p. 87.

7. Bha. 330.

8. SutN. 190, SutCu. p. 417.

9. The reader may be referred for fuller information to the History and Doctrine of Ājīvikas by A. L. Basham.

Ghaṁṭiya (Ghaṇṭika) A Jakkha god worshipped by the Ḍoṁba community.[1]

1. BrhBh. 1312, BrhKs. pp. 403-4.

1. Ghaṇa (Ghana) A celestial abode in Āṇayakappa where gods live for a maximum period of nineteen *Sāgaropama* years.[1]

1. Sam. 19.

2. Ghaṇa A merchant of Vāṇārasī.[1]

1. Jna. 151.

Ghaṇadaṁta (Ghanadanta) An Aṁtaradīva.[1]

1. Sth. 304, 698, Praj. 36.

1. Ghaṇavijjuyā (Ghanavidyutā) One of the six principal wives of Dharaṇa.[1](1) In Ṇāyādhammakahā Ghaṇā(2) and Vijjugā(1) are mentioned as two separate queens of Dharaṇa.[2]

1. Bha. 406, Sth. 508.

2. Jna. 151.

2. Ghaṇavijjuyā A Vijjukumārī-mahattariyā goddess.[1]

1. Sth. 507.

Ghaṇasirī (Ghanaśrī) Wife of merchant Ghaṇa[1](2).

1. Jna. 151.

1. Ghaṇā (Ghanā) Fourth chapter of the third sub-section of the second section of Ṇāyādhammakahā.[1]

1. Jna. 151.

2. Ghaṇā Daughter of Ghaṇa(2) and Ghaṇasirī of Vāṇārasī. She had renounced the world and become a disciple of Titthayara Pāsa(1) After death she was born as a principal wife of Dharaṇa[1](1)

See also Ghaṇavijjuyā(1).

1. Jna. 151.

Ghatavaradīva (Ghṛtavaradvīpa) See **Ghayavaradīva.**[1]

1. Sur. 101.

Ghatoda (Ghṛtoda) Same as **Ghatodasamudda.**[1]

1. Jiv. 182, AnuCu. p. 35.

Ghatodasamudda (Ghṛtodasamudra) An ocean surrounding **Ghayavaradīva.** Its presiding gods are **Kaṁta**(1) and **Sukaṁta**[1].

1. Jiv. 182, 166; Sur. 101, AnuHe. p. 90.

Ghammā (Gharmā) Another name of the **Rayaṇappabhā**(2) infernal region.[1]

1. Sth. 546, Jiv. 67.

Ghayadīva (Ghṛtadvīpa) Same as **Ghayavaradīva.**[1]

1. Jiv. 166.

Ghayapūsamitta (Ghṛtapuṣyamitra) A disciple of preceptor **Rakkhiya**(1). With his super-natural powers he could produce ghee at his will.[1]

1. AvaBh. 142. AvaCu. I. p. 409.

Ghayavara (Ghṛtavara) A concentric island surrounding the **Khīroda** ocean. **Kaṇaya**(2) and **Kaṇagappabha** are its presiding gods.[1]

1. Jiv. 182, 166; Sur. 101, AnuHe. p. 90.

Ghayavaradīva (Ghṛtavaradvīpa) Same as the island of **Ghayavara.**[1]

1. Jiv. 182.

Ghayasamudda (Ghṛtasamudra) Same as **Ghatodasamudda.**[1]

1. Jiv. 166.

Ghayodasamudda (Ghṛtodasamudra) See **Ghatodasamudda**[1].

1. Jiv. 182.

Ghoḍagagīva (Ghoṭakagrīva) Identical with **Āsaggīva.**[1]

1. AvaCu. I. p. 234.

Ghoḍagamuha or **Ghoḍayamuha** (Ghoṭakamukha) A heretical treatise.[1]

1. Nan. 42, Anu. 41.

1. Ghosa (Ghoṣa) Lord (*indra*) of the **Thaṇīyakumāra** gods of the south.[1] He has six principal wives whose names are similar to those of **Dharaṇa**'s(1).[2] He and **Mahāghosa**(4) each has four **Logapālas**. They are ; **Āvatta**(7), **Viyāvatta**(1), **Naṁdiāvatta**(2), and **Mahāṇaṁdiāvatta**(2).[3]

1. Bha. 169, Sth. 256. 2. Sth. 508, Bha. 406. 3. Sth. 256, Bha. 169.

2. Ghosa A heavenly abode just like Sayaṁbhū(4) where gods live for a maximum period of six *Sāgaropama* years.[1]

1. Sam. 6.

3. Ghosa A heavenly abode of **Baṁbhaloa** where gods live for a maximum period of ten *Sāgaropama* years.[1]

1. Sam, 10.

4. Ghosa One of the eight **Gaṇadharas** (principal disciples) of **Titthayara Pāsa(1)**[1]. His other name is **Subhaghosa**.[2]

1. Sth. 617. 2. Sam. 8.

C

Cauddasapuvva (Caturdaśapūrva) Fourteen **Puvvagaya** texts.[1]

1. Sam. 14.

Cauppaya (Catuṣpada) One of the eleven **Karaṇas**.[1]

1. Jam. 153, SutN. 12.

Caummuha (Caturmukha) A would-be king of **Pāḍaliputta**..[1]

1. Tir. 635 ff.

Cauraṁgijja or Cauraṁgejja (Caturaṅgīya) See **Caturaṁgijja**.[1]

1. Sam. 36, AcaCu. p. 4, UttCu. p. 91.

Cauvīsatthaa or Cauvīsatthaya (Caturviṁśatistava) Second section or chapter of **Āvassaya**.[1]

1. AvaCu. I. p. 3, AvaN. (Dīpikā). II. p. 183, AvaN. 1063, NanM. p. 204, AvaCu. I. p. 436, AvaCu. II. p. 14, Anu. 59, PakY. p. 41.

Causaraṇa (Catuḥśaraṇa) A canonical text consisting of sixty–three verses. It deals with the four-fold refuge, viz; that of the omniscient, that of the liberated ones, that of the saints and that of religion.[1] It was composed by **Vīrabhadda(2)**.[2] See also **Paiṇṇaga**.

1. Cat. 11. 2. Cat. 63.

Caṁcuya (Cañcuka) An **Aṇāriya** (non-Aryan) tribe as well as the territory belonging to it. It is the same as **Cuṁcuya**.[1]

1. Pras. 4, SutSi. p. 123.

Caṁḍakosia or **Caṁḍakosiya** (Caṇḍakauśika) A venomous serpent residing in a forest of **Vācāla**. It stung **Mahāvīra** near a hermitage called **Kaṇagakhala**.[1] See also **Kosia** (2).

1. AvaN. 468, Vis. 1922, AvaCu. I. pp. 278-9, KalpDh. p. 104, NanM. p. 167, KalpV. p. 162, SthA. p. 281.

Caṁḍajjhaya (Caṇḍadhvaja) King of **Arakkhurī**. He had given his sister **Caṁdajasā**(2) in marriage to **Sujāta**(2), son of **Dhaṇamitta**(1).[1]

1. AvaCu. II. p. 198.

Caṁḍapajjoa (Caṇḍapradyota) See **Pajjoya**.[1]

1. UttNe. p. 136.

Caṁḍapiṁgala (Caṇḍapiṅgala) A burglar of **Vasaṁtapura**(3) staying with a courtezan of that town. Once he stole a neck-lace belonging to the queen of that place and gave it to the courtezan. He was hanged by the king for the crime.[1]

1. AvaCu. I. p. 590, AvaN. 1019, BhaK. 137, Vis. 3967.

Caṁḍameha (Caṇḍamegha) Messenger of **Āsaggīva**, the first **Paḍisattu** of the current **Osappiṇī** in **Bharaha**(2).[1]

1. AvaCu. I. p. 233, AvaM. p. 250, AvaH. p. 174.

Caṁḍarudda (Caṇḍarudra) A hot-tempered preceptor who attacked his disciple with a staff and broke his head.[1]

1. UttCu. p. 31, UttS. p. 50, UttK. pp. 10-12, BrhBh. 6102-4, AvaCu. II, p. 77, AvaH. p. 577.

1. Caṁḍavaḍaṁsaa (Candrāvataṁsaka) King of **Sāeya**. His queen was **Dhāriṇī**(32) and **Muṇicaṁda**(4) was their son. Caṁdavaḍaṁsaa installed his son as king and he himself renounced the world and attained emancipation.[1]

1. UttCu. p. 213, UttN. & UttS. p. 375.

2. Caṁḍavaḍaṁsaa (Candrāvataṁsaka) Same as **Caṁdavadeṁsaa**.[1]

1. AvaH. p. 366.

Caṁḍavaḍiṁsaa (Candrāvataṁsaka) See **Caṁḍavaḍaṁsaa**.[1]

1. UttN. & UttS. p. 375, UttCu. p. 213.

Caṁḍavega (Caṇḍavega) A resident of the city of **Kāiṁdī**. He had killed **Amayaghosa**.[1]

1. SamS. 78.

1. Caṁḍā (Caṇḍā) A goddess.[1]

1. Ava. p. 19.

2. Caṁḍā One of the three councils of **Iṁdas(1)**, like **Camara, Bali, Dharaṇa** etc.[1]

1. Sth. 154.

Caṁḍiyā (Caṇḍikā) A goddess.[1]

1. AcaCu. p. 61, PrasA. p. 39, KalpDh. p. 12.

1. Caṁda (Candra) A lord of the **Joisiya** gods.[1] His territory starts at a distance of 880 *yojanas* above this earth.[2] He resides in the celestial abode called **Caṁdavaḍiṁsaa**.[3] He has four principal wives : (1) **Caṁdappabhā(2)**, (2) **Dosiṇābhā(2)**, (3) **Accimālī(2)**, and (4) **Pabhaṁkarā(3)**.[4] His family consists of 88 **Gahas** (planets), 28 **Nakkhattas(1)** (constellations) and 66975 *Koṭākoṭi* (crore multiplied by crore) **Tārās(3)** (stars).[5] He lives for one *Palyopama* and one lakh years.[6] He had descended to see **Mahāvīra** at **Rāyagiha** and had staged a drama before him.[7] The lunar eclipse is caused when **Rāhu(1)** covers the **Caṁda**.[8]

There are two Caṁdas (moons) over **Jambūdīva**, four over **Lavaṇasamudda**, twelve over **Dhāyaīkhaṁḍa**, forty-two over **Kālodahi** and seventy-two over the first half of **Pukkharavaradīva**.[9]

The path of Caṁda in the sky is called the circle of the moon. Such circles are fifteen in number.[10]

1. Bha. 169, Praj. 50, Sur. 97, Jam. 170.
2. Sur. 89, Dev. 84.
3. Jam. 170.
4. Sur. 97, Jiv. 202, Jam. 170, Jna. 156.
5. Sur. 91, Jiv. 194, Dev. 157–8, Jam. 163, Sam. 88.
6. Nir. 3.1, Dev. 159,
7. Nir. 3.1.
8. Bha. 453.
9. Sur. 100, Jiv. 155, Bha. 363, Jam. 126, Dev. 148–50.
10. Jam. 142, Sur. 45, Sam. 62, Jiv. 177.

2. Caṁda First chapter of **Dīhadasā**.[1] At present it is available as the first chapter of **Pupphiyā**.[2]

1. Sth. 755.
2. Nir. 3.1.

3. Caṁda A celestial abode of **Saṇaṁkumāra(1)** and **Māhiṁda(3)**. The gods born here live for three *sāgaropama* years in the maximum.[1]

1. Sam. 3.

4. Caṁda Throne of **Caṁda(1)**.[1]

1. Sur. 97.

5. Caṁda A mountain on the eastern border of the **Vappa** district of **Mahāvideha** and to the north of river **Sīoyā**. One of its four summits, also bears the same name.[1]

1. Jam. 102, Sth. 302, 434, 637.

6. Caṁda A summit of the western **Ruyaga(1)** mountain.[1]

1. Sth. 643.

Caṁdautta (Candragupta) King of **Pāḍaliputta.** He was son of a peacock-keeper *(moraposaga=mayūraposaka)* living in a village belonging to the kingdom of **Naṁda(1).** It was **Cāṇakka** with whose help he got the kingdom of Pāḍaliputta after the defeat of king Naṃda in an attack conspired by Cāṇakka. A daughter of Naṁda was, afterwards, married to Caṁdautta.[1] His son **Biṁdusāra(2),** became king of Pāḍaliputta after his death.[2] **Kuṇāla(1),** son of **Asoga(1)** and the grandson of Biṁdusāra, was his great-grandson.[3]

1. AvaCu. I. pp. 563-5, DasCu. pp. 52, 81; SamS. 70, NisCu. IV. p. 10.
2. KalpDh. p. 164, AnuH. p. 70, NisCu. II. p. 361.
3. BrhBh. 3276, NisBh. 5745, VisK. p. 275.

Caṁdaotta (Candragupta) See **Caṁdautta.**[1]

1. AvaCu. II. p. 281.

Caṁdakaṁta (Candrakānta) A heavenly abode in **Saṇaṁkumāra(1)** and **Māhiṁda(3).** The gods born therein live for three *sāgaropama* years in the maximum.[1]

1. Sam. 3.

Caṁdakaṁtā (Candrakāntā) A wife of **Cakkhuma,** a **Kulagara** (governor) of the current **Osappiṇī.**[1]

1. AvaN. 159, Vis. 1572, Tir. 79, Sam. 157, Sth. 556.

Caṁdakūḍa (Candrakūṭa) A heavenly abode in **Saṇaṁkumāra(1)** and **Māhiṁda(3)** where gods live maximum for three *sāgaropama* years.[1]

1. Sam. 3.

Caṁdagavijjhaya (Candrakavedhyaka) Identical with **Caṁdagavejjhaga.**[1]

1. AvaH. p. 740.

Caṁdagavejjhaga (Candrakavedhyaka) An **Aṁgabāhira Ukkālia** text.[1] It consists of 175 verses. It explains how one should behave at the time of death.[2]

1. Pak. p. 43, Nan. 44, AvaCu. II. p. 224, NisCu. IV. p. 235.
2. Cand. 117-75.

Caṁdagutta (Candragupta) See **Caṁdautta.**[1]

1. AvaCu. I. p. 78, DasCu. p. 81, Sam. 70, BrhBh. 3276, AvaH. p. 434, NisCu. III. p. 424.

Caṁdaghosa (Candraghoṣa) King of **Arakkhurī.**[1]

1. AvaN. 1297.

Caṁdacchāya (Candracchāya) King of **Campā**, the capital of **Aṁga(1)**.[1] He attacked **Mihilā** to get in marriage **Malli(1)**, the daughter of king **Kuṁbha**, by whose beauty he was bewildered. He was pursuaded by Malli not to run after ugly things like a human body. He was so much impressed by the arguments advanced by her that he renounced the world and took to asceticism. In course of time he obtained omniscience and attained liberation.[1] See also **Malli.**

1. Jha. 65, 69–70.

1. Caṁdajasā (Candrayaśā) Wife of **Vimalavāhaṇa(6)**, the first **Kulagara** (governor) of the current **Osappiṇī** (descending cycle).[1]

1. AvaN. 159, Vis. 1572, Tir. 79, Sam. 157, AvaM. p. 155.

2. Caṁdajasā Sister of **Caṁḍajjhaya**, king of **Arakkhurī**, and wife of **Sujāta(2)**, son of **Dhaṇamitta** of **Caṁpā**. She suffered from leprosy.[1]

1. AvaCu. II. p. 198, AvaN. 1298, AvaM. p. 710.

Caṁdajjhaa (Candradhvaja) See **Caṁdajjhaya.**[1]

1. AvaH. p. 710.

Caṁdajjhaya (Candradhvaja) A celestial abode of **Saṇaṁkumāra(1)** and **Māhiṁda(3)** where gods live maximum for three *sāgaropama* years.[1]

1. Sam. 3.

Caṁdaṇakaṁthā (Candanakanthā) A kettle-drum (*bherī*) belonging to **Kaṇha(1)**[1]

1. Vis. 1446–8, VisK. pp. 418–9.

Caṁdaṇajjā (Candanāryā) See **Caṁdaṇā(1)**[1].

1. Tir. 462.

Caṁdaṇapāyava (Candanapādapa) A garden at **Miyagāma.**[1]

1. Vip. 2.

Caṁdaṇabālā (Candanabālā) Same as **Caṁdaṇā(1)**

1. Ava. p. 28.

1. Caṁdaṇā (Candanā) Chief nun-disciple of **Mahāvīra.** She was at the head of thirty-six thousand nuns.[1] King **Dahivāhaṇa** of **Caṁpā** was her father. Her original name was **Vasumaī(1)**. Once king **Sayāṇīa** of **Kosaṁbī** attacked Caṁpā. King Dahivāhaṇa, however, escaped, whereas queen **Dhāriṇī(3)** and her daughter princess **Vasumaī(1)** were captured by a camel-driver.[2]

1. Kalp. 135, Tir. 462, DasCu. p. 50, Bha. 382, AvaCu. I. p. 320, Ant. 17–26, Ava. p. 28, Sam. 157.
2. According to AvaH. p. 223, they were captured by a boatman.

The queen died on the way, whereas the princess was sold to merchant **Dhaṇāvaha**(1) of Kosaṁbī. **Mūlā**, the wife of the merchant, started harassing her under the suspicion that one day she might usurp her position as a co-wife.

It was Caṁdaṇā who fulfilled the six months (five days less) *abhigraha* (self-imposed restriction in the matter of accepting food) undertaken by Mahāvīra by offering him cooked black beans.[3] She had **Miyāvaī** (1) as one of her chief disciples. Her repentance for wrongly admonishing Miyāvaī became the cause of her omniscience.[4]

3. AvaCu. I. pp. 318-9, KalpV. p. 170, KalpDh. p. 109, AvaN. 521.
4. AvaCu. I. p. 615.

2. Caṁdaṇā A city to which merchant **Datta**(12) belonged.[1]

1. Nir. 3.7.

Caṁdaṇāgarī (Candranāgarī) One of the four branches of **Uttarabalissahagaṇa**(2).[1]

1. Kalp. p. 257.

Caṁdadaha (Candradraha) See **Caṁdaddaha**.[1]

1. Sth. 434.

Caṁdadīva (Candradvīpa) An island to the east of mount **Maṁdara**(3) at a distance of twelve thousand *yojanas* in the **Lavaṇa** ocean.[1] Similar islands also exist in the **Kālodahi** ocean etc.[2]

1. Jiv. 162.
2. Ibid. 163-7.

Caṁdaddaha (Candradraha) A lake in **Uttarakuru**(1)[1].

1. Jiv. 150, Jam. 89, Sth. 434.

Caṁdapaṇṇatti (Candraprjñapti) An **Aṁgabāhira Kālia** text,[1] also known as seventh **Uvaṁga**.[2] It gives description of the moon, as the name suggests. This work, as it is available now, is identical with **Suriyapaṇṇati**[3] which deals with both the sun (in the first half) and moon (in the second half).

1. Nan, 44, Pak. p. 44, NisBh. 62, JivM. p. 174, PrajM. p. 99, SamA. p. 13, SthA. p. 344, Sth. 152, 277.
2. JamS. p. 1.
3. VyaM. I. p. 8.

Caṁdapavvaya (Candraparvata) See **Caṁda**(5).[1]

1. Sth. 302, 434, 637.

Caṁdapura (Candrapura) Birthplace of **Caṁdappabha**, the eighth **Titthaṁkara**. It is also known as **Caṁdāṇaṇā**(2).[1] It is identical with moden Candrāvatī, a village near Banars.[2]

1. Sam. 157, Tir. 496, AvaN. 382.
2. LIA. p. 276.

Caṁdappabha (Candraprabha) See *Caṁdappaha*.[1]

1. Sam. 3, Ava. p. 4, Sam. 93.

1. **Caṁdappabhā** (Candraprabhā) First chapter of the eighth subsection of Ṇāyādhammakahā.[1]

1. Jna. 156.

2. **Caṁdappabhā** Daughter of Caṁdapppabha(3) and Caṁdasirī(1) of Mahurā(1). She was initiated by Titthayara Pāsa(1). After death she took birth as a principal wife of Caṁda(1)[1].

1. Jna. 156.

3. **Caṁdappabhā** One of the four principal wives of Caṁda(1)[1]. She is the same as Caṁdappabhā(2).

1. Jna. 156, Bha. 406, Jiv. 202, Sur. 97, 106, Jam. 170, Sth. 273.

4. **Caṁdappabhā** A palanquin used for Mahāvīra on the occasion of his renunciation.[1] The same is the name of the palanquin used for Sīyala, the tenth Titthaṁkara.[2]

1. Kalp. 113, Sam. 157, AvaBh. 92, AvaCu. I. p. 258, Vis. 1991, Aca. 2. 179, KalpV. p. 148, KalpDh. p. 95.
2. Sam. 157.

5. **Caṁdappabhā** Name of one of the four images of *Jinas* installed by Cakkavaṭṭi Bharaha(1)[1] on mount Aṭṭhāvaya where Usaha(1) got emancipation.[1]

1. AvaCu. I. p. 224.

1. **Caṁḍappaha** (Candraprabha) Eighth Titthaṁkara of the current Osappiṇī.[1] He is also known as Sasi(1).[2] He was son of king Mahāsena(4) and his queen Lakkhaṇā(3) of Caṁdapura.[3] His height was one hundred and fifty *dhanuṣas*.[4] He was white in complexion just like moon.[5] He renounced the world along with one thousand men.[6] He used Aparāiyā(12) palanquin on that occasion.[7] He received his first alms at Pauma–Saṁḍa from Somadatta(3)[8]. His sacred tree was *nāgavṛkṣa*[9]. His first male disciple was Diṇṇa(2) and first woman disciple Sumaṇā(3).[10] He had *ninety three groups of ascetics (gaṇas)* and the same number of group-leaders (Gaṇaharas), two and a half lakh male disciples and three lakh eighty thousand woman disciples

1. Ava. p. 4, Kalp. 197, AvaN. 1090, Tir. 321, Mahan. p. 118, Sth. 520.
2. AvaN. 370, Vis. 1758.
3. Sam. 157, AvaN. 382, 385, 387.
4. Sam. 101, AvaN. 378, Tir. 362.
5. AvaN. 376, Tir. 342.
6. Sam. 157, AvaN. 224, Tir. 391.
7. Sam. 157.
8. AvaN. 327, Sam. 157.
9. Sam. 157, Tir. 405.
10. Sam. 157, Tir. 447, 458.

under him[11]. He attained liberation on mount Sammeya at the age of one million *pūrva* years.[12] In his previous birth he was **Dīhabāhu(1)**[13].

11. Sam. 93, AvaN. 257 266, Tir. 447.
12. Sth. 735, AvaN. 272-307.
13. Sam. 157.

2. **Caṁdappaha** A celestial abode in **Saṇaṁkumāra(1)** and **Māhiṁda(3)** where gods live maximum for three *Sāgaropama* years.[1]

1. Sam. 3, Jna. 156.

3. **Caṁdappaha** A house holder of **Mahurā(1)**. He had a daughter named **Caṁdappabhā** by his wife **Caṁdasirī(1)**.[1]

1. Jna. 156.

Caṁdappahā (Candraprabhā) See **Caṁdappabhā**.[1]

1. Aca. 2. 179.

Caṁdabhāgā (Candrabhāgā) A tributary of river **Siṁdhu(1)**.[1] It is identified with modern Chinab.[2]

1. Sth. 470.
2. GDA. p. 47.

Caṁdalessa (Candraleśya) A heavenly abode of **Saṇaṁkumāra(1)** and **Māhiṁda(3)** where gods live maximum for three *Sāgaropama* years.

1. Sam. 3.

1. **Caṁdavaḍiṁsaa** (Candrāvataṁsaka) A celestial abode meant for the residence of **Caṁda(1)**.[1]

1. Sur. 97, Jam. 170.

2. **Caṁdavaḍiṁsaa** (Candrāvataṁsaka) See **Caṁdavaḍeṁsaa**.[1]

1. Mar. 440.

Caṁdavaḍeṁsaa (Candrāvataṁsaka) King of **Sāeya**. He had two wives : **Dhāriṇī** and one more.[1] He had **Guṇacaṁda**[2] and **Maṇicaṁda(2)** as two[3] sons from Dhāriṇī and two more from the other one. Guṇacaṁda was the heir-apparent and Muṇicaṁda was appointed as governor of Ujjeṇi. Caṁdavadeṁsaa once made a resolve and meditated for the whole night, So he died there-of.[4] Then Guṇacaṁda became the king of Sāeya.[5]

1. AvaCu. I. p. 492; Haribhadrasūri mentions their names as Sudamsaṇā and Piyadaṁsaṇā respectively–AvaH. p. 366.
2. The AvaH. (p. 366) mentions Sāgaracaṁda.
3. In AvaH. (p. 366) their names are Guṇacaṁda and Bālacaṁda.
4. Mar. 440, AvaCu. I. p. 492.
5. AvaCu. I. p. 492, AvaH. p. 366.

Caṁdavaṇṇa (Caṁdavarṇa) A celestial abode in **Saṇaṁkumāra(1)** and

Māhiṁda(3) where gods live for maximum period of three *Sāgaropama* years.[1]

1. Sam. 3.

Caṁdavimāṇa (Candravimāna) A celestial abode where **Joisiya** gods reside. It is situated at a distance of 880 *yojanas* from this earth. It keeps on revolving constantly.[1]

1. Jiv. 196-200, Jam. 164-6, 171, Sur. 94, 98.

Caṁdasiṁga (Candraśṛṅga) A celestial abode in Saṇaṁkumāra(1) and Māhiṁda where gods live maximum for three *Sāgaropama* years.[1]

1. Sam. 3.

Caṁdasiṭṭha (Candrasṛṣṭa) A heavenly abode similar to **Caṁdavaṇṇa.**[1]

1. Sam. 3.

1. Caṁdasirī (Candraśrī) Wife of merchant **Caṁdappabha**(3) of **Mahurā**(1)[1].

1. Jna. 156.

2. Caṁdasirī Wife of merchant **Dhammasīha**(4) of **Pāḍaliputta.**[1]

1. SamS. 70.

Caṁdassa-aggamahisī (Candrasya-agramahiṣī) Seventh subsection of the second section of **Ṇāyādhammakahā.**[1] There occurs some confusion in the text as regards the orders of their description.[2]

1. Jna. 148. 2. Ibid. 155-6.

Caṁdā (Candrā) Capital of **Caṁda**(1).

1. Jam. 170, Jiv. 162.

Caṁdāṇaṇa (Candrānana) First of the twenty four **Titthaṁkaras** of the **Eravaya**(1) region in **Jaṁbūdīva.**[1] He was contemporary of **Usabha**(1)[2] and attained liberation on mount **Mehakūḍa**[3]. He is also known as **Bālacaṁdāṇaṇa**[4].

1. Sam. 159. 2. Tir. 96. 3. Ibid. 551. 4. Tir. 314.

1. Caṁdāṇaṇā (Candrānanā) One of the four everlasting images of *Jinas.*[1]

1. Jiv. 137, Sth. 307, Raj. 124.

2. Caṁdāṇaṇā Birth-place of **Titthayara Caṁdappabha**(1)[1] See **Caṁdapura.**

1. AvaN. 382.

1. Caṁdābha (Candrābha) A celestial abode where gods live for a maximum period of eight *Sāgaropama* years.[1] It is a **Logaṁtiya** abode. The **Gaddatoya** gods live there.[2] It is just like **Acci.**

1. Sam. 8. 2. Bha. 243.

2. Caṁdābha. Eleventh of the fourteen **Kulagara** (governors) of the current **Osappiṇī** in **Bharaha(2)**. See **Abhicaṁda(1)**.

1. Jam. 28.

3. Caṁdābha Indentical with **Caṁdappaha.**[1]

1. Sam. 8, AvaN. 1090.

Caṁdāvatta (Candrāvarta) A celestial abode in **Saṇaṁkumāra(1)** and **Māhiṁda(3)** in which gods are born with a maximum longevity of three *Sāgaropama* years.[1]

1. Sam. 3.

Caṁdāvijjhaya (Candravedhyaka) See **Caṁdagavejjhagh.**[1]

1. Nan. 44, PakY. p. 63.

Caṁdāvejjhaya (Candravedhyaka) Same as **Caṁdaga-vejjhahaga.**[1]

1. Cand. 3.

1. Caṁḍimā (Candrikā) Sixth chapter of the third section of **Aṇuttarova-vāiyadasā.**[2]

1. Anut. 3.

2. Caṁdimā Son of **Bhaddā(8)**, a lady merchant of **Sāeya**. He renounced the world and became a disciple of **Mahāvīra**. After death he took birth as a god in the heavenly abode **Savvaṭṭhasiddha**. After one more birth he will attain liberation.[1]

1. Anut. 6.

3. Caṁdimā Tenth chapter of the first section of **Ṇāyādhammakahā.**[1]

1. Jna. 5, Sam. 19, JnaA. p. 10.

4. Caṁdimā Tenth chapter of the fifth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 176.

Cāṁduttarāvaḍiṁsaga (Candrottarāvataṁsaka) A celestial abode in **Saṇa-ṁkumāra(1)** and **Māhiṁda(3)** where gods live for three *Sāgaropama* years,[1]

1. Sam. 3.

Caṁdotaraṇa (Candrāvataraṇa) A park situated outside the city of **Kosaṁbī**. It was visited by **Mahāvīra.**[1] It might have been so named as god *Candra* (moon) descended here to worship **Mahāvīra.**

1. Vip. 24, Bha. 441.

2. Caṁdotaraṇa (Candrāvataraṇa) A shrine situated outside the city of **Uddaṁḍapura**. **Gosāla**'s second *pauṭṭaparihāra* (entrance into anotherś body), took place here.[1] It might have been named after god *Candra* (moon) who descended here to pay homage to **Mahāvīra.**

1. Bha. 550.

Camdodaya (Candrodaya) A garden outside the city of **Candrānanā**.[2]

1. PinN. 212-3. 2. PinNM. p. 76.

Camdoyarana (Candrāvatarana) See **Camdotarana**.[1]

1. Bha. 550.

Camdovatarana (Candrāvatarana) Same as **Camdotarana**.[1]

1. Bha. 441.

Campaa (Campaka) Guardian deity of the **Campagavana** forest.[1]

1. Jiv. 136.

Campagavana (Campakavana) A forest at a distance of five hundred *yojanas* from Vijayā(8), the capital of **Vappa**(1).[1]

1. Jiv. 136.

Campayavadimsaa (Campakāvatamsaka) One of the five celestial abodes belonging to Sakka(3)[1].

1. Bha. 165.

Camparamanijja (Camparamaniya) A garden at the Kumāraa settlement. It was visited by Mahāvīra accompanied hy **Gosāla**.[1]

1. AvaN. 478, Vis. 1932.

1. Campā (Capital of **Amga**(1), an **Āriya** territory in **Bharaha**(2).[1] The shrine of **Amgamamdira** stood on its outskirts.[2] This city was the place of birth, renunciation and emancipation of **Vāsupujja** the twelfth **Titthamkara**.[3] King **Camdacchāya**, contemporary of **Titthamkara**[4] **Malli**(1), merchant **Arahannaga**(1)[5], goldsmith **Anamgasena** or **Kumāranamdī**[6] belonged to it. King **Kanna** also reigned here.[7] **Kosia**(4) hailed from this place.[8] It was visited by **Pāsa**(1), the twenty-third **Titthamkara**.[9] Merchants like **Sudamsana**(9)[10], **Kāmadeva**[11], **Dhana**(5)[12] and virtuous ladies *satīs* like **Subhaddā**(13)[13] and **Camdanā**(1)[14] also belonged to this city. After the death of king **Senia**(1) his son **Kunia** shifted his capital from **Rāyagiha** to **Campā**.[15] The city is beautifully described in the first chapter of **Uvavāiya**. *Ācārya* **Sejjambhava** had composed the text of **Dasaveyāliya** and taught it to his

1. Praj. 37, NisCu. III. p. 139, SutSi. p. 122.
2. Bha. 550.
3. AvaN. 307, 382, Vis. 1702, Tir. 501, 553.
4. Jna. 69, SthA. p. 401.
5. Jna. 69.
6. NisCu. III. p. 140-1.
7. Jna. 117.
8. AvaCu. II. p. 193.
9. Jna. 152.
10. BhaK. 81, AvaCu. II. p. 270.
11. Upa. 18, SthA. p. 509.
12. AvaCu. I. p. 531.
13. BrhBh. 6181, NisBh. 6606, DasCu. 48, AvaCu. II. p. 269.
14. AvaCu. I. pp. 318-9.
15. Nir. 1.1, AvaCu. II. p. 172, UttS. p. 105, Bha. 492.

disciple Maṇaga in this very city.[16] Titthayara Mahāvīra had spent three rainy seasons here.[17] It is identified with modren Campānagar, four miles to the west of Bhagalpur.[18]

There is another Campā in the island of **Dhāyaikhaṁḍa**. It was the capital of **Vāsudeva(1) Kavila(1)**, contemporary of **Vāsudeva(2) Kaṇha(1)**.[19]

16. DasCu. p. 7.
17. Kalp. 122, KalpV. p. 188, AvaCu. I. pp. 284, 320; AvaN. 524, Bha. 491.
18. GDA. p. 44.
19. Jna. 125. See also Jna. 44, AvaCu. II. pp. 164, 204, 211; Mar. 489; NisBh. 5741; Ant. 2, Vip. 34, Bha. 550, UttCu. p. 80, Aup. 27, Utt. 21.1, BrhBh. 5225, AvaCu. I. pp. 89, 397: AvaN. 1288.

2. Caṁpā See **Caṁpā(1)**[1]

1. Jna. 125.

Caṁpijjiyā (Caṁpīyā) One of the four branches to **Uḍuvāḍiyagaṇa**[1]

1. Kalp. p. 259.

Cakka (Cakra) A god under **Vesamaṇa(9)**.[1]

1. Bha. 168.

Cakkapura (Cakrapura) A towm where **Kuṁthu(1)**, the seventeenth **Titthaṁkara** performed his first *Pāraṇā*.[1] **Purisapuṁḍarīa**, the sixth **Vāsudeva(1)** and **Āṇaṁda(1)** the sixth **Baladeva(2)** belonged to it.[2]

1. AvaN. 325.
2. Ibid. 408, Sam. 158.

Cakkapurā (Cakrapurī) Capital of **Vaggu**, a (district) to the north of river **Sītodā** in **Mahāvideha**.[1]

1. Jam. 102, Sth. 637.

Cakkavaṭṭi (Cakravartin) Supreme king of the earth up to its four ends and master of Caturdaśaratna (fourteen gems).[1] He is a god among men. Disc (*Cakka*-a weapon) is his main gem. He is additionally master of *ṇavanidhi* (nine treasures) and thirty-two thousand kings. His kingdom comprises of the land with sea as its border.[2] In the case of the **Bharaha(2)** region a Cakkavaṭṭi is the lord of all its six divisions[3] comprising the territory from **Himavaṁta(5)** to the sea.[4] He is a king like one umbrella and one lord, i. e. a sovereign king.[5] He has four-fold army of horses, elephants, chariots and infantry.[6] He has sixty-four thousand wives.[7] The mother of a Cakkavaṭṭi like that of a **Titthaṁkara** sees fourteen dreams while

1. Utt. 11.22, UttS. p. 350, Jiv. 111, Bha. 461, Sth. 558, Pras. 15, AvaCu. I. p. 208.
2. Bha. 461, BhaA. p. 585, Pras. 15, AvaCu. I. p. 208, Tir. 294 ff, Sth. 558, 673, Sam. 14.
3. UttS. p. 350, Tir. 565.
4. Pras. 15, PrasA. p. 68, AvaCu. I. p. 208.
5. Pras. 15.
6. Pras. 15, UttS. p. 350.
7. Pras. 15, PrasA. p. 68, AvaCu. I. p. 208.

conceiving him.[8] Cakkavaṭṭis never take birth in the families of lower status. They take birth in the *kṣatriya-kula*.[9] A Cakkavaṭṭi is always superior to a Vāsudeva(1) and inferior to a Titthaṁkara in all respects.[10] He is twice stornger than a Vāsudeva.[11] He bears 1008 lucky marks or signs.[12] In worldly pleasures and prosperity none can compete him.[13] In Jambuddīva there exist four Cakkavaṭṭis at the minimum and sometimes this number reaches to thirty at the maximum i. e. there are four permanent Cakkavaṭṭis in Mahāvideha whereas there are sometimes twenty-eight in Mahāvideha and two in Bharaha(2) and Eravaya(1).[14] In every Osappiṇī and Ussappiṇī twelve Cakkavaṭṭis are born in Eravaya(1) as well as in Bharaha(2).[15] Eleven of them appear in the Dūsamasūsamā era[16] and one in Susamadūsamā.[17] A Cakkavaṭṭi is also known as **Cakkahara**,[18] and **Cakki**.[19]

The names of the twelve Cakkavaṭṭis of the Bharaha(2) region of this Osappiṇī are as follows :—

Bharaha(1), Sagara, Maghavā(1), Saṇaṁkumāra(3), Saṁti, Kuṁthu(1), Ara, Subhūma(1), Mahāpauma(4), Hariseṇa(1), Jaya(1) and Baṁbhadatta(1).[20]

The names of the twelve would-be Cakkavaṭṭis of the **Bharaha(2)** region are as follows : **Bharaha(7), Dīhadaṁta(3), Gūḍhadaṁta(3), Suddhadaṁta(1), Siriutta or Siricaṁda(2), Siribhūi, Sirisoma, Pauma(7), Mahāpauma(3), Vimalavāhaṇa(2), Vipulavāhṇa or Viulavāhaṇa(1) and Variṭṭha.**[21]

8. Bha. 578.
9. Kalp. 17–18, AvaCu. I. p. 239, Vis. 1846.
10. AvaN. 571, AcaCu. p. 155, SutSi. pp. 166, 171.
11. AvaN 75, Vis. 801.
12. NisCu. III. p. 383, Tan. 14.
13. Vis. 2590.
14. Jam. 173, JamS. p. 537, Sth, 89.
15. Sam. 158, 159, AvaCu. I. p. 215, Tir. 558 ff.
16. Jam. 34, 40.
17. JamS. pp. 166, 177.
18. Sam. 147, AvaN. 74.
19. AvaN. 422.
20. Sam. 158, AvaN. 374–5.
21. Sam. 159, Tir. 1124–5.

Cakkavaṭṭivijaya (Cakravartivijaya) A territory or district, which a Cakkavaṭṭi conquers. There are in all thirty-four such territories, thirty-two in **Mahāvideha** and the other two being **Bharaha(2)** and **Eravaya(1)** in **Jambuddīva**. Each Cakkavaṭṭivijaya of Mahāvideha is $16592\frac{2}{19}$ *yojanas* long and somewhat less than 2213 *yojanas* broad.[1] It is identical with **Vijaya(23)**. For the names of the thirty-two districts of Mahāvideha see **Mahāvideha**.

1. Sam. 34, SamA. p. 62, JamS. pp. 341–2, Jam. 93, 95, 102, Sth. 637, Jiv. 141. See also Sam. 68.

Cakkahara (Cakradhara) Same as **Cakkavaṭṭi**.[1]

1. Sam. 147, AvaN. 74, Vis. 800.

Cakkāuha (Cakrāyudha) First **Gaṇadhara**[1] (principal disciple) of **Saṁti** the sixteenth **Titthaṁkara**.

1. Sam. 157, Tir. 451, UttK. p. 332.

Cakkāha (Cakrādha) Same as **Cakkāuha**.[1]

1. Sam. 157.

Cakki (Cakrin) Same as **Cakkavaṭṭi**.[1]

1. Vis. 1784, AvaN. 422.

Cakkesarī (Cakreśvarī) A goddess.[1]

1. Ava. p. 18.

Cakkhukaṁta (Cakṣuṣkānta) A presiding deity of the **Kuṁḍaloda** ocean.[1]

1. Jiv. 185.

Cakkhukaṁtā (Cakṣuṣkāntā) Wife of the fifth **Kulagara Paseṇai**(4) of the current **Osappiṇī** (descending cycle)[1] in **Bharaha**(2).

1. Tir. 79, AvaN. 159, Sam. 157, Sth. 556.

Cakkhuma (Cakṣuṣmat) Second[1] or eighth[2] **Kulagara** (governor) of the current descending cycle in **Bharaha**(2) according to two different traditions. **Caṁdakaṁtā** is his wife.[3] See also **Vimalavāhaṇa**(6).

1. AvaN. 155, Vis. 1568, Sam. 157, Sth. 556.
2. Jam. 28-9.
3. Sam. 157.

Cakkhusubha (Cakṣuśśubha) A presiding deity of the **Kuṁḍaloda** ocean.[1]

1. Jiv. 185.

Caṇagapura (Caṇakapura) A town established in place of **Khitipatiṭṭhiya**(2). **Usabhapura**(1) was established in place of Caṇagapura, **Kusaggapura** in place of Usabhapura and **Rāyagiha** in place of Kusaggapura.[1]

1. AvaCu. II. p. 158, AvaN. 1279, UttS. p. 105.

Caṇia (Caṇaka) Father of **Cāṇakka**.[1]

1. AvaCu. I. p. 563.

Caṇiyaggāma (Caṇakagrāma) A village in **Golla**(1) country. It was the birth place of **Cāṇakka**.[1]

1. AvaCu. I. p. 563.

Caturaṁgijja (Caturaṅgīya) Third chapter of **Uttarajjhayaṇa**.[1]

1. Sam. 36, UttN. p. 9, 141, UttCu. p. 91, AcaCu. p. 4.

1. Camara Lord (*indra*) of the southern **Asurakumāra** gods.[1] The name of his capital is **Camaracaṁcā**.[2] He possesses thirty-four lakh celestial mansions.[3] He has five principal wives : **Kālī**(1), **Rāi**(4), **Rayaṇī**(2), **Vijjū**(2) and **Mehā**.[4] Once he had gone up to fight with **Sakka**(3), the lord (*indra*)

1. Praj. 46, Jam. 119, Bha. 116, 142-4, 405, Sam. 16-7, 36, 51, 64, Jiv. 118-9, AvaN. 519, 525.
2. Sam. 33, Bha. 84, 490; Jna. 148.
3. Sam. 34.
4. Jna. 148-9, Bha. 405.

of the first heavenly world, and was saved from his thunderbolt by the grace of **Titthayara Mahāvīra**.[5] This incident is regarded as one of the ten wonderful events.[6] **Camara** had helped **Kūṇia** in his war against **Ceḍaga**.[7] Camara has under him four **Logapālas**[8] and seven Generals[9] or commanders of army as follows :—**Soma(3), Jama(2), Varuṇa(3), Vesamaṇa(6), Duma(3), Sodāmi, Kuṁthu(2), Lohiyakkha(3), Kiṁṇara(3), Riṭṭha(8)** and **Gīyarai(2)**.

5. Bha. 144.
6. KalpV. p. 19.
7. Bha. 301-2.
8. Sth. 256, 273, Bha. 406.
9. Sth. 404, 582.

2. Camara Second chapter of the third section of **Viyāhapaṇṇatti**.

1. Bha. 126.

3. Camara First **Gaṇadhara** (principal disciple) of **Sumai(7)**, the fifth **Titthaṁkara**.[1]

1. Sam. 157, Tir. 446.

Camaracaṁcā (Camaracañcā) Capital of **Camara(1)** the lord of the southern **Asurakumāra** gods.[1] It is situated at a distance of forty thousand *yojanas* below **Rayaṇappabhā(2)** hell.[2] It is fully described in the seventh as well as eighth chapter of the second section of **Viyāhapaṇṇatti**.[3]

1. Jam. 119. Bha. 116, 142, 144, 405, 490; Sth. 535, Sam. 33, Jna. 148-9.
2. Bha. 490.
3. Bhe. 84.

Camarassa-aggamahisī (Camarasya-agramahiṣī) First subsection of **Ṇāyādhammakahā**.[1]

1. Jna. 148.

Cammakhaṁḍia (Carmakhaṇḍika) A class of mendicants who put on hides.[1]

1. Auu. 20, AuuHe. p. 25.

Cara First chapter of the fourteenth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 500.

Caraga (Caraka) A class of trident-holding *(tridaṇḍin)* medicant getting their food by violent means.[1]

1. AcaCu. pp. 22, 95, 173, 261, 265; Anu. 20, 26, Praj. 265, Jna. 105, Bha, 25, JitBh. 239, BrhBh. 1548, AnuHe. p. 25, JhaA. p. 195.

Caraṇa Same as **Caraṇavihi**.[1](2)

1. UttN. p. 9.

Caraṇavihi (Caraṇavidhi) One of the twenty-nine **Ukkaliya** text.[1] It deals with monastic conduct.[2] It is not extant now.

1. Nan. 44, Pak. p. 43.
2. NanM. p. 209, NanCu. p. 58.

2. Caraṇavihi Thirty-first chapter of **Uttarajjhayaṇa.**[1]

1. Sam. 36, UttN. pp. 9, 611; UttS. p. 618.

1. Carama Fifth chapter of the nineteenth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 648.

2. Carama Tenth chapter of **Paṇṇavaṇā.**[1]

1. Praj. 160.

Carima (Carama) Same as **Carama**[1](2).

1. Praj. V. 4.

1. Calaṇa (Calana) First chapter of the first section of **Viyāhapaṇṇatti.**[1]

1. Bha. 3, BhaA. p. 5.

2. Calaṇa Tenth chapter of the first section of **Viyāhapaṇṇatti.**[1]

1. Bha. 3.

Cāuraṁgijja (Caturaṅgīya) See **Caturaṁgijja.**[1]

1. Sam. 36, AnuHe. p. 141.

Cāṇakka (Cāṇakya) Son of **Caṇia,** a Brāhmaṇa of the village of **Caṇiyaggāma** in **Golla**(1) country. Once he approached king **Ṇaṁda**(1) of **Pāḍaliputta** with the hope of getting some wealth. He was insulted by the king's men there. Enraged by this he demolished the Ṇaṁda dynasty with the help of **Caṁdagutta.** and made him king of Pāḍaliputta and became himself minister of the king.[1] After the death of king Caṁdagutta, **Biṁdusāra**(2) took over as the king and **Subaṁdhu**(3) as the minister. Cāṇakka on the other hand, obtaining from all worldly activities and abandoning all food practised meditation and died patiently in his hut that was burnt by Subaṁdhu out of envy.[2]

1. AvaCu. I. pp, 563-5, NisBh. 4463 ff., AcaCu. p. 49, AcaSi. p. 100, DasCu. p. 103, NisCu. IV. p. 100.
2. Sams. 73-5, Bhak. 16 . Mar. 478, DasCu. p. 81. VyaBh. 10.592, JitBh. 531, NisCu. II. p. 33.

Cāṇūra A wrestler killed by **Vāsudeva**(2) **Kaṇha**(1) in the court of **Kaṁsa**[1](2).

1. Pras. 15.

Cāturaṁgijja or **Cāturaṁgejja** (Caturaṅgīya). See **Caturaṁgijja.**[1]

1. UttCu. p. 91.

Cāmaracchāya Family-name of the **Sāi**(2) constellation.[1]

1. Jam. 159, Sur. 50.

Cāraṇa Ninth chapter of the twentieth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 662.

1. Cāraṇagaṇa One of the nine groups of monks under Mahāvīra.[1]

1. Sth. 680.

2. Cāraṇagaṇa A monastic line originating from preceptor Sirigutta.[1] It had four branches *(śākhās)* and seven families *(Kulas)* namely, Hāriyamālāgārī, Saṁkāsiyā. Gavedhuā and Vijjaṇāgarī; Vatthalijja Pīdhammiya, Hālijja, Pūsamitthijja, Mālijja, Veḍaya and Kaṇhasaha respectively.[1]

1. Kalp (Therāvalī). 7, KalpV. pp. 258-9.

Cāraṇabhāvaṇā (Cāraṇabhāvanā) An Aṁgabāhira Kālia text. It deals with ascetics possessed of the power known as *Cāraṇa-labdhi.*[1] A monk with fifteen years' standing is entitled to learn it.[2] It is not extant.

1. Pak. p. 45, PakY. p. 69 2. Vya. 10.29.

Cāru First disciple of Saṁbhava(1), the third Titthaṁkara.[1]

1. Sam. 157, Tir. 445.

Cārugaṇa Perhaps same as Thāruginа.[1]

1. Bha. 380.

1. Cārudatta Son of a merchant. He lost all his wealth after a prostitute and wandered hither and thither for livelihood with his maternal uncle. He had also been to Suvaṇṇabhūmi.[1]

1. AcaCu. p. 50, SutSi. p. 196, SutCu. pp. 239-40.

2. Cārudatta Father of Vacchī, wife of Cakkavaṭṭi Baṁbhadatta(1).[1]

1. UttN. p. 379.

Cārupavvaya (Cāruparvata) A mountain in the Salilāvaī (district) of the Mahāvideha region.

1. Jna. 64.

Cāruya (Cāruka) See Cāru.[1]

1. Tir. 445.

Cāvoṇṇata (Cāponnata) A celestial abode in Āraṇa where gods live maximum for twenty-one *Sāgaropama* years.[1]

1. Sam. 21.

1. Citta Son of a Caṇḍāla (low-caste) of Vāṇārasī and brother of Saṁbhūya(2). He renounced the world and took to asceticism. He had several incarnations along with Cakkavaṭṭi Baṁbhadatta(1) as his brother. He made an abortive attempt to enlighten the pleasure-loving Baṁbhadatta.[1]

1. UttCh. 13, UttCu. p. 214, SutCu. p. 109, UttN. & UttS. pp. 374-5, UttNe. pp. 185-7.

2. Citta Charioteer of king **Paesi** of **Seyaviyā**. He initiated the king into religion through **Kesi(1)**.[1]

1. Raj. 145 ff., Bha. 647.

3. Citta A Logapāla of each **Veṇudeva** and **Veṇudāli**, the two lords of **Suvaṇṇakumāra** gods.[1]

1. Bha. 169, Sth. 256.

4. Citta Father of **Vijjumaī** and **Vijjumālā** and father-in-law of **Cakkavaṭṭi Bambhadatta(1)**.[1]

1. UttN. p. 379.

5. Citta Barbar-attendent of king **Siridāma** af **Mahurā(1)**.[1]

1. Vip. 26.

Cittautta (Citragupta) See **Cittagutta**.[1]

1. Sam. 159.

1. Cittakaṇagā (Citrakanakā) A principal **Disākumārī** goddess of a sub-quarter of **Ruyaga(1)** mountain.[1]

1. Jam. 114, Tir. 161.

2. Cittakaṇagā A **Vijjukumāri-mahattariyā** goddess.[1] She is identical with **Cittakaṇagā(1)**.[2]

1. Sth. 259. 2. SthA. p. 199.

1. Cittakūḍa (Citrakūṭa) A **Vakkhāra** mountain in **Mahāvideha**. It is situated to the north of river **Sīā(1)**, to the south of mount **Nīlavaṁta(1)**, to the east of **Kaccha(1)** and to the west of **Sukaccha(1)**.[1]

1. Jam. 94, Sth. 302, 434, 637, Mar. 465.

2. Cittakūḍa A god residing on **Cittakūḍa(1)**.[1]

1. Jam. 94.

3. Cittakūḍa A summit of **Cittakūḍa(1)**.[1]

1. Jam. 94.

4. Cittakūḍa (Citrakūṭa) A mountain in **Devakuru**. It is situated on one side of river **Sioā** and **Vīcittakūḍa** stands on the other side of the river. It is one thousand *yojanas* high. It is an abode of **Jaṁbhaga** gods. It is also known as **Cittapavvaya**.[2]

1. Sam. 113, SamA. p. 105, BhaA. p. 654. 2. Bha. 533.

Cittakhuḍḍaa (Citrakṣudraka) An ascetic.[1]

1. AcaCu. p. 161, AcaSi. p. 201.

Cittagutta (Citragupta) Seventeenth of twenty-four would-be **Titthamkaras** in the **Bharaha**(2) region and the future birth of **Revaī**(1).

1, Sam. 159, Tir. 1113.

1. Cittaguttā (Citraguptā) A principal **Disākumārī** goddess residing on the **Vesamaṇa**(8) peak of the southern **Ruyaga**(1) mountain.[1]

1. Jam. 114, Sth. 643, Tir. 155.

2. Cittaguttā A principal wife of each of the four **Logapālas** of **Camara**(1).[1] See also **Soma**(3).

1. Bha. 409, Sth. 273.

Cittapakkha (Citrapakṣa) A **Logapāla** of each of **Veṇudeva** and **Veṇudāli**, the two lords *(indras)* of the **Suvaṇṇakumāra** gods.[1]

1. Sth. 256, Bha. 169.

Cittapavvaya (Citraparvata) See **Cittakūḍa**(4).[1]

1. Bha. 533.

Cittappiya (Citrapriya) Minister of king **Jauṇaseṇa** of **Mahurā**. He built a big tank.[1]

1. Visk. p. 294.

Cittasaṁbhūijja (Cittasambhūtīya) Thirteenth chapter of **Uttarajjhayaṇa**.[1]

1. Sam. 36, UttN. pp. 9,374, UttCu. pp. 213-20.

Cittasaṁbhūya (Cittasambhūta) See **Cittasaṁbhūijja**.[1]

1. Sam. 36.

Cittaseṇaa (Citrasenaka) Father of **Bhaddā**(22), wife of **Cakkavaṭṭi Baṁbhadatta**(1).[1]

1. UttN. p. 379.

1. Cittā (Citrā) One of the twenty-eight **Ṇakkhattas**(1). **Taṭṭhā** is its presiding deity and **Dubbhāyaṇa** its family-name.[1]

1. Sur. 36,50; Jam. 155-61, Utt. 22.23, Sam. 1.

2. Cittā A principal wife of **Soma**(1), a **Logapāla** of **Sakka**(3). The name of one of the principal wives of each of the other three **Logapālas** of **Sakka**(3), namely, **Jama**(2), **Varuṇa**(1) and **Vesamaṇa**(1), is the same.[1]

1. Bha. 406, Sth. 273.

3. Cittā A principal **Disākumārī** goddess residing in a sub-quarter of **Ruyaga**(1) mountain.[1]

1. Jam. 114, Tir. 161, AvaCu. I. p. 138.

4. **Cittā** A Vijjukumāri-mahattariyā goddess.[1] She is identical with Cittā(3).[2]

1. Sth. 259, 2. SthA. p. 199.

Cittāra (Citrakāra) An Āriya (Aryan) professional (industrial) group.[1]

1. Praj. 37.

Cirā First woman-disciple of Dhamma(3), the fifteenth Titthaṁkara.[1] According to Samavāya her name is Sivā(3).[2]

1. Tir. 459. 2. Sam. 157.

Cilāiputta (Cilātiputra or Kirātiputra) Son of Cilātiyā[1] and attendant of merchant Dhaṇṇa(1) of Rāyagiha. Later he became a robber and committed murders[2] but realised the truth and took to asceticism. He endured all troubles patiently and went to Sahassāra heavenly region after death.[3]

1. AvaCu. I. p. 497.
2. Jna. 136-40, JitBh. 532, Vis. 3341-4.
3. AvaCu. I. pp. 497-8, AvaN. 873-6, VyaBh. 10.594, AcaCu. p. 139, Bhak. 88, Sams 86, Mar, 427-30.

Cilāta (Kirāta) See Cilāya.[1]

1. AvaCu. II. p. 203.

Cilātiyā (Kirātikā) Maid-servant of merchant Dhaṇṇa(1) of Rāyagiha. She was the mother of Cilāiputta.[1]

1. AvaCu. I. p. 497.

1. **Cilāya** (Kirāta) An Aṇāriya (non-Aryan) territory. One living therein is also known a Cilāya.[1] The Cilāyas or Kiratas occupied Nepal, northern hilly regions of Bengal and Assam. They are identified as a Tibeto-Burman race.[2]

1. Praj. 37, SutSi. p. 123, Pras. 4, Praj M. p. 55, AvaCu. I. p. 191.
2. GESM. pp. 84-5.

2. **Cilāya** King of Koḍivarisa, a non-Aryan city. He had visited the town of Sāeya, attended Mahāvīra's sermon and renounced the world.[1]

1. AvaCu. II. p. 203, AvaN. 1305.

3. **Cilāya** Same as Cilāiputta.[1]

1. AvaN. 866.

Cilāyaga (Kirātaka) Identical with Cilāiputta.[1]

1. AvaCu. I. p, 497.

Cilāyaputta (Kirātaputra) See Cilāiputta.[1]

1. AvaN. 866, VyaBh. 10.594, AcaCu. p. 139.

Cillaṇā (Cellanā) See Cellaṇā.[1]

1. Ava. p. 28.

Cillala See **Billala.**[1]

1. Praj. 37.

Cīṇa (Cīna) An Aṇāriya (non-Aryan) country, viz. China.[1] It was famous for China-silk.[2]

1. Pras. 4, SutSi. p. 123. 2. Bha. 380, NisCu. II. p. 399, AuCu, p. 15.

Cīriga (Cīrika) A class of mendicants who used to put on rags collected from road-side.[1]

1. Anu. 20, AnuHe. p. 25.

Cuṁcuṇa (Cuñcuna) An Āriya community.[1]

1. Praj. 37.

Cuṁcuya (Cuñcuka) An Aṇāriya tribe as well, as its habitant also known as **Caṁcuya**[1] which has been identified with Cenchu of Hiuen Tsang, situated near Gazipur.[2]

1. Pras. 4, SutSi. p. 123. 2. LAI. p. 360.

1. Culaṇī (Culaṇī) Wife of king **Duvaya** of **Kaṁpillapura**. She was the mother of **Dovaī.**[1]

1. Jna. 116.

2. Culaṇī Wife of king **Baṁbha**(1) of **Kaṁpillapura** and mother of **Cakkavaṭṭi Bāṁbhadatta**(1).[1]

1. UttCu. p. 214, Utt. 13·1, UttS. pp. 76-7, Sam. 158, AvaN. 398.

1. Culaṇīpiya (Culanīpitṛ) Third chapter of **Uvāsagadasā.**[1]

1. Upa. 2, Sth. 755.

2. Culaṇīpiya A householder of **Vāṇārasī**. He was one of the ten principal lay-votaries *(upāsakas)* of **Mahāvīra**. Once a god with a sword in his hand came to him to test his firmness of faith while he was observing *pauṣadha*, a religious vow. He killed all his sons before him. But Culaṇīpiya was not prepared to give up his faith. The god, then, wanted to kill his mother before him. This he could not tolerate. He at once stood up to catch hold of the god. The god was no more there. He had to undergo expiation for this faulty action. After death he was born as a god in the **Sohamma** region.[1]

1. Upa. 27-9

Cullakappasua or Cullakappasuya (Kṣullakalpaśruta) An **Aṁgabāhira Ukkālia** text.[1] It is not extant.

1. Nan. 44, Pak. p. 43, VyaBh. 7.204.

Cullaṇī (Cullanī) See **Culaṇī**.[1]

1. Sam. 158.

1. **Cullasayaa** (Cullaśataka) Fifth chapter of **Uvāsagadasā**.[1]

1. Upa. 2, Sth. 755.

2. **Cullasayaa** A merchant of the city of **Ālabhiyā**. He was one of the ten chief lay-votaries *(upāsakas)* of **Mahāvira**. Once a god appeared before him and asked him to give up his vows while he was observing *pauṣadha*. When Cullasayaa did not act accordingly, the god killed all his sons before him. He was not prepared even then, to abandon his vows. The god, then, threatened him to deprive of all his wealth. Enraged by this foolish step he at once stood up to catch hold of the god. But the god was no longer there. He had to expiate for this faultly action. After death he took birth as a god in the first celestial region.[1]

1. Upa. 32-4.

Cullasuya (Kṣullaśruta) Same as **Cullakappasua**.[1]

1. VyaBh. 7.204.

Cullahimavaṁta (Kṣullahimavat) A mountain in the **Jaṁbuddīva** island. It is situated to the south of **Hemavaya** region, to the north of **Bharaha**(2) region, to the west of eastern and to the east of western Lavaṇasamudda.[1] It is 100 *yojanas* in height, 25 *yojanas* in depth and 1052 $\frac{12}{19}$ *yojanas* in width.[2] Its eleven peaks are[3] : **Siddhāyayaṇakūḍa**, **Cullahimavaṁtakūḍa**, **Ilādevī**(5), **Gaṁgādevīkūḍa**, **Bharaha**(5), **Sirikūḍa**, **Rohiyaṁsakūḍa**, **Siṁdhudevīkūḍa**, **Suradevīkūḍa**(2), **Hemavayakūḍa**(1) and **Vesamaṇa**(7). **Cullahimavaṁtagirikumāra** is its presiding deity. It is identified with the southern slopes of the Himalayas.[4]

1. Jam. 72, 75, 114, 120; AvuCu. I. p. 139, Upa. 14, Jiv. 141, Sth. 197, 522.
2. Jam. 72, Sam. 24, 100.
3. Jam. 75.
4. LAI. p. 278.

Cullahimavaṁtakūḍa (Kṣullahimavatkūṭa) (i) One of the eleven summits of mount **Cullahimavaṁta**.[1] (ii) The same is the name of a southern peak of mount **Maṁdara**(3).[2]

1. Jam. 75, Sam. 109.
2. Sth. 522.

Cullahimavaṁtagirikumāra (Kṣullahimavatgirikumāra) Presiding god of the **Cullahimavaṁta** mountain.[1] See also **Girikumāra**.

1. Jam. 61-2, 75.

Cullahimavaṁtā (Kṣullahimavatī) Capital of **Cullahimavaṁtagirikumāra**, the presiding deity of mount **Cullahimavaṁta**.[1]

1. Jam. 75.

Cūa (Cūta) Guardian deity of the **Cūavaṇa** forest.[1]

1. Jiv. 136.

Cūavaṇa (Cūtavana) A mango forest situated at a distance of five hundred *yojanas* to the north of **Vijayā**(9), the capital of **Vijaya**(18). It is more than twelve thousand *yojanas* in length and five hundred *yojanas* in breadth.[1]

1. Jiv. 136.

Cūyavaḍiṁsaya (Cūtāvataṁsaka) A heavenly abode belonging to the **Joisiya** class of gods.[1]

1. Bha. 165.

Cūlaṇī See **Culaṇī**(2).[1]

1. AvaN. 396.

Cūliya (Cūlika) An **Aṇāriya** (non-Aryan) country and its inhabitants.[1] The Cūlikas are the Sogdians living to the north of the river Oxus in Turkestan.[2]

1. Pras. 4, The Praj. 37. mentions it as Sūyali.
2. SGAMJ. p. 26, f. n. 1, LAI. p. 360.

Cūlīyā (Cūlikā) It means appendage. Fifth section of **Diṭṭhivāya** is called Cūliyā.[1] Then we have **Aṁgacūliyā**, **Vaggacūliyā** and **Viyāhacūlīyā**.[2] The last two chapters of **Mahānisīha** are styled as Cūliyās.[3] The **Āyāra** and **Dasaveyāliya** have five and two Cūliyas respectively at their end.[4]

1. Sam. 147, Nan. 57.
2. Nan. 44.
3. CLJ. p. 142, Mahan. 242.
4. AcaN. 11, Das.N. p. 15, DasCu. p. 8.

Ceia (Caitya) A settlement where **Aggijjoa** was born as a Brāhmin.[1]

1. Vis. 1808, AvaM. p. 248, AvaN. 442.

Ceḍaa or **Ceḍaga** (Cetaka) King of the city of **Vesālī**. He was a great devotee of **Mahāvīra**. He had seven daughters: (1) **Pabhāvaī**(3), (2) **Paumāvaī**(8). (3) **Migāvaī**(1). (4) **Sivā**(1), (5) **Jeṭṭhā**(6), (6) **Sujeṭṭhā** and (7) **Cellaṇā**.[1] **Tisalā** was his sister.[2] He had to fight a battle against king **Kūṇia**, son of his own daughter Cellaṇā, in favour of **Halla**(3) and **Vihalla**(1) for a necklace and an elephant.[3]

1. AvaCu. II. pp. 164-74, Nir. 1.1, Bha. 441.
2. AvaCu. I. p. 245.
3. Nir. 1.1, VyaBh. 10. 535, JitBh. 479, Bha. 300-2.

Cedi An **Āriya** (Aryan) country **Sottiyavaī** was its capital.[1] It can be identified with modern Bundelkhand and the adjoining region.[2]

1. Praj. 37.
2. GE. p. 25.

Celaṇā (Cellanā) See Cellaṇā.[1]

1. AvaCu. II. p. 171.

Celavāsi (Celavāsin) It is a wrong reading for Velavāsi.[2]

1. Bha. 417. 2. BhaA. p. 519, Aup. 38.

Cellaṇā (Cellanā) Daughter of king Ceḍaga of Vesālī and wife of king Seṇia(1) of Rāyagiha.[1] She eloped with Seṇia and Abhaa(1) helped the former in this work.[2] Her pregnancy-longing of eating the flesh of her husband's heart was cleverly fulfilled by Abhaa(1).[3] She had three sons: Halla(3), Vihalla(1) and Kūṇia.[4] She was a great devotee of Mahāvīra.[5]

1. AvaCu. I. p. 371, II. p. 164, Nir. 1.1.
2. AvaH. pp. 677-8, AvaCu. II. p. 165.
3. Nir. 1.1, AvaH. p. 678.
4. AvaCu. II. pp. 166-7, Anut. 1.
5. Dasa. 10. 1. AvaCu. I. p. 114.

Cokkhā (Cokṣā) A nun of Mihilā. Once she had a discussion with princess Malli(1) regarding the nature of religion and was defeated by her. Thereupon she went to Kampillapura, described the beauty of Malli before king Jiyasattu(2) and instigated him to get her in marriage.[1]

1. Jna. 74.

Coddasapuvva (Caturdaśapūrva) A group of canonical texts numbering fourteen.[1] See Puvvagaya.

1. Tir. 697.

Cora (Caura) Same as Corāya.[1]

1. AvaN. 482.

Corāga (Caurāka) See Corāya.[1]

1. AvaH. p. 204, AvaCu. I. p. 286.

Corāya (Caurāka) A settlement visited by Mahāvīra accompanied by Gosāla. He was helped here by Jayaṁtī(9) and her sister Somā(4).[1] It is suggested to be identical with Chhoreya in the Lohardugga district in Bengal.[2]

1. AvaCu. I. pp. 286, 289, AvaN. 478, 482, Vis. 1932.
2. LAI. p. 277.

Ch

Chauma (Chadman) Fifth chapter of the fifth section of Viyāhapaṇṇatti.[1]

1. Bha. 176.

Chaumattha (Chadmastha) Eighth chapter of the seventh section of Viyāhapaṇṇatti.[1]

1. Bha. 260.

Chaulua (Ṣaḍulūka) See **Chalua**.[1]

1. AvaCu. I. p. 426.

Chakkirīyabhatta (Ṣaṭkriyābhakta) A religious sect.[1]

1. AcaCī, p. 97.

Chagalapura A town where king **Sihagiri(1)** reigned. Butcher **Chaṇiya** belonged to it.[1]

1. Vip. 21, SthA. p. 508.

Chajjīvaṇiyā (Ṣaḍjīvanikā) Fourth chapter of **Dasaveyāliya**[1] also known as **Dhammapaṇṇatti**.[2]

1. Das 4. 1, DasN. 215-6, VyaBh. 4. 310, NisCu. III. p. 280, IV. p. 268.
2. Das. 4. 1.

Chaṇiya or **Chaṇīya** (Channika) A butcher of **Chagalapura**. He fell to the fourth hell after death and from there he was reborn as Sagaḍa(2).[1]

1. Vip. 21.

Chaṇṇīya (Channika) See **Chaṇiya**.[1]

1. Vip. 21-2.

Chattaggā (Chatragrā) A town in the **Bharaha(2)** region. It was the birthplace of Ṇaṁdaṇa(6), a former life of **Mahāvīra**.[1]

1. AvaN. 450, AvaCu. I. p. 235, KalpS. p. 40, SamA. p. 106.

Chattapalāsa (Chatrapalāśa) A garden as well as a shrine outside the town of **Kayaṁgalā**. **Mahāvīra** had visited it.[1]

1. Bha. 90, Uttk. p. 498.

Chattāra (Chatrakāra) An Āriya industrial group.[1]

1. Praj. 37.

Chammāṇi (Ṣaṇmāṇi) A village visited by **Mahāvīra** who had to face a lot of troubles here. A cowherd had struck wooden pegs into his ears when he was meditating.[1]

1. Vis. 1981, AvaN. 526, AvaCu. I. p. 321, KalpV. p. 171.

Chalua or **Chaluga** (Ṣaḍulūka) Another name of **Rohagutta(1)**, disciple of **Sirigutta**.[1]

1. Vis. 3008, AvaCu. I. p. 426.

Chavviya (Charvika) An Āriya industrial group[1] preparing useful articles from straw.[2]

1. Praj. 37.
2. PrajM. p. 58.

Chuttā (Kṣuptā) A goddess.[1]

1. Ava. p. 19.

Chedasuta (Chedaśruta) See **Cheyasutta.**[1]

1. JitBh. 182.

Chedasuya (Chedaśruta) Same as **Cheyasutta.**[1]

1. VyaBh. 56.2.

Cheyasutta (Chedasūtra) A group of canonical texts deriving the name from expiation called *Cheda*[1] (cut in seniority). Though the term 'Cheyasutta' occurs as early as the date of **Āvasayaṇijjutti**[2], there is no mention of the number of these texts in such old works. The following names have been enumerated by Bhāvaprabhasūri in this context[3] : (1) Niśītha-Ṇisīha, (2) Mahāniśītha-Mahāṇisīha, (3) Vyavahāra-Vavahāra, (4) Daśāśrutaskandha-**Dasāsuyakkhaṁdha**, (5) Bṛhatkalpa-**Kappa**, and (6) Jitakalpa-**Jīyakappa**. The Cheyasuttas were allowed to be taught to nuns as well till the time of preceptor Rakkhiya(1) and not afterwards.[4] It should be taught to the pupils who have grown up properly in intelligence etc.[5]

1. 'Cheda' literally means 'cut' and consequently, Chedasutra may be construed as a treatise that prescribes cuts in seniority of the monks and nuns violating rules (of ācāra).
2. AvaN. 778, Vis. 2795, NisBh. 6190.
3. Commentary on his own work 'Jaina-dharmavarastotra,' p. 94.
4. VyaBh. 5. 62ff.
5. Ibid. 10.273, BrhBh. 408, JitBh. 182.

Cheyasuya (Chedasūtra) See **Cheyasutta.**[1]

1. VyaBh. 4. 12.

J

Jaiṇa (Jaina) The word means Jaina Order.[1]

1. Vis. 383, 646, VisK. p. 148, AvaCu. II. p. 254.

Jauṇa (Yamuna) King of **Mahurā**(1) who killed ascetic **Daṁḍa** and later on became a monk.[1]

1. AvaN. 1277, AvaCu. II. p. 155, AvaH. p. 667, BhaA. p. 491.

Jauṇaseṇa (Yavanasena) King of **Mahurā**(1). He had a minister named **Cittappiya.**[1]

1. VisK. p. 294.

Jauṇā (Yamunā) One of the five great rivers in **Bhāraha**.[1] The town of **Soriyapura** was situated on its bank.[2] It merges into **Gaṁgā**.[3] It is the same as modern Jumna.[4]

1. Sth. 470, Vip. 29, AvaCu. II. p. 167, NisCu. III. p. 364, Brhks. p. 1487.
2. Vip. 29.
3. Sth. 470.
4. GDA. p. 215.

Jauṇāvaṁka (Yamunāvakra) A garden according to **Āvassaya-Cuṇṇi,** where ascetic **Daṁḍa** was killed by king **Jauṇa** of **Mahurā**(1). It is the name of a town according to **Saṁthāraga**.[2]

1. AvaCu. II. p. 155.
2. Sams. 61.

Jauvveya (Yajurveda) One of the four Veda texts.[1]

1. Bha. 90, Jna, 106.

Jaṁgala (Jaṅgala) An **Āriya** (Aryan) territory with its capital at **Ahicchattā**.[1] It is identified with the region comprising the tract between the Ganges and north Pañcāla.[2]

1. Praj. 37, SutSi. p. 123.
2. GE. pp. 132–133, GDA. p. 2.

Jaṁghāparijiya (Jaṁghāparijita) An ascetic who cured a merchant's daughter who was sexually unfit.[1]

1. PinN. 507, PinNM. p. 144.

1. Jaṁbavaī (Jāmbavatī) Sixth principal wife of **Vāsudeva**(2) **Kaṇha**(1) and mother of **Saṁba**.[1] She had renounced the world and become a disciple of **Titthayara Ariṭṭhaṇemi.** She attained liberation after observing asceticism for a period of twenty years.[2]

1. Ant. 8, 10; Ava. p. 28, VisK. p. 413, AvaCu. I. p. 114, AvaM. p. 137.
2. Ant. 10, Sth. 626.

2. Jaṁbuvaī Sixth chapter of the fifth section of **Aṁtagaḍadasā**.[1]

1. Ant. 9.

Jaṁbavatī (Jāṁbavatī) See **Jaṁbavaī**.[1]

1. Ant. 8.

Jaṁbu (Jambū) See **Jaṁbū**.[1]

1. Tir. 712, Nir. 1.1, Kalp. Cu. p. 104.

Jaṁbudīva (Jaṁbūdvīpa) See **Jaṁbuddīva**(1).[1]

1. Vis. 1406.

1. Jaṁbuddīva (Jambudvīpa) Centremost concentric continent of the middle world[1] (madhyama-loka). It is circular in shape and smallest of all the ring islands. It is surrrounded by **Lavaṇa-Samudda** and other islands (conti-

1. Jam. 3–7. Sur. 11, Sth. 52, Jiv. 186. Bha. 362–3.

nents) and oceans in concentric rings.[2] The diameter of this island measures 100,000 *yojanas* and the circumference somewhat more than 316227 *yojanas*, 3 *krośas*, 128 *dhanuṣas* and 13½ *aṅgulas*.[3] In its centre there is mount Mamdara(3)[4]. There are other six Vāsahara mountains in it.[5] To the south of it there lie (from south to north) the **Bharaha(2)**, **Hemavaya** and **Harivāsa** regions and to the north of it there are (from north to south) the **Eravaya(1)**, **Hiraṇṇavaya** and **Rammaga** regions. In the centre of Jambuddīva and around the Mamdara mountain there is the **Mahāvideha** region.[6] The name 'Jambuddīva' is derived from the **Jambu** tree called **Jambusudamsaṇā** existing in the centre of this island.[7] The **Jambuddīvapaṇṇatti** gives a detailed description of this island. There are also innumerable islands of this name in the middle world.[8] **Aṇāḍhiya(2)** is the presiding god of this Jambuddīva.[9]

2. Jam. 3, Praj. 344, Sur. 100.
3. Jam. 174. Jiv. 124, Sam. 124.
4. Jam. 103.
5. Sam. 7, Sth. 87, 197.
6. Jam. 125, Sam. 7, Sth. 522, 555.
7. Jam. 177, Jiv. 147-152.
8. Jiv. 186, See also Jam. 110-150, Sur. 29, 60, 93, 100, Sam. 14, Sth. 90, 302, Jiv. 128, 153, 162.
9. Jiv. 152, Sth. 764.

2. Jambuddīva First chapter of the ninth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 362.

Jambuddīvapaṇṇatti (Jambudvīpaprajñapti) An **Aṁgabāhira Kālia** text,[1] also known as sixth **Uvaṁga**.[2] It deals with cosmology in general and **Jambudīva(1)** in particular. It is divided into seven sections. It gives a detailed account of the **Bharaha(2)** region. Its conquest by **Cakkavaṭṭi Bharaha(1)**, mountains and regions in Jambuddīva, movement of **Sūriya**, **Camda**, (Sun and moon) etc. in Jambuddīva and the like.[3] Its extent is 4146 *ślokas*,[4] Its commentary by Malayagiri is not available.[5]

1. Nan. 44, Pak. p. 44. Sth. 277.
2. JamS. p. 1.
3. PakY. p. 67, SamA. p. 80, JnaA. pp. 126, 155; KalpDh. p. 13.
4. JamS. p. 540.
5. JamS. p. 2.

Jambupeḍha (Jambūpīṭha) See **Jambūpeḍha**.[1]

1. Jiv. 151.

Jambuvaī (Jambuvatī) Same as **Jambavaī**.[1]

1. Ava. p. 28, VisK. p. 413.

Jambusudamsaṇā (Jambusudarśanā) A tree of *Jambu* from which the name of **Jambuddīva** is derived.[1] It is known by twelve different names.[2] **Amohā(2)**, **Sudamsaṇā(9)**, **Suppabuddhā(1)**, **Jasoharā(3)**, **Videha Jambu**, **Ṇiayā**, **Somaṇasā(3)**,

1. Jam. 177, Jiv. 147-150.
2. Jam 90, Jiv. 152, Sam. 8.

Niccamaṁḍiā, Subhaddā(16), Visālā(2), Sujāyā(4), and Sumaṇā(5). It lies in the centre of **Jaṁbūpeḍha**[3] and is at the height of eight *yojanas*.[4] **Aṇāḍhiya(2)**, the presiding god of Jaṁbuddīva, resides on it.[5]

3. Jam. 90. Jiv. 151.
4. Jam. 90.
5. Jam. 90, UttS. p. 352. Jiv. 152.

1. Jaṁbū (Jambū) Disciple of **Suhamma(1)**, the fifth **Gaṇadhara** of **Mahāvīra**.[1] He belonged to **Kāsava(1)** lineage.[2] He was the last omniscient of the current **Osappiṇī**.[3] *Ārya* **Pabhava** was his successor.[4] In some of the canonical texts Jaṁbū is referred to as putting questions to Suhamma and the latter in reply recites the texts.[5] Whereas in some of the canonical texts neither of the two are referred to but the opening words in them, "Suyaṁ me āusaṁ ! teṇaṁ Bhagavayā evaṁakkhāyaṁ" are, as the commentators explain, of Suhamma in reply to the question from Jaṁbū.[6] 'Itti bemi' also generally occurs in the end of the chapters of the canonical works. These words, according to the commentators, refer to the end of a speech by Suhamma.[7] Thus we find that some of the canonical works are reproduced by Suhamma in reply to the questions put by Jaṁbū.

1 Nan. V. 23, Nir. 1.1., NisCu. II. p.360. KalpDh. p.162, KalpV. p.249.
2. Jna. 5, Nan. V. 23, Kalp. (Theravalī) 5, 7.
3. Tir. 698 ff, VyaBh. 10, 699.
4. DasCu. p. 6, Kalp. (Theravalī) 7.
5. Jna. 5, 31-2, Upa. 2, Ant. 1, Nir. 1.1, Bha. 4, BhaA, p. 6.
6. Aca. 1.1.1.1, Utt. 29, Das. 4.1, Sth. 1, Sam. 1, AcaSi. p. 11, UttS. pp. 571-2, DasH. p. 136, SthA. p. 6.
7. SutSi. p. 29, Sam. 159, SamA. p. 160, Jam. 178, JamS. p. 540.

2. Jaṁbū Same as **Jaṁbusudaṁsaṇā**.[1]

1. Sam. 8.

3. Jaṁbū One of the twelve disciples of **Saṁbhui(4)**.[1]

1. KalpV. p. 256.

Jaṁbūdāḍima A king who was the husband of **Siriyā** and father of **Lakkhaṇa(4)**. He had renounced the world.[1]

1. Mahan. p. 163.

Jaṁbūdīva (Jaṁbūdvīpa) See **Jaṁbuddīva**.[1]

1. Praj. 344. VisK. p. 714, AvaH. p. 116, Jna. 64, Bha. 176.

Jambūddiva (Jambūdvīpa) See **Jaṁbuddīva(1)**.[1]

1. Sth. 52, Jna. 141, Jiv. 153.

Jaṁbūpeḍha (Jambūpīṭha) A plinth in **Uttarakuru(1)**. It is situated to the south of mount **Ṇīlavaṁta**, to the north of mount **Maṁdara(3)**, to the west of mount **Mālavaṁta** and to the east of river **Sītā**. Its diameter measures

500 *yojanas*. Its circumference is somewhat more than 1581 *yojanas*. The Jaṁbūsudaṁsaṇā tree stands in its centre.[1]

1. Jam. 90, Jiv. 151.

Jaṁbūmaṁdara (Jambūmandara) Another name of mount Maṁdara(3).[1]

1. Sth. 197.

Jaṁbūvatī See Jaṁbavaī(1)[1]

1. AvaH. p. 95.

Jaṁbūsaṁḍa (Jambūkhaṇḍa) A village visited by Mahāvīra accompanied by Gosāla.[1]

1. AvaN. 484, AvaCu. I. p. 291, Vis. 1938.

Jaṁbusudaṁsaṇā (Jambūsudarśanā) See Jaṁbusudaṁsaṇā.[1]

1. Jiv. 152, Jam. 90, Pras. 27.

Jaṁbhaa (Jṛmbhaka) See Jaṁbhaga.[1]

1. Jna. 76.

Jaṁbhaka (Jṛmbhaka) See Jaṁbhaga.[1]

1. AvaCu. I. p. 172.

Jaṁbhaga (Jṛmbhaka) A kind of Vāṇamaṁtara gods of free-will.[1] The gods of this class are under the command of Vesamaṇa(9), a Logapāla of Sakka(3)[2]. They live on Dīhaveyaḍḍha, Cittakūḍa(4), Vicittakūḍa, Jamaga(1) and Kaṁcaṇaga mountains.[3] Their maximum longevity is one *palyopama* and they are of ten kinds : Aṇṇa-jaṁbhaga, Pāṇa-jaṁbhaga, Vatthā-jaṁbhaga, Leṇa-jaṁbhaga, Sayaṇa-jaṁbhaga, Puppha-jaṁbhaga, Phala-jaṁbhaga, Pupphaphala-jaṁbhaga, Vijjā-jaṁhbaga, and Aviyatta-jaṁbhaga.[4]

1. BhaA. p. 654, Pras. 24, PrasA. p. 116.
2. Jna. 76, Kalp. 88, Jam. 123.
3. Bha. 533.
4. Ibid.

Jaṁbhiya (Jṛmbhaka) Same as Jaṁbhiyagāma.[1]

1. AvaN. 527.

Jaṁbhiyagāma (Jṛmbhikagrāma) A village on Ujuvāliyā's bank,[1] where Mahavīra obtained omniscience. It should be somewhere between Caṁpā and Majjhimā-Pāvā.[2]

1. Kalp. 120, AvaN. 527, AvaCu. I. p. 322, Vis. 1982, Aca. 2. 179.
2. SBM. pp. 357, 370, LAI. p. 289.

Jakkha (Yakṣa) A sub-class of Vaṁtara gods. Puṇṇabhadda(5) and Māṇibhadda(1) are its two lords.[1]

1. Praj. 47, Utt. 36.206, Pras. 15, Anu. 20, AnuHc. p. 25, Jna. 21, 82, Sth. 501, Vip. 2, Bhak. 78, BrhBh. 4769, Utt. 12.8, UttCu. p. 139, UttS. p. 187, PinN. 452.

1. Jakkhadiṇṇā (Yakṣadattā) A daughter of **Sagaḍāla**, sister of **Thūlabhadda**[1] and female-disciple of **Saṁbhūivijaya**(4).[2]

1. AvaCu. II. p. 183, Tir. 754, Ava. p. 28. 2. Kalp. p. 256.

2. Jakkhadiṇṇā Another name of **Jakkhiṇī**, the principal female disciple of **Titthayara Ariṭṭhaṇemi**.[1]

1. Tir. 461.

Jakkhadīva (Yakṣadvīpa) A concentric island surrounding the **Ṇāgoda** ocean and itself surrounded by the **Jakkhoda** ocean.[1]

1. Sur. 103, Jiv. 167.

Jakkhamaha (Yakṣamaha) A festival observed in honour of the popular **Jakkha** gods.[1]

1. Aca. 2.12, Nis. 19.11.

Jakkhasirī (Yakṣaśrī) Wife of **Brāhmaṇa Somabhūi** of **Campā**.[1]

1. Jna. 106.

Jakkhaseṇa (Yakṣasena) A learned preceptor who had great regard for **Mahāṇisīha**.[1]

1. Mahan. 70.

Jakkhaharila (Yakṣaharila) Father of **Ṇāgadattā**, **Jasavaī** and **Rayaṇavaī**, wives of **Cakkavaṭṭi Baṁbhadatta**(1).[1]

1. UttN. p. 379.

1. Jakkhā (Yakṣā) A daughter of **Sagaḍāla**, sister of **Thūlabhadda**[1] and disciple of **Saṁbhūivijaya**(4).[2]

1. AvaCu. II. p. 183, Tir. 754. 2. Kalp. p. 256.

2. Jakkhā A goddess.[1]

1. Ava. p. 19.

Jakkhiṇī (Yakṣiṇī) Principal female disciple of **Titthayara Ariṭṭhaṇemi**.[1] Her other name is **Jakkhadiṇṇā**(2).

1. Ant. 9, AvaCu. I. p. 159, Sam. 157.

Jakkhoda (Yakṣoda) An ocean encircling **Jakkhadīva**.[1]

1. Sur. 103, Jiv. 167.

Jagaīpavvayaga (Jagatīparvataka) A type of mountains situated in the **Sūriyābha** celestial abode.[1]

1. Raj. 112.

Jajuvveda (Yajurveda) See **Jauvveya**.[1]

1. Bha. 90, Jna. 106.

Jaḍiyāilaa, Jaḍiyāilaya or Jaḍiyāillaa Same as Jaḍiyālaa.[1]

1. SthA. p. 79, Sth. 90, SthA. p. 79.

Jaḍiyālaa (Jatitālaka) One of the eighty-eight Gahas.[1]

1. Sur. 107, Sth. 90, JamS. pp. 534-535, SurM, pp. 295-296, SthA. pp. 78-79.

Jaḍilaa (Jaṭilaka) Another name of Rāhu(1).[1]

1. Sur. 105, Bha. 453.

Jaṇaa (Janaka) King of Mihilā who asked Mahāvīra's welfare.[1]

1. AvaN. 518, AvaCu. I. p. 316, Vis. 1973, KalpV. p. 169, KalpDh. p. 109.

Jaṇṇavakka (Yājñavalkya) A non-jain sage in the *tīrtha* of Ariṭṭhaṇemi, recognised as a Patteyabuddha.[1]

1. Risi 12, Risi (Saṅgrahaṇī)

Jaṇṇai (Yajñin) A class of *vānaprastha* ascetics[1] performing sacrifices.[2]

1. Bha. 417, Nir. 3.3, Aup. 38, 2. BhaA. p. 519.

Jaṇṇaijja (Yajñiya) Twenty-fifth chapter of Uttarajjhayaṇa.[1]

1. Sam. 36, UttN. p. 9.

Jaṇṇajasa (Yajñayaśas) Father of Tāvasa(4) Jaṇṇadatta(1) and grand-father of Nārada(1). His wife's name was Somamittā. He belonged to Soriyapura.[1]

1. AvaCu. II. p. 194, AvaN. 1290, Uttk. p. 509, AvaH. p. 705.

1. Jaṇṇadatta (Yajñadatta) Son of ascetic Jaṇṇajasa and father of Nārada(1). He belonged to Soriyapura.[1] He was accustomed to take food on alternate days.[2]

1. AvaCu. II. p. 194, AvaN. 1290. 2. PakY. p. 67.

2. Jaṇṇadatta Father of Somadatta(5) and Somadeva(2) of Kosaṁbī.[1]

1. UttN. and UttS. p. 111.

3. Jaṇṇadatta One of the four disciples of Bhaddabāhu(1).[1]

1. Kalp. p. 255.

Jaṇhavī (Jāhnavī) Another name of river Gaṁgā.[1]

1. Jam. 66.

1. Jama (Yama) Father of ascetic Jamadaggi.[1]

1. AvaCu. I. p. 519, AvaH. p. 391.

2. Jama One of the four Logapālas under the command of Sakka(3). The Logapālas of Camara(1) etc. are also known by the same names.[1] Jama is the guardian deity of southern quarter.[2]

1. Bha. 165, 169, 406, Jam. 12, Sth. 256, 273. 2. Bha. 417, 418, BhaA. p. 520, UpaA. p. 27.

See also Soma(1), Soma(2), Soma(3). and Soma(4) for the names of their principal wives.

3. Jama Presiding god of the Bharaṇī constellation.[1]

1. Jam. 157, 171.

4. Jama A non-jain sage in Mahāvīra's *tīrtha*, recognised as a Patteyabuddha.[1]

1. Risi. 43, Risi (Saṅgrahaṇī).

Jamaīya (Yadatīta) Fifteenth chapter of Sūyagaḍa[1] and another name of Āyāṇijja.[2]

1. Sam. 16, 23. 2. SutCu. p. 297.

Jamakāiya (Yamakāyika) Same as Jamaga(2).[1]

1. Bha. 166.

1. Jamaga (Yamaka) Two mountains in Uttarakuru(1) one on each side of river Sītā. They are of the height of one thousand *yojanas*.[1] Jaṁbhaga gods reside on them.[2]

1. Jam. 88, Jiv. 148, Sam. 113, SamA. p. 105, Bha. 533.
2. Bha. 533, BhaA. pp. 654-5.

2. Jamaga Gods residing on the Jamaga(1) mountains.[1] They are under the command of Jama(2) and are also known as Jamakāiya.[2] Their capital is known as Jamagā.[3]

1. Jam. 88, Jiv. 148.
2. Bha. 166.
3. Jam. 88.

Jamagapavvaya (Yamakaparvata) See Jamaga(1).[1]

1. Sam. 113, Bha. 563.

Jamagā (Yamakā) Capital of the Jamaga(2) gods.[1]

1. Jam. 88.

Jamadaggi (Jamadagni) Son of Jama(1) and father of Rāma (Parasurāma). He is well-known for his anger. Reṇugā, daughter of king Jiyasattu(29) of Migakoṭṭhaga, was his wife. He was killed by Kattavīriya(1), son of Aṇaṁtavīriya.[1]

1. AvaCu. I. p. 519, SutSi. p. 170, AvaH. p. 391.

Jamadevakāiya (Yamadevakāyika) Indentical with Jamaga(2).[1]

1. Bha. 166.

Jamappabha (Yamaprabha) Two mountains just like Somappabha(2). They form capitals of two Logapālas of the name of Jama(2).[1]

1. BhaA. p. 204.

1. Jamāli A prince of **Khattiyakuṁḍagāma**.[1] He belonged to **Kosia(5)** *gotra*.[2] He was son of **Sudaṁsaṇā(1)** and husband of **Piyadaṁsaṇā**.[3] He renounced the world and became a disciple of **Mahāvīra**.

Afterwards he propounded at **Sāvatthī** his new doctrine holding the view that whatever is being done should not be regarded as done; whatever is done, i.e., completed should be taken as done.[4] Mahāvīra held that what is passing through the process of performance and is shortly going to be completed can be taken as performed from a particular view point. Jamāli differed from him in this matter. He observed that when a thing is definitely done, then and then alone it can be taken as done. A thing which is still in the process of being done cannot be taken as such. Thus Jamāli was an extremist, absolutist. He is regarded as the first **Ṇiṇhava**.[5] After death he was born as a god of **Laṁtaa-Kappa**.[6]

See also **Bahuraya**.

1. Bha. 383-390, BhaA. p. 490.
2. Aca. 2.177.
3. AvaCu. I. p. 416, KalpDh. p. 92, UttS. p. 154.
4. Bha. 386..
5. UttK. p. 101, Sth. 587, SamA. p. 132, BhaA. p. 19, NisBh. 5597, AvaN. 780. AvaBh. 126, Vis. 2802-7, SutCu. p. 273.
6. Bha. 387.

2. Jamāli Sixth chapter of **Aṁtagaḍadasā**.[1] It is not available now.

1. Sth. 755.

Jamigā (Yamikā) Same as **Jamagā**.[1]

1. Jam. 88.

1. Jaya Eleventh **Cakkavaṭṭi** of the current **Osappiṇī**. He was son of king **Vijaya(7)** and his wife **Vappā(1)** of **Rāyagiha**.[1] He lived prior to **Titthayara Ariṭṭhaṇemi** and posterior to **Ṇami(1)**.[2] His height was 12 *dhaṇuṣas* and his age 3000 years. His principal wife was **Lacchimaī(2)**.[3] He attained emancipation.[4]

1. Sam. 158, AvaN. 395, 397 ff., Utt. 18.43, UttK. p. 339, Tir. 560.
2. AvaN. 419, Vis. 1763, 1771.
3. Sam. 158.
4. AvaN. 393, 396, 401.

2. Jaya A householder who was the first to offer alms to **Vimala(1)**, the thirteenth **Titthaṁkara** at **Dhaṇṇakaḍa**.[1]

1. Sam. 157, AvaN. 328.

3. Jaya Third, eighth as well as thirteenth day of a fortnight.[1]

1. Jam. 152, Sur. 49.

4. Jaya One of the hundred sons of **Usabha(1)**.[1]

1. KalpDh. p. 152, KalpV. p. 236.

5. Jaya A family-member of Varuṇa(1).[1] See also Moejjaa.

1. KalpDh. p. 152, KalpV. p. 236.

1. Jayaṁta One of the four disciples of Vairasena(3). A monastic branch named Jayaṁtī(8) originated from him.[1]

1. Kalp (Therāvali). 7, p. 255.

2. Jayaṁta Western gate of Jaṁbūdīva. It is situated near river Sītodā. Jayaṁta(3) is the presiding god.[1]

1. Jiv. 144, Jam. 8, Sth. 303, 305.

3. Jayaṁta Presiding god of Jayaṁta(2).[1]

1. Jiv. 144, Jam. 8, Sth. 303, 305.

4. Jayaṁta Third of the five Aṇuttara celestial abodes. The maximum longevity of the gods living therein is thirty-two *sāgaropama* years.[1]

1. Sām. 31-3, Sth. 451, Jna. 64.

5. Jayaṁta One of the eight summits of the northern Ruyaga(1) mountain.[1]

1. Sam. 85, Sth. 643.

6. Jayaṁta First Baladeva(2) of the coming Ussappiṇī in the Bharaha(2) region. according to Titthogālī his name is Kaṇha(8).[2]

1. Sam. 159. 2. Tir. 1144.

Jayaṁtā (Jayantā) Capital of Jayaṁta(2).[1]

1. Jam. 8, Sam. 37, JamS. p. 65.

Jayaṁti (Jayanti) See Baladeva(2).[1]

1. Tir. 1144.

1. Jayaṁtī (Jayantī) A revered lady. Daughter of king Sahassāṇīya of Kosaṁbī. She was the first to give shelter to Mahāvīra's monks. She asked many questions to Mahāvīra, then renounced the world and attained emancipation.[1]

1. Ava. p. 28, Bha. 441-3, BhaA. p. 558, BrhBh. 3386.

2. Jayaṁtī Second chapter of the twelfth section of Viyāhapaṇṇatti.[1]

1. Bha. 437.

3. Jayaṁtī Capital of Mahāvappa Vijaya(23) (district) of Mahāvideha.[1]

1. Jam. 102.

4. Jayaṁtī Mother of Baladeva(2) Naṁdaṇa(1).[1]

1. Tir. 604, Sam. 168, UttK. p. 349.

5. Jayaṁtī One of the four principal wives of each **Gaha**, **Nakkhatta(1)** and **Tārā(3)**.[1]

1. Jam. 170, Bha. 406, Sth. 273.

6. Jayaṁtī A principal **Disākumārī** goddess residing on the **Aṁjaṇa(6)** peak of the eastern **Ruyaga(1)** mountain.[1]

1. Jam. 114, Tir. 153, Sth. 643.

7. Jayaṁtī Ninth of the fifteen nights of a fort-night.[1]

1. Jam. 152, Sur. 48.

8. Jayaṁtī A monastic branch originating from preceptor **Jayaṁta(1)**.[1]

1. Kalp (Therāvalī). 7, p. 255.

9. Jayaṁtī Sister of mendicant **Uppala(2)**. She and her sister **Somā(4)** got **Mahāvīra** and **Gosāla** released at the **Corāga** settlement.[1]

1. AvaN. 478, AvaCu. I. p. 286, KalpDh. p. 106, Vis. 1932.

10. Jayaṁtī Mother of **Akaṁpiya**, the eighth **Gaṇadhara** of **Mahāvīra**. **Deva(1)** was her husband.[1]

1. AvaN. 649, Vis, 2510.

11. Jayaṁtī A palanquin used by **Supāsa(1)**, the seventh **Titthaṁkara**, while accepting asceticism.[1]

1. Sam. 157.

12. Jayaṁtī A lotus-pond situated on the northern **Aṁjaṇaga(1)** mountain in the **Naṁdīsara(1)** island.[1]

1. Sth. 307, Jiv. 183.

13. Jayaṁtī A principal **Disākumārī** residing in a sub-quarter of the middle region of mount **Ruyaga(1)**.[1]

1. Tir. 165.

Jayaghosa (Jayaghoṣa) A **Brāhmaṇa** of **Vāṇārasī**. He was well-versed in the Vedas. Once he saw in river **Gaṁgā** one creature being devoured by another creature. This made him disgusted of the worldly life and he took to asceticism. Afterwards his brother **Vijayaghosa** also renounced the world.[1]

1. Utt. Ch. 25, UttN. pp. 521–2, UttCu. p. 268.

Jayaddaha (Jayadratha) A prince of **Hatthiṇāura**. He was invited to appear in the self-choosing *(svayaṁvara)* ceremony of princess **Dovaī**.

1. Jna. 117.

Jayamāṇa (Jayamāna) One of the hundred sons of **Titthayara Usaha**.[1]

1. KalpDh. p. 152.

Jayasaṁdha (Jayasandha) Minister of king **Puṁḍarīya**(2) of **Sāeya**.[1]

1. AvaCu. II. p. 192, AvaN. 1284.

Jayasaṁdhi (Jayasandhi) Same as **Jayasaṁdha**.[1]

1. AvaN. 1284, AvaH. p. 702.

1. Jayā Mother of **Vāsupujja**, the twelfth **Titthaṁkara**.[1]

1. Sam. 157, Tir. 475.

2. Jayā Chief wife of **Saṇaṁkumāra**(3), the fourth **Cakkavaṭṭi**.

1. Sam. 158.

Jarakumāra See **Jarākumāra**.[1]

1. Ant. 9, NisCu. II. p. 417.

Jaraya (Jaraka) A **Mahāṇiraya** situated in the **Rayaṇappabhā**(2) hell.[1]

1. Sth. 515, SthA. p. 367.

Jarā Second chapter of the sixteenth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 561.

Jarākumāra Elder brother of **Kaṇha**(1) at whose hands Kaṇha met his death in the forest of **Kosaṁba-vaṇa**.[1] He was king of **Vāṇārasī**,[2] father of **Jīyasattu**(17) and grandfather of **Bhasaa**, **Sasaa**(2) and **Sukumāliyā**(2).[3]

1. Ant. 9, GacV. p. 26, SthA. p. 433.
2. It is Vaṇavāsī according to BrhKs. p. 1397.
3. NisCu. II. p. 417. BrhKs. 1397.

Jarāsaṁdha King of **Rāyagiha**[1] and father-in-law of **Kaṁsa**(2).[2] He was the ninth **Paḍisattu**[3] and was killed by **Kaṇha**(1).[4]

1. Jna. 117, Pras. 15, AvaCu. I. p. 492, AcaCu. p. 86.
2. AcaSi. p. 100, DasCu. p. 41, SutCu. p. 340.
3. Vis. 1767, Tir. 609, Sam. 158.
4. SthA. p. 255, AcaSi. p. 100.

Jarāsiṁdha (Jarāsandha) Identical with **Jarāsaṁdha**.[1]

1. Pras. 15.

Jarāsiṁdhu Same as **Jarāsaṁdha**.[1]

1. Jna. 117, AvaM. p. 238, DasCu. p. 41. Tir. 610.

Jala One of the four **Logapālas** of **Jalakaṁta**(1) and **Jalappabha**(1).[1]

1. Sth. 256, Bha. 169.

1. Jalakaṁta (Jalakānta) Lord *(indra)* of the southern **Udahikumāra** gods.[1] He has six principal wives like those of **Dharaṇa**(1).[2] His four **Logapālas** are : **Jala**, **Jalaraya**, **Jalakaṁta**(2) and **Jalappabha**(2).[3]

1. Bha. 169, Sth. 94.
2. Bha. 406, Sth. 508.
3. Sth. 256.

2. Jalakaṁta One of the four **Logapālas** of **Jalakaṁta**(1) and **Jalappabha**(1).[1]

1. Sth, 256, Bha. 169.

Jalaṇa (Jvalana) Son of Huyāsaṇa(1) and his wife Jalaṇasihā of Pāḍaliputta.[1]

1. AvaCu. II. p. 195, AvaN. 1294.

Jalaṇasihā (Jvalanaśikhā) Wife of Brāhmaṇa Huyāsaṇa(1) of Pāḍaliputtta. She had taken to asceticism.[1]

1. AvaN. 1294, AvaCu. II. p. 195.

1. Jalappabha (Jalaprabha) Lord of the northern Udahikumāra gods.[1] He has six principal wives like those of Bhūyāṇaṁda(1).[2] He has four Logapālas. Just like those of Jalakaṁta(1).[3]

1. Bha. 169, Sth. 94.
2. Sth. 508, Bha. 406.
3. Sth. 256.

2. Jalappabha One of the four Logapālas of Jalakaṁta(1) and Jalappabha(1).[1] See also **Jalarūya**.

1. Sth. 256, Bha. 169.

Jalaraya (Jalarata) One of the four Logapālas of Jalakaṁta(1) and Jalappabha(1).[1] See also **Jalarūya**.

1. Sth. 256, Bha. 169.

Jalarūya (Jalarūpa) He is the same as Jalaraya.[1]

1. Bha. 169.

Jalavāsi (Jalavāsin) A class of *Vānaprastha* ascestics[1] abiding in water.[2]

1. Bha. 417. Nir. 3.3, Aup. 38.
2. BhaA. p. 319.

Jalavīriya (Jalavīrya) A king born in the family-line of Usabha(1). He was the seventh in order of succession after Cakkavaṭṭi Bharaha(1). according to Āvassayaṇijjutti, whereas the eighth, according to Ṭhāṇa.[2]

1. AvaN. 363, Vis. 1750, AvaCu. I. p. 214.
2. Sth. 616.

Jalābhiseyakaḍhiṇagāyabhūya (Jalābhiṣekakaṭhinagātrabhūta). Same as Jalābhiseyakiḍhiṇagāya.[1]

1. BhaA. p. 519, Nir. 3.3, Aup. 38.

Jalābhiseyakiḍhiṇagāya (Jalābhiṣekakaṭhinagātra) A type of *Vānaprastha* ascetics[1] whose bodies had become stiff on account of taking bath often. They used to take meals only after a bath.[2]

1. Bha. 417, Nir. 3.3, Aup. 38.
2. BhaA. p. 519.

Jalla An Aṇāriya (non-Aryan) country and its inhabitants.[1] It is also mentioned as Ajjhala.[2]

1. Pras. 4.
2. Praj. 37.

1. Java (Yava) King of Ujjenī. He was son of Anila(2) and father of Gaddabha(1) and Adoliyā. His minister was **Dīhapattha.** He renounced the world as he developed detachment on knowing about the unchastely behaviour of his son with Adoliyā. Later he got Dīhapattha killed at the hands of Gaddabha because the former was the root-cause of all the evil and he wanted to finish the life of Java.[1]

1. BrhBh. 1155 ff, BrhKs. p. 359.

2. Java Original name of **Dummuha(3).**[1]

1. UttNe. p. 135.

Javaṇa (Yavana) An Aṇāriya (non-Aryan) country and its inhabitants.[1] It is identified with the region around Alexandria, near Kabul.[2]

1. Pras. 4, Praj. 37, SutSi. p. 123. 2. TAI. p. 156.

Javaṇadīva or **Javaṇaddīva** (Yavanadvīpa) A non-Aryan region conquered by **Cakkavatti**[1] **Bharaha(1).** It seems to be the same as **Javaṇa.** It is different from **Joṇaa.**[2]

1. Jam. 52, AvaCu. I. p. 191. 2. See JamS. p. 220.

Javaṇāṇiyā (Yavanānikā) One of the eighteen **Baṁbhī(2)** scripts.[1] It can be regarded as a script used by the **Javaṇas.**

1. Praj. 37, Sam. 18.

Javaṇāliyā (Yavanālikā) Same as **Javaṇāṇīyā.**[1]

1. Sam. 18.

Javuṇa (Yamuna) See **Jauṇa.**[1]

1. AvaCu. II. p. 155.

Javuṇāvaṁka (Yamunāvakra) See **Jauṇāvaṁka.**[1]

1. AvaCu. II. p. 155.

1. Jasa (Yaśas) First principal disciple of **Aṇaṁta,** the fourteenth **Titthaṁkara.**[1]

1. Tir. 450, Sam. 157.

2. Jasa Eighth principal disciple of Pāsa(1). the twenty-third **Titthaṁkara.**[1] He is the same as **Bhaddajasa(1).**

1. Sam. 8.

Jasaṁsa (Yaśasvin) Another name of **Mahāvīra's** father, **Siddhattha.**[1]

1. Aca.2.177, Kalp. 109.

Jasakara (Yaśaskara) One of the hundred sons of **Usabha(1)**[1].

1. KalpDh. p. 151, KalpV. p. 236.

Jasakitti (Yaśaḥkīrti) One of the hundred sons of Usabha(1).[1]

1. KalpDh. p. 151, KalpV. p. 236.

Jasadhara (Yaśodhra) Fifth day of a fortnight.[1]

1. Jām. 152, Sur, 48.

1. Jasabhadda (Yaśobhadra) Fourth day of a fortnight.[1]

1. Jam. 152, Sur. 48.

2. Jasabhadda Chief disciple of Sejjambhava. He had two principal disciples : Sambhūivijaya(4) and Bhaddabāhu.[1] He belonged to the Tumgiyāyaṇa lineage.[2]

1. Kalp (Therāvalī). 5-7, Nan. V. 24, DasH. p. 284, AvaN. 1284, Tir. 713. KalpV. p. 251, UttK. p. 229.

2. Kalp. p. 255, Nan. V. 24, NanM, p. 49.

3. Jasabhadda One of the three off-shoots of Uḍuvāḍiyagaṇa.[1]

1. Kalp. p. 259.

4. Jasabhadda One of the twelve chief disciples of Sambhūivijaya(4).[1]

1. Kalp. p. 256.

Jasabhaddā (Yaśabhadrā) Wife of Kamḍarīya(2) and mother of Khuḍḍagakumāra. Pumḍarīya(2), the elder brother of Kamḍarīya, killed the latter to subjugate her. She fled to Sāvatthī and took to asceticism. Khuḍḍagakumāra was born after a few months.[1]

1. AvaCu. II. pp. 191-2, BrhBh. 5099, AvaN. 1283.

Jasama (Yaśomat) Third of the seven Kulagaras of the current Osappiṇī in Bharaha(2). Surūvā(6) was his wife. His height was 700 bows.[1]

1. Sth. 556, Sam. 157, Tir. 75, Vis. 1568, AvaN. 155, 156, Jam. 28-9.

Jasamatī (Yaśomatī) Wife of Amoharaha and mother of Agaḍadatta.[1]

1. UttS. p. 213.

1. Jasavatī (Yaśasvatī) Sister of Sāla and Mahāsāla of Piṭṭhīcampā. She was given in marriage to king Pīḍhara of Kampillapura.[1]

1. AvaCu. I. p. 381, UttS. p. 323.

2. Jasavatī Daughter of Piyadamsaṇā and Jamāli(1). She is also known as Sesavaī(1).[1]

1. Kalp. 109, Aca. 2.177, AvaCu. I. p. 245, KalpV. p. 143.

3. Jasavaī Daughter of Jakkharila and wife of Cakkavaṭṭi Bambhadatta(1).[1]

1. UttN. p. 379.

4. Jasavaī Mother of Sagara, the second **Cakkavaṭṭi** of the current descending cycle.[1]

1. Sam. 158, AvaN. 398.

5. Jasavaī Nights of the third, eighth and thirteenth days of a fortnight.[1]

1. Jam. 152, Sur. 49.

Jasavatī (Yaśasvatī) See **Jasavaī**.[1]

1. Sam. 158, AvaH. p. 286.

Jasavaddhaṇa (Yaśovardhana) A learned preceptor. He was succeeded by his disciple **Ravigutta**.[1]

1. Mahan. p. 71.

Jasahara (Yaśodhara) See **Jasohara**.[1]

1. KalpDh. p. 151, Mar. 151.

1. Jasā (Yaśā) Wife of **Kasava**(4) and mother of **Kavila**(4) of **Kosaṁbī**.[1]

1. UttN. p. 286, UttCu. p. 168.

2. Jasā Wife of priest **Bhigu** of the town of **Usuyāra**.[1]

1. Utt. 14.3, UttCu. pp. 221, 232.

3. Jasā First nun-disciple of **Supāsa**(1), the seventh **Titthaṁkara**.[1] According to **Samavāya**, her name is **Somā**(5).[2]

1. Tir. 458. 2. Sam. 157.

Jasoā (Yaśodā) See **Jasoyā**.[1]

1. AvaBh. 79, KalpV. p. 78, Vis. 1874.

Jasodhara (Yaśodhara) See **Jasohara**.[1]

1. Sth. 404, 685.

Jasodharā (Yaśodharā) See **Jasohara**.[1]

1. Tir. 156.

Jasoyā (Yaśodā) Wife of **Mahāvīra**. She belonged to the **Koḍiṇṇa**(3) lineage.[1] They had a daughter named **Piyadaṁsaṇā**.[2]

1. Aca. 2.177, Kalp. 109, AvaBh. 79, AvaCu. I. p. 245, Vis. 1874–5. 2. AvaBh. 80.

1. Jasohara (Yaśodhara) A preceptor who had consecrated the five **Paṁḍavas** in their former life at **Ayalaggāma**.[1]

1. Mar. 451.

2. Jasohara One of the five generals. He controls the cavalry of **Dharaṇa**.[1]

1. Sth. 404.

3. **Jasohara** One of the hundred sons of **Usabha**(1).[1]

1. KalpDh. p. 151, KalpV. p. 236.

4. **Jasohara** Last of the nine **Gevijjaga** celestial abodes.[1]

1. Sth. 685.

1. **Jasoharā** (Yaśodharā) Night of the fourth day of a fortnight.[1]

1. Jam. 152, Sur. 48.

2. **Jasoharā** One of the eight principal **Disākumārīs** residing on the **Ṇaliṇa**(6) peak of the southern **Ruyaga**(1) mountain.[1]

1. Sth. 643, Tir. 155, Jam. 114.

3. **Jasoharā** Another name of **Jaṁbusudaṁsaṇā**.[1]

1. Jam. 90.

Jāukaṇṇa (Jātukarṇa) Family-name of the **Puvvāpoṭṭhavayā** constellation.[1]

1. Jam. 159, Sur. 50.

Jāṇa (Yāna) Fourth chapter of the third section of **Viyāhapaṇṇatti**.[1]

1. Bha. 126.

Jātarūva (Jātarūpa) Thrteenth part of the first layer of **Rayaṇappabhā**(2).[1]

1. Sth. 778.

Jāyarūvavaḍiṁsaa (Jātarūpāvataṁsaka) An abode in the **Īsāṇa** celestial region.[1]

1. Bha. 172.

Jāyava (Yādava) A lineage to which princess **Pajjuṇṇa**(1), **Paīva**, **Saṁba**(2), **Aṇiruddha**(2) etc. belonged.[1]

1. Jna. 122.

Jāyā (Jātā) One of the three councils of **Camara**(1) etc.[1]

1. Sth. 154.

Jārekaṇha (Jārekṛṣṇa) An offshoot of the **Vāsiṭṭha** lineage.[1]

1. Sth. 551.

Jālaṁdhara (Jālandhara) Family-line of **Devāṇaṁdā**(2), wife of **Usabhadatta**(1).[1]

1. AvaCu. I. p. 236.

Jālā (Jvālā) Mother of **Mahāpauma**(4), the ninth **Cakkavaṭṭi** of the current descending cycle.[1]

1. Sam. 158, UttK. p. 333, AvaN. 398.

1. Jāli First chapter of the fourth section of Aṁtagaḍadasā.[1]

1. Ant. 8.

2. Jāli Son of king Vasudeva and his queen Dhāriṇī(4). He renounced the world and became a disciple of Titthayara Ariṭṭhaṇemi. After practising asceticism for a period of sixteen years he attained liberation on mount Settuṁja.[1]

1. Ant. 8.

3. Jāli First chapter of the first section of Aṇuttarovavāiyadasā.[1]

1. Anut. 1.

4. Jāli Son of king Seṇiya(1) and his queen Dhāriṇī(1) of Rāyagiha. He renounced the world, became a disciple of Mahāvīra, observed asceticism for sixteen years and went to an Aṇuttara heavenly abode after death.[1]

1. Anut. 1.

Jāvatiya (Yāvat) Fourth chapter of the sixteenth section of Viyāhapaṇṇatti.[1]

1. Bha. 561.

Jāvoggahapaḍimā (Yāvadavagrahapratimā) First *Cūlā* of the second section of Āyāra.[1]

1. AcaN. p. 320, V. 16.

Jiasattu (Jitaśatru) See Jiyasattu.[1]

1. AvaN. 490, UttN. & UttS. p. 380, AcaCu. p. 38, Vis. 1944.

Jijjhagāra An Aryan industrial group.[1]

1. Praj. 37.

Jiṭṭhabhūi (Jyeṣṭhabhūti) An ascetic who will be the last to possess knowledge of Kappa(2) and Vavahāra.[1]

1. Tir. 816.

1. Jiṇadatta (Jinadatta) A merchant of the city of Caṁpā. He had an intimate friend named Sāgaradatta(1) belonging to the same city.[1]

1. Jna. 44-5.

2. Jiṇadatta A merchant of Caṁpā. He was a husband of Bhaddā(14) and father of Sāgara(4).[1]

1. Jna. 110.

3. Jiṇadatta A merchant of Caṁpā. He was the father of Subhaddā(13).[1]

1. AvaCu. II. p. 269, DasCu. p. 48, AvaH. p. 454.

4. Jiṇadatta A *śrāvaka* belonging to Vasaṁtapura(3).[1] He was the husband of Hārappabhā.

1. AvaCu. I. p. 531, AvaH. 397.

1. Jiṇadāsa (Jinadāsa) A lay-votary who attained liberation by observing self-control.[1]

1. JitBh. 786–790.

2. Jiṇadāsa An unselfish lay-votary.[1]

1. AvaCu. I. p. 522.

3. Jiṇadāsa A merchant of Mahurā(1). Sādhudāsī was his wife. He had two bulls : Kaṁbala and Saṁbala. They too observed vows like Jiṇadāsa.[1]

1. AvaN. 471, AvaCu. I. p. 280, KalpV. p. 163, Vis. 1925.

4. Jiṇadāsa A resident of Rāyapura who abandoned meat etc. After death he was born as Dāmaṇṇaga in the city of Rāyagiha.[1]

1. AvaCu. II. p. 324.

5. Jiṇadāsa A lay-votary belonging to Pāḍaliputta.[1]

1. AvaCu. I. p. 528.

6. Jiṇadāsa Fifth chapter of the second section of Vivāgasuya.[1]

1. Vip. 33.

7. Jiṇadāsa Son of Mahacaṁda(1) and his wife Arahadattā of Sogaṁdhiyā. He had renounced the world and became a disciple of Mahāvīra. He was king Meharaha(2) of the city of Majjhamiyā in his previous life.[1]

1. Vip. 34.

Jiṇadāsagaṇi or Jiṇadāsagaṇi–mahattara (Jinadāsagaṇimahattara) A learned *ācārya* who composed, as is the tradition, Āvassaga-cuṇṇi, Naṁdi-cuṇṇi, Ṇisīhavisesa-cuṇṇi, Aṇuogadāra-cuṇṇi, Dasaveyāliya-cuṇṇi, Uttarājjhayaṇa-cuṇṇi etc.[1]

1. NisCu. IV (Subodhāvyākhyā), p. 443, NanCu. p. 83, See CLJ. pp. 192–194, UttCu. p. 283, NisCu. IV. pp. 163, 411, NisCu. Vol. IV. Int. pp. 46–48, NisCu. I. p. 1.

Jiṇadāsagaṇi–khāmaga (Jinadāsagaṇi–kṣamaka) He had great respect for Mahāṇisīha. He seems to be the same as Jiṇadāsagaṇi-mahattara.[1]

1. Mahan. p. 71.

1. Jiṇadeva (Jinadeva) A follower of Titthayara Mahāvīra. He belonged to the town of Sāgeya. He had arranged a meeting of king Cilāya(2) of Koḍivarisa with Mahāvīra.[1]

1. AvaN. 1305, AvaCu. II. p. 203.

Jiṇadeva Son of Arahamitta(2) and his wife Aṇuddharī of Bāravaī. Once he developed a disease that could have been cured only by taking meat. Jiṇadeva was not prepared to take such a treatment. He died peacefully and attained emancipation.[1]

1. AvaN. 1303, AvaCu. II. p. 202.

3. Jiṇadeva A lay-votary belonging to **Caṁpā**. He was eaten up by a beast of prey while going to **Ahicchattā**.[1]

1. AvaN. 1314, AvaCu. II. p. 211.

4. Jiṇadeva A preceptor who defeated Buddhist monks **Bhayaṁtamitta** and Kuṇāla(2) in a discussion held at **Bharuyaccha**. They then became his disciples.[1]

1. AvaN. 1299, AvaCu. II. p. 201.

Jinadhamma (Jinadharma) A merchant of **Kaṁcaṇapura**. He forbore all calamities and attained emancipation.[1]

1. Mar. 423.

Jiṇapāliya (Jinapālita) Son of **Māgaṁdī**(2) and his wife **Bhaddā**(37) of **Caṁpā**. He as well as his brother **Jiṇarakkhiya** was troubled by a storm in his twelfth sea-voyage. The vessels were wrecked and they were caught in the trap of a goddess of **Rayaṇaddīva**. They got released with the help of **Jakkha Selaga**(2). Jiṇarakkhiya was again caught in the trap of the goddess. Jiṇapāliya, on the other hand, reached his place safe, renounced the world and became a god after death. He will attain liberation in the **Mahāvideha** region.[1]

1. Jna. 79-88.

Jiṇarakkhiya (Jinarakṣita) Son of merchant **Māgaṁdī**(2) of **Caṁpā**. He was **Jiṇapāliya**'s brother. He was caught twice in the trap of goddess in **Rayaṇaddīva** and was ultimately killed by her.[1] See also **Jiṇapāliya**.

1. Jna. 79-88.

Jiṇavīra (Jinavīra) Another name of **Mahāvīra**. See **Mahāvīra**.

Jiṇṇapura (Jīrṇapura) A town near **Rāyagiha** where ascetic **Iṁdaṇāga** stayed.[1]

1. AvaCu. I. p. 465.

Jiṇṇujjāṇa (Jīrṇodyāna) A park situated in the vicinity of **Avaṁti**(2).[1]

1. NisCu. I. p. 102.

Jitasattu (Jitaśatru) See **Jiyasattu**.[1]

1. AvaCu. I. pp. 176, 498, Dasa. 5, UttN. & UttS. p. 286, AvaCu. II. pp. 166, 217, 283,

1. Jitāri King of **Āṇaṁdapura**. He was the husband of **Vīsatthā** and father of **Aṇaṁga**.[1]

1. NisCu. III. p. 268, GacV. p. 26.

2. Jitāri Father of Saṁbhava(1), the third Titthaṁkara. He was the king of Sāvatthī.[1]

1. Sam. 157, Tir. 466.

Jimha (Jihma) A cloud that keeps the soil moist for full one year if it rains once.[1]

1. Sth. 347.

Jiya (Jita) See Baladeva(2).[1]

1. Tir. 1144.

Jiyaṁtapaḍimā (Jīvatpratimā) An image of a living Titthayara.[1] The name of the Titthayara is not given. See also Jīvaṁtasāmi.

1. NisCu. III. p. 79, BrhKs. p. 1536.

Jiyavatti (Jitavartin) A merchant of Vasaṁtapura(3). He had a younger brother named Dhaṇāvaha(4).[1]

1. AvaCu. I. p. 526.

1. Jiyasattu (Jitaśatru) King of the city of Campā. Dhāriṇī(18) was his wife, Adīṇasattu(3) was his son and Subuddhi(1) was his minister.[1]

1. Jna. 91.

2. Jiyasattu King of Kaṁpillapura. He had attacked Mihilā to get Malli(1) in marriage, the beautiful daughter of king Kuṁbha. He was, however, dissuaded by Malli not to run after impure human body. He renounced the world, obtained omniscience and attained emancipation.[1]

1. Jna. 74–8.

3. Jiyasattu King of the city of Sāvatthī.[1]

1. Jna. 150, Upa. 55–6, Mar. 499.

4. Jiyasattu King of the city of Āmalakappā.[1]

1. Jna. 148.

5. Jiyasattu King of the city of Savvatobhadda(6). He had a priest named Mahesaradatta.[1]

1. Vip. 24.

6. Jiyasattu King of Vāṇiyaggāma.[1]

1. Upa. 3, Dasa. 5.

7. Jiyasattu King of the city of Vāṇārasī.[1]

1. Upa. 27.

8. Jiyasattu King of the city of Ālabhiyā.[1]

1. Upa. 32.

9. Jiyasattu King of **Polāsapura.**[1]

1. Upa. 39.

10. Jiyasattu King of **Bhaddilapura.**[1]

1. Ant. 4.

11. Jiyasattu King of the city of **Kāgaṁdī.**[1]

1. Anut. 3.

12. Jiyasattu King of the city of **Tigiṁchī.** After death he was born as **Mahacaṁda(4),** son of king **Datta(1)** of **Caṁpā.**[1]

1. Vip. 34.

13. Jiyasattu King of **Sāvatthī,** under **Paesi.**[1]

1. Raj. 146, 152.

14. Jiyasattu King of the city of **Mihilā.**[1]

1. Jam. 1, Sur. 1.

15. Jiyasattu King of **Rāyagiha.**[1]

1. Nir. 4.1.

16. Jiyasattu King of **Hatthiṇāura.**[1]

1. AvaCu. II. p. 277.

17. Jiyasattu Son of **Jarākumāra.** He had two sons and one daughter.[1] He reigned at **Vārāṇasī**[2] or **Vaṇavāsī.**[3]

1. NisCu. II. p. 417, GacV. p. 26, BrhBh. 5254–5, BrhKs. p. 1397.
2. NisCu. II. p. 417.
3. BrhKs. p. 1397.

18. Jiyasattu Father of **Ajiya,** the second **Titthaṁkara.** He was the king of **Aojjhā(2).**[1]

1. Tir. 465, Sam. 157.

19. Jiyasattu King of **Mahurā(1).** He had a son named **Kālavesiya.**[1]

1. Mar. 498, UttCu. p. 77.

20. Jiyasattu King of **Khitipatiṭṭhiya(2).**[1] He had established the town of **Caṇagapura** in place of Khitipatiṭṭhiya.[2] **Dhāriṇī(17)** was his queen.[3]

1. NisCu. III. p. 150, IV. p. 229, AvaCu. II. p. 217.
2. AvaCu. II. p. 158.
3. NisCu. III. p. 150.

21. Jiyasattu Son of king **Datta(9)** and father of **Meghaghosa.**[1]

1. Tir. 696.

22. Jiyasattu Father of **Kaṁdaa(1).** He was the king of **Sāvatthī.**[1] **Bhadda(6)** was also his son.[2]

1. BrhKs. p. 915, UttCu. p. 73.
2. UttCu. p. 79.

23. Jiyasattu King of the city of Ujjeṇī. He had two sons who renounced the world and took to asceticism.[1]

1. AcaCu. p. 225.

24. Jiyasattu King of Pāḍaliputta. Rohagutta(2) was his minister.[1]

1. AcaCu. p. 132.

25. Jiyasattu King of Kosaṁbī. Kāsava(4) was his priest.[1]

1. UttN. p. 286, UttS. p. 287.

26. Jiyasattu King of Vasaṁtapura(3). Dhāriṇī(20) was his wife.[1] They had a son named Dhammarui(6). The king took to asceticism along with his son.[2]

1. OghN. 450, OghND. p. 449, PinN. 80-1.
2. AvaCu. I. p. 498, 503, 525.

27. Jiyasattu Father of Sumaṁgala(3). His minister had a son named Seṇiya(2).[1]

1. AvaCu. II. p. 166.

28. Jiyasattu King of Pāḍaliputta who had conquered Ujjeṇī. His another name was Kākavaṇṇa.[1]

1. AvaCu. I. p. 540.

29. Jiyasattu King of Migakoṭṭhaga whose daughter Reṇugā was given in marriage to Jamadaggi.[1] See Aṇaṁtavīriya also.

1. AvaCu. I. p. 519.

30. Jiyasattu Father of princess Siddhi. He was the king of Mahurā(1).[1]

1. AvaCu. I. p. 449.

31. Jiyasattu King of the city of Turuviṇī. He had a son named Datta(7) born of his Brāhnaṇa wife.[1]

1. AvaCu. I. p. 495.

32. Jiyasattu A king who renounced the world and attained liberation. His brother who was also a monk, ran lunatic hearing the sad news of his demise.[1]

1. VyaBh. IV. 107-8, BrhBh. 6198-9.

33. Jiyasattu King of Lohaggala(2) who arrested Mahāvīra along with Gosāla suspecting them to be some spies.[1]

1. AvaN. 490, AvaCu. I. p. 294.

34. Jiyasattu King of the city of Chattaggā. His wife's name was Bhaddā(3). They had a son named Naṁdaṇa(6) who was a previous birth of Mahāvīra.[1]

1. AvaCu. I. p. 235.

35. Jiyasattu King of Vītisogā. He was the father of Ayala(5), the first Baladeva(2) of the Videha(1) region.[1]

1. AvaCu. I. p. 176.

36. Jiyasattu A king os Ujjeṇī who had a charioteer named Amoharaha.[1]

1. UttS. p. 213.

37. Jiyasattu Father of Sumaṇabhadda(3). He was the king of Campā.[1]

1. UttS. p. 92.

38. Jiyasattu A king whose religious teacher was Dhammaghosa(10).[1] He is probably, identical with Jiyasattu(15).

1. AcaCu. p. 38, AcaSi. p. 76.

39. Jiyasattu King of Ayalapura. His son Aparāya(10) took initiation from Rāhāyariya.[1]

1. UttCu. p. 62, UttN. & UttS. p. 100, UttNe. pp. 25–26.

40. Jiyasattu King of Vasaṁtapura(3). Sumāliyā(3) was his wife ! He is different from Jiyasattu(26).

1. AvaCu. I. p. 534.

41. Jiyasattu King of Pāḍaliputta. Khema was his minister.[1]

1. AvaCu. II. p. 283.

42. Jiyasattu King of Kaṁpillapura, different from Jiyasattu(2).[1]

1. Upa. 35.

Jiyāri (Jitāri). See Jitāri.[1]

1. Sam. 157.

Jīmūta A cloud that keeps the soil moist for ten years, if it rains once.[1]

1. Sth. 347.

Jīyakappa (Jītakalpa) A canonical text consiting of 103 verses.[1] Its authorship is attributed to Jinabhadragaṇi.[2] It prescribes penances pertaining to violations of monastic rules. The following ten *prāyaścittas* (expiations) are dealt with in it.[3] (1) *āloyaṇa,* (2) *padikkamaṇa,* (3) *ubhaya,* (4) *vivega,* (5) *Vosagga,* (6) *tava,* (7) *Cheda,* (8) *mūla,* (9) *aṇavaṭṭhaya,* (10) *pāraṁciya.*

1. Jit. p. 223.
2. See Siddhasenasuriś Cuṇṇi (vv. 5–11) on this work.
3. Jit. 4 (p. 62).

Jīyadhara (Jītadhara) Disciple of preceptor Saṁḍilla(1)[1]

1. Nan. v. 26, NanM. p. 49, NanH. p. 11.

Jīva Fourth chapter of the seventh section of Viyāhapaṇṇatti.[1]

1. Bha. 2601.

Jīvaṁtasāmi (Jīvatsvāmin) An image of **Mahāvīra**. It was in possession of king **Udāyaṇa**(1) of **Vītibhaya** who had appointed **Kiṇhagūliyā**[1] for its service. Udāyaṇa had to fight with **Pajjoya** who had forcibly taken away the image to **Ujjeṇī**.[2]

1. Her original name was Devadattā (4).
2. NisCu. III. p. 140, BrhKs. p. 918, UttK. p. 346.

Jīvaga (Jīvaka) A contemporary King of **Ṇami**(1) the twenty-first **Titthaṁkara**.[1]

1. Tir. 484.

Jīvapaesiya (Jīvaprādeśika) Doctrine of preceptor **Tīsagutta** who believed that only the last of the innumerable particles of the soul is possessed of consciousness.[1]

1. Aup. 41, AupA. p. 106, AvaBh. 127-8, NisBh. 5612, SthA. p. 411.

Jivājivavibhatti (Jīvājīvavibhakti) Thirty-sixth chapter of **Uttarajjhayaṇa**.[1]

1. Sam. 36, UttN. pp. 9, 670, 712.

Jīvājīvābhigama An **Aṁgabāhira Ukkālia** text.[1] It is regarded as the third **Uvaṁga** composed on the basis of the third **Aṁga**(3) i.e. **Thāṇa**.[2] it is divided into nine sections known as *paḍivattis*.[3] It deals in details with the animate and inanimate objects.[4] Besides the commentary by Malayagiri,[5] two more commentaries viz. Jīvābhigam-cūrṇi and Jīvābhigama-mūla-ṭīkā[7] were composed on it.

1. Nan. 44, Pak. p. 43.
2. JivM. p. 1.
3. Jiv. 244, PrajM. p. 8.
4. Jiv. 2.ff., DasCu. p. 141, Vis. 3768.
5. PrajM. pp. 44-5, 48-9, 51.
6. RajM. p. 182, PrajM. p. 308, SurM. pp. 267, 279, 285.
7. PrajM. p. 51, RajM. pp. 100, 158-161, 226.

Jīvābhigama Same as **Jīvājīvābhigama**.[1]

1. Nan. 44, PakY. p. 43, DasCu. p. 141, Vis. 3768, AvaCu. I. p. 472, Bha. 657.

1. Jugaṁdhara (Yugandhara) A preceptor from whom **Ṇiṇṇāmiyā** accepted lay-votary's vows.

1. AvaN. 1291, AvaCu. I. pp. 173-4.

2. Jugaṁdhar A **Titthaṁkara** of the **Avaravideha** region.[1]

1. AvaCu. II. p. 194.

1. Jugabāhu (Yugabāhu) A **Vāsudeva**(1) of the **Puvvavideha** region.[1]

1. AvaN. 1291, AvaCu. II. p. 194.

2. Jugabāhu A **Titthaṁkara** of the **Mahāvideha** region.[1]

1. Vip. 34.

3. Jugabāhu Previous life of **Pupphadaṁta**, the ninth **Titthaṁkara**.[1]

1. Sam. 157.

4. Jugabāhu Husband of **Mayaṇarehā.**[1]

1. UttNc. p. 138.

Juṇṇaseṭṭhi (Jīrṇaśreṣṭhin) Another name of **Bhaddaseṇa**(2).[1]

1. AvaCu. II. p. 202.

Jutti (Yukti) Sixth chapter of **Vaṇhidasā.**[1]

1. Nir. 5.1.

Juttiseṇa (Yuktisena) Eighth of the twenty-four **Titthaṁkaras** of the **Eravaya**(1) region in the current **Osappiṇī.**[1] According to **Titthogālī**, Juttiseṇa was contemporary of **Sejjaṁsa**(1) the eleventh **Titthaṁkara** in the **Bharaha**(2) region.[2]

1. Sam. 159. 2. Tir. 324.

Juddhavīriya (Yuddhavīrya) A contemporay king of **Tītthayara Pupphadaṁta**, the ninth **Titthaṁkara.**[1]

1. Tir. 472.

Judhiṭṭhila (Yudhiṣṭhira) See **Juhiṭṭhilla.**[1]

1. AvaCu. I. p. 492.

Juhiṭṭhilla (Yudhiṣṭhira) Eldest son of **Pāṁḍurāya** of **Hatthiṇāpura.**[1]

1. Jna. 117, Ant. 9, AvaCu. I. p. 492, PrasA. p. 87, AvaH. p. 365.

Jūyaa, Jūyaga, Jūva, or **Jūvaa** (Yūpaka) A **Mahā-Pāyālakalasa** of the **Lavaṇa** ocean in western quarter. Its presiding deity is **Velaṁba**(2).[1]

1. Sam. 52, 95, Sth. 305, 720, Jiv. 156.

1. Jeṭṭhā (Jyeṣṭhā) Daughter of king **Ceḍaga.** She was given in marriage to **Naṁdi-vaddhaṇa**(1), the elder brother of **Mahāvīra.**[1]

1. AvaCu. II. p. 164.

2. Jeṭṭhā A constellation. **Iṁda**(4) is its presiding deity.[1]

1. Sth. 90, Jam. 157, 171.

Jehila Disciple of preceptor **Nāga**(7).[1]

1. Kalp (Therāvali). 7, p. 265.

Joi (Yogin) A class of mendicants.[1]

1. Aup. 38.

Joijasā (Jyotiryaśā) Wife of a herdsman of **Caṁpā.** She was murdered by **Ruddaa,** a disciple of **Kosia**(4).[1]

1. AvaN. 1288, AvaCu. II. p. 193, AvaH. p. 704.

1. Joisa (Jyotiṣa) One of the four classes of gods. The gods of this class are of five categories: (1) **Sūra**(1), (2) **Caṁda**(1), (3) **Gaha**, (4) **Ṇakkhatta**(1), (5) **Tārā**(3).[1] Their territory starts at a distance of 790 *yojanas* from the surface of this earth where the celestial abodes of some Tārās exist. Thereafter come the abodes of Sūriyas, Caṁdas, Ṇakkhattas and Gahas one after another.[2] Sūriyas and Caṁdas are their lords *(indras)*.[3] The number of Tārās is the biggest and that of Sūriyas and Caṁdas is the smallest.[4] Similarly they differ from one another as regards their speed of motion.[5]

1. Dev. 80-1, Praj. 38, Sur. 100, Anu. 122, Sth. 257, 401.
2. Jam. 164, Sur. 89, Praj. 50, Jiv. 122, Dev. 84, Jam. 164, Sur. 92.
3. Sth. 94, Bha. 169.
4. Jiv. 206, Jam. 172, Sur, 99.
5. Jam. 167, Sur. 95.

2. Joisa Second chapter of the ninth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 362.

Joisiya (Jyotiṣka) Same as **Joisa**(1).

1. Utt. 36. 207, Bha. 414, Praj. 101, Jam. 122, Dev. 148, Anu. 122, AcaCu. p. 269.

1. Jogaṁdharāyaṇa (Yogandharāyaṇa) Minister of king **Udāyaṇa**(2).[1]

1. AvaCu. II. p. 162, AvaH. p. 674.

2. Jogaṁdharāyaṇa A person associated with **Ammaḍa**(3).[1]

1. Risi. 25.

Jogajasā (Yogayaśā) Same as **Joijasā**.

1. AvaCu. II. p. 193.

Jogasaṁgaha (Yogasaṅgraha) A canonical treatise.[1]

1. AvaCu. II. pp. 36, 152, NisCu. III. p. 266, UttCu. p. 178.

Joṇa (Yona) Same as **Joṇaa**.[1]

1. Jna. 18.

Joṇaa or **Joṇaga** (Yonaka) An **Aṇāriya** tribe and its country conquered by **Cakkavaṭṭi Bharaha**(1).[1] It was visited by **Usabha**(1).[2] Maid servants from this country were employed in royal herems.[3] It is different from **Javaṇa**.[4] These people sent some articles to **Pāḍaliputta** and preceptor **Pālitta** was called to identify them.[5]

1. Jam. 52.
2. AvaN. 336-7.
3. Bha. 380, BhaA. p. 460, Jna. [illegible] Jam. 43, JamS. p. 191, Aup. 33 [illegible]
4. [illegible] Jam. 52 and JamS. p. 220.
5. [illegible]Cu. II. p. 554.

Joṇi (Yoni) Ninth chapter of **Paṇṇavaṇā**.[1]

1. Praj. v. 5.

Joṇia (Yonika) Same as **Joṇaa**.[1]

1. Aup. 33, AvaCu. II. p. 554.

Joṇipāhuḍa (Yoniprābhṛta) A treatise dealing with the creation of animate objects. **Siddhaseṇa** had produced horses whereas others buffaloes on its basis.[1] It is not extant now.

1. NisCu, II. p. 281, VyaBh. 5.89, VyaM. III. p. 58.

Joṇīsaṁgaha (Yonisaṅgraha) A canonical treatise.[1]

1. SutCu. p. 270.

Joṇha Prehaps, same as **Joṇaa**.[1]

1. Bha. 380.

Jotirasa (Jyotirasa) Ninth part of the first layer of **Rayaṇappabhā**.[1]

1. Sth. 778.

Jotisiya (Jyotiṣka) Same as **Joisa(1)**.[1]

1. AvaCu. I. p. 253, Sur. 98.

Johiṭṭhilla (Yudhiṣṭhira) See **Juhiṭṭhilla**.

1. Ant. 9.

Jh

Jhāṇavibhatti (Dhyānavibhakti) An **Aṁgabāhira Ukkāliya** text,[1] not extant now.

1. Nan. 44, Pak. p. 43.

Ṭ

Ṭaṁkaṇa An **Aṇāriya** (non-Aayan) tribe[1] as well as the territory occupied by it.[2] This tribe lived in **Uttarāvaha** and sold gold and ivory to the people of Dakkhiṇāvaha.[3] It has been identified with the Tangaṇas occupying the region along the eastern bank of the upper Ganges. Their territory stretched from the Ramganga river to the upper Saryu. They also occupied the Kashgar area in central Asia.[4]

1. Vis. 1442, Bha. 143, Sut. 1.3.3.18.
2. AcaCu. p. 193, AvaN. 136.
3. AvaCu. I. p. 120.
4. GESM. pp. 79, 124.

Ṭh

Ṭhāṇa (Sthāna) Third of the twelve Aṁga(3) texts.[1] It is divided into ten sections.[2] The work is mostly in prose and deals with objects according to their number, beginning from one going up to ten.[3] Abhayadeva Sūri has composed a commentary on it in V. S. 1120.[4] A monk of eight years standing is allowed to learn it.[5] It will become extinct in 1350 V. N..[6]

1. Nan. 45, Pak. p. 46, Sam. 137, Anu. 42.
2. Nan. 48, SamA. p. 74, NanM. p. 228ff.
3. Sam. 137-8.
4. SthA. p. 528.
5. Vya. 10.23.
6. Tir. 815.

Ṭhāṇapada (Sthānapada) Second chapter of Paṇṇavaṇā.[1]

1. Bha. 115, 550, Praj. v. 4.

Ṭhii (Sthiti) Fourth chapter of Paṇṇavaṇā.[1]

1. Praj. v. 4, Bha. 15.

Ṭhitipada (Sthitipada) Same as Ṭhii.[1]

1. Bha. 15.

Ḍ

Ḍaṁḍagāraṇṇa (Daṇḍakāraṇya) A forest named after king Daṁḍagi. His capital Kuṁbhakārakaḍa and the surrounding region was burnt to ashes by Khaṁdaa(1). There grew the forest.[1]

1. NisCu. IV. p. 128, UttCu. p. 74.

Ḍaṁḍagi (Daṇḍakin) King of the town of Kuṁbhakārakaḍa. Puraṁdarajasā, sister of Khaṁdaa(1), was his wife. Pālaga(1) who crushed to death Khaṁdaa and his five hundred disciples in an oil-mill, was his priest. Daṁdagi's whole city along with the surrounding region was then burnt to ashes by Khaṁdaa as a god. Then that region came to be known as Daṁḍagāraṇṇa.[1]

1. JitBh. 528, Utts. p. 114-5, UttCu. p. 73, VyaBh. 10. 589, NisCu. IV. p. 127.

Ḍaṁbara See Aḍaṁbara.[1]

1. AvaCu, II. p. 227.

Ḍahaṇa (Dahana). Son of a Brāhmaṇa of Pāḍaliputta. His mother was Jalaṇasihā. He had renounced the world and become a god after death. He is also known as Huyāsaṇa(1)[2]

1. AvaN. 1294.
2. AvaH. p. 707.

Ḍoṁba. An Aṇāriya (non-Aryan) despised community. It worshipped J ha Ghaṁṭiya.[1] It is regarded as representing early inhabitants of northern India.[2]

1. VyaBh. 3. 92, NisCu. II. p. 243, BrhKs. pp. 403–4. 2. LAI. p. 360.

Ḍoṁbila An Aṇāriya (non–Aryan) country and its inhabitants.[1]

1. Praj. 37, Pras. 4, SutSi. p. 123.

Ḍoba An Āṇāriya(non-Aryan) tribe and its country.[1] It is the same as **Ḍoṁba.**

1. Pras. 4, Praj. 37.

Ḍobila Same as **Ḍoṁbila.**[1]

1. Pras. 4.

Ḍh

Ḍhaṁka A potter of **Sāvatthī. Piyadaṁsaṇā** had stayed in his house along with one thousand nuns.[1]

1. AvaCu. I. p. 418, Vis. 2807, AvaBh. 126, NisBh. 5597, Utts. p. 156,

Ḍhaṁḍha Son of **Kaṇha(1).** He had renounced the world and become a disciple of **Titthayara Ariṭṭhaṇemi.** Owing to the rise of obscuring karmas he could not receive alms.[1]

1. UttCu. p. 76, UttS. p. 119, Ava. p. 27, AcaCu. pp. 75, 374.

Ḍhaṁḍhaṇa Same as **Ḍhaṁḍha.** A revered person.[1]

1. Ava. p. 27.

1. Ḍhaḍḍara A lay-votary belonging to the city of **Dasapura.**[1]

1. AvaCu. I. p. 403.

2. Ḍhaḍḍhara Another name of **Rāhu(1).**[1]

1. Sur. 105.

Ṇ

Ṇaula (Nakula) One of the five sons of **Paṁḍurāya** of **Hatthiṇāura.**[1]

1. Jna. 117.

Naṁgalā (Naṅgalā) A village visited by **Mahāvīra** accompanied by **Gosāla**. He meditated there in the shrine of **Vāsudevaghara**. Gosāla was beaten there for frightening the children. It lay between **Haleddua** and **Āvatta**(4)[1]

1. AvaN. 481, AvaCu. I. p. 289, Vis. 1935, KalpDh. p. 106, KalpV.p. 165, AvaM. p. 280.

Naṁgola (Nāṅgola) An **Āṁtaradīva**.[1]

1. Praj. 36.

Naṁgoli (Naṅgolin) Same as **Naṁgoliya**.[1]

1. Jiv. 111.

Naṁgoliya (Nāṅgolika) One of the fifty-six **Aṁtaradīvas** in **Lavaṇasamudda**.[1] It is the same as **Nāṁgola**.

1. Jiv. 111, NanM. p. 103, Sth. 304.

1. Naṁda (Nanda) A barber-slave belonging to the city of **Pāḍaliputta**. He took over as king of the city after the death of **Udāi**(2), son of **Kuṇiya**. The kings succeeding him were also known by the same name and thus it came to be known as a dynasty. King **Mahāpauma**(8) who was defeated by **Caṁdautta**, was the ninth as well as the last king of the Naṁda dynasty.[1]

1. AvaCu. II. pp. 179 ff., AcaCu. p. 64, DasCu. p. 52, KalpV. p. 253, KalpDh.p,165, AvaH. p. 433.

2. Naṁdā A merchant of **Pāḍaliputta** who was very greedy. He was sentenced to death by the king of the town for some crime.[1]

1. AvaCu. I. p. 528, II. p. 293, KalpCu. p. 101. AvaH. p. 397.

3. Naṁda A celestial abode in **Mahāsukka**(1) where gods live for a period of fifteen *Sāgaropama* years, breathe once in fifteen fortnights and feel hungry once in fifteen thousand years.[1]

1. Sam. 15.

4. Naṁda A resident of **Siddhatthapura** who was the first to give alms to **Sejjaṁsa**(1), the eleventh **Titthaṁkara**.[1]

1. AvaM. p. 227, Sam. 157, AvaN. 324, 328.

5. Naṁda A resident of **Baṁbhaṇāgāma**. **Mahāvīra** had once accepted alms from him.[1] **Uvaṇaṁda**(2) was his brother.[2]

1. AvaN. 476, AvaCu. I. p. 283, Vis. 1928–1930, KalpV. p. 164, KalpDh. p. 105.

2. AvaCu. I. p. 283.

6. Naṁda First, sixth and eleventh days of a fortnight.[1]

1. Jam. 152, Sur. 49.

7. Naṁda First would-be **Vāsudeva(1)** of the **Bharaha(2)** region.[1]

1. Sam. 159, Tir. 1143.

8. Naṁda Previous birth of **Peḍhālaputta(1)**, the eighth would-be **Titthaṁkara** of the **Bharaha(2)** region.[1]

1. Sam. 159.

9. Naṁda A resident of **Ṇāsikkaṇagara**. Since he is the husband of **Suṁdarī(2)**, he is also known as **Suṁdarīṇaṁda**. He was too much attached to his wife who was very beautiful. His brother who was a monk thought of distracting him from this worldly attachment. He with his supernatural power created a she-monkey, a Vidyādharī and then a goddess, the last having peerless beauty, to divert him to the right path. On enquiry that how he would get the goddess, the monk asked him to live the monastic life and he became a monk.[1]

1. Nan. 73, NanM. p. 167, AvaCu I. p. 556, AvaN. 944, AvaH. p. 436.
2. There is a similar story in Pāli Tripiṭaka. Here Buddha himself is the elder half-brother of Nanda Thera. The latter is too much attached to Janapada Kalyāṇī Nandā. To divert his mind Buddha shows him the charred remains of a female monkey and then a most beautiful nymph. To get the latter he sticks to the monastic life sincerely as asked by Buddha and then he attains Arhatship.
   See Nanda Thera (1) and Sundarananda in DPPN.
   The Sundarānandaṁ Kāvyam of Aśvaghoṣa is based on this story.

10. Naṁda Principal lay-votary of **Titthayara Ariṭṭhaṇemi**.[1]

1. AvaCu. I. p. 159.

11. Naṁda A lapidary of **Rāyagiha**. He was a follower of **Mahāvīra**. He got constructed a pond in order to provide facility of water to the people of the area. He was so much attached to that pond that after death he was born there as a frog.[1] See also **Daddura(2)**.

1. Jna. 93–5.

12. Naṁda A boatsman who allowed ascetic **Dhammarui(3)** to cross the river in his boat but harassed him afterwards for not paying the fare. The ascetic got enraged and burnt him to death with his supernatural power.[1]

1. AvaCu. I. p. 516, Vis. 3575, AvaH. p. 389.

13. Naṁda A prince who took initiation from **Titthaṁkara Malli(1)**.[1]

1. Jna. 77.

14. Naṁda One of the hundred sons of **Titthayara Usaha(1)**.[1]

1. KalpDh. pp. 151, 152, KalpV. p. 236.

15. Naṁda Same as Āṇaṁda(7)[1]

1. Tir. 448.

Ṇāṁdakāṁta (Nandakānta) A celestial abode in **Mahāsukka(1)** where gods live maximum for a period of fifteen *Sāgaropama* years.[1]

1. Sam. 15.

Ṇaṁdakūḍa (Nandakūṭa) A celestial abode similar to **Ṇaṁdakaṁta.**[1]

1. Sam. 15.

Ṇaṁdaga (Nandaka) An inhabitant of the city of **Caṁpā.** After death he took birth in **Kosaṁbī** and renounced the world there.[1]

1. Mar. 500.

Ṇaṁdagova (Nandagopa) A herdsman in possession of millions of cows.[1]

1. BrhBh. 77, VyaBh. 3.178.

Ṇaṁdajjhaya (Nandadhvaja). A celestial abode where gods live maximum for fifteen *Sāgaropama* years. It is similar to **Ṇaṁdakaṁta.**[1]

1. Sam. 15.

1 Ṇaṁdaṇa (Nandana) Seventh **Baladeva(2)** of the current **Osappiṇī** and brother of **Vāsudeva(1) Datta(2).** He was son of king **Aggisīha** of **Vāṇārasī** and his queen **Jayaṁtī(4). Dhammareṇa(1)** was the name of his previous birth. He was 26 bows tall, lived for 65 thousand years and attained emancipation.[1] According to Tiloyapaṇṇatti Nandimitra is the seventh Baladeva and his height was 22 bows.[2]

1. Sam. 158, Sth. 672, AvaN. 403–414, Vis. 1766, AvaBh. 41, Tir. 577, 580, 602–616, UttK. p. 349.
2. 4.517, 1418.

2 Ṇaṁdaṇa Seventh would-be **Baladeva(2)** of the **Bharaha(2)** region.[1]

1. Sam. 159, Tir. 1144.

3 Ṇaṁdaṇa A merchant of **Kosalāura.** He had a daughter named **Sirimati(1)**[1]. He is identified with **Ṇaṁda(2).**

1. AvaCu. I. p. 527.

4 Ṇaṁdaṇa A palace belonging to **Miyāputta(3)** son of king **Balabhadda(1)** of the town of **Suggīva(4).**[1]

1. Utt. 19.3, UttN. p. 452.

5 Ṇaṁdaṇa Son of **Mahāseṇākaṇha** and grandson of king **Seṇiya.** He had renounced the world and become a disciple of **Mahāvīra.**[1]

1. Nir. 2.10.

6 Naṁdaṇa Son of king Jiyasattu(34) and his queen Bhaddā(3) of the city of Chāttaggā. He was a previous birth of Mahāvīra. He had renounced the world, become a disciple of ascetic Puṭṭila(2) and earned *tirathaṅkara-nāma* Karma.[1]

1. AvaCu. I. p. 235, AvaN. 450-2, Sam. 157, KalpDh. p. 38, KalpV. p. 44, SamA. p. 106.

7 Naṁdaṇa One of the seven Generals of *indra* Dharaṇa(1). He is the chief of the troupe of dancers.[1]

1. Sth. 582.

8 Naṁdaṇa Previous birth of Titthaṁkara Mālli(1).[1]

1. Sam. 157.

9 Naṁdaṇa A garden as well as a shrine outside the city of Moyā(2). It was visited by Mahāvīra.[1]

1. Bha. 126.

10 Naṁdaṇa A summit of mount Maṁdara(3) in Naṁdaṇavaṇa(1).[1] See Naṁdaṇavaṇakūḍa

1. Sth. 689.

11 Naṁdaṇa Tenth chapter of Kappavaḍiṁsiyā[1].

1. Nir. 2.1.

Naṁdaṇabhadda (Nandanabhadra) One of the twelve disciples of Saṁbhūivijaya(4).[1]

1. Kalp. p. 256.

1 Naṁdaṇavaṇa (Nandanavana) A grove on mount Maṁdara, five hundred *yojanas* above the level of Bhaddasālavaṇa. Its extant also measures five hundred *yojanas*.[1] It serves as the play-ground for gods.[2] There are nine summits of mount Maṁdara(3) situated in it. They are : Naṁdaṇa(10), Maṁdāra(5), Nisaha(5), Hemavaya(2), Rayaṇa(3), Ruyaa(6), Sāgaracitta Vairā(4) and Balakūḍa.[3]

1. Jam. 104, Sam. 85, 98, 99; Jiv, 141, Sth. 302.
2. NanM. p. 46, NanH. p. 8.
3. Sth. 689, Jam. 104.

2 Naṁdaṇavaṇa A grove to the north-east of Bāravaī in the vicinity of mount Revayaya. A temple of Jakkha Surappiya(1) was situated here.[1]

1. Jna. 52, Ant. 1, Nir. 5.1, AvaCu. I. p. 355.

3 Naṁdaṇavaṇa A grove in the vicinity of the town of Vijayapura.[1]

1. Vip. 34.

Naṁdaṇavaṇakūḍa (Nandanavanakūṭa) First of the nine summits in Naṁdaṇavaṇa(1). Its height measures five hundred *yojanas*.[1] It is the same as Naṁdaṇa(10).

1. Jam. 104, PrasA. p. 96.

Naṁdappabha (Nandaprabha). A celestial abode in Mahāsukka(1) where gods live maximum for fifteen *Sāgaropama* years.[1]

1. Sam. 15.

1 Naṁdamatī (Nandamatī). Second chapter of the seventh section of Aṁtagaḍadasā.[1]

1. Ant. 16.

2 Naṁdamatī A wife of king Seṇīa(1) of Rāyagiha. She was initiated by Mahāvīra. After observing asceticism for a period of twenty years she attained liberation.[1]

1. Ant. 16.

1 Naṁdamitta (Nandamitra) Second would-be Vāsudeva(1) of the Bharaha (2) region.[1]

1. Sam. 159, Tir. 1143.

2 Naṁdamitta A prince who took initiation from Titthaṁkara malli(1).[1]

1. Jna. 77.

Naṁdalesa (Nandaleśya) A heavenly abode in Mahāsukka(1) where gods live maximum for fifteen *Sāgaropama*[1] years.

1. Sam. 15.

Naṁdavaṇṇa (Nandavarna) A heavenly abode similar to Naṁdalesa.[1]

1. Sam. 15.

Naṁdasiṁga (Nandaśṛṅga) A celestial abode similar to Naṁdavaṇṇa.[1]

1. Sam. 15.

Naṁdasiṭṭha (Nandasṛṣṭa) A heavenly abode similar to Naṁdavaṇṇa.[1]

1. Sam. 15.

1 Naṁdaseṇiyā (Nandasenikā) Fourth chapter of the seventh section of Aṁtagaḍadasā.[1]

1. Ant. 16.

2 Naṁdaseṇīyā A wife of king Seṇiya(1) of Rāyagiha. She renounced the world and became a disciple of Mahāvira. After practising asceticism for twenty years she attained emanicipation.[1]

1. Ant. 16.

1. Ṇaṁdā (Nandā) A wife of king Seṇiya(1) of Rāyagiha[1], daughter of a merchant of the town of Beṇṇātaḍa[2] and mother of Abhayakumāra.[3] She renounced the world, took initiation from Titthayara Mahāvīra, observed asceticism for twenty years and attained liberation at the end.[4] She is also called Suṇaṁdā(6).[5]

1. Ant. 16, Anut. 1, Nir. 1.1, Jña. 6. AvaCu. II. p. 171.
2. AvaCu. II. p. 171, NanM. p. 150.
3. Nir. 1.1, Anut. 1, Jna. 7.
4. Ant. 16.
5. NirC. 1.1; p. 5.

2 Ṇaṁdā First chapter of the seventh section of Aṁtagaḍadasā.[1]

1. Ant. 16.

3. Ṇaṁdā Wife of king Daḍharaha(1) of Bhaddilapura and mother of Sīyala, the tenth Titthaṅkara [1]

1. Sam. 157, Tir. 473, SthA. p. 308.

4 Ṇāṁdā Wife of Bhaddaseṇa(2) of Vāṇārasi and mother of Sirideví(6).

1. AvaCu. II. p. 202.

5 Ṇaṁdā Mother of Ayalabhāyā the ninth Gaṇadhara of Mahāvīra.[1]

1. AvaN. 649, Vis. 2510.

6 Ṇaṁdā Wife of Sugutta, the minister of king Sayāṇīya of Kosaṁbī. She was a friend of queen Miyāvaī(1). Once Mahāvīra paid a visit to her house in hope of alms.[1]

1. AvaCu. I. pp. 316-7, AvaN. 520-2, Vis. 1976, KalpV. p. 170, KalpDh. p. 109.

7 Ṇaṁdā Same as Suṇaṁdā(2), one of the two wives of Usabha(1)[1].

1. AvaN. 191, Vis. 1607, AvaCu. I. p. 152.

8 Ṇaṁdā One of the eight principal Disākumāris residing on Tavaṇijja peak of the eastern Ruyaga(1) mountain.[1]

1. Jam. 114, Sth. 643, Tir. 153.

9 Ṇaṁdā A lotus-pond on the eastern Aṁjaṇaga(1) moutain in the Ṇaṁdīsara(1) island.[1]

1. Jiv. 183, Sth. 307.

10 Ṇaṁdā A pond outside the city of Caṁpā.[1]

1. Jna. 46.

11 Ṇaṁdā A pond built by lapidary Ṇaṁda(11) of Rāyagiha near mount Vebhāra.[1]

1. Jna. 93.

12 Naṁdā First, sixth and eleventh days of a fortnight.[1]

1. Gan. 9-10, Sur. 49.

13 Naṁdā A place situated on the north-eastern Raikaraga mountain. It is the capital of Kāṇhārāi(3), a queen of Isāṇā(2).[1]

1. Sth. 307.

1 Naṁdāvatta (Nandāvarta) A heavenly abode in Mahāsukka(1) where gods live maximum for fifteen *Sāgaropama* years.[4]

1. Sam. 15.

2 Naṁdāvatta Same as Nāṁdiāvatta(3).[1]

1. Sth. 644.

1 Naṁdi (Nandi) An Aṁgabāhira Ukkālia text.[1] It is partly in prose and partly in verse. It deals with knowledge and its various classifications.[2] Some of the verses in the beginning supply us with the names of Mahāvīra's eleven principal disciples and a list of twenty-seven preceptors beginning from Suhamma(1) ending with Dūsagaṇī.[3] A detailed exposition of the five kinds of knowledge is given mostly in prose. Devavāyaga, disciple of Dūsagaṇi, is said to be the author of this work.[4] It is commented upon by ācārya Haribhadra[5] and Malayagirisūri.[6] Jiṇadāsagaṇi has also composed a *Chūrṇi* on it.[7]

1. Pak. p. 43, Nan. 44. NisCu. IV. p. 235, AnuHc. p. 9.
2. NanM. p. 1.
3. Nan. VV. 20-43.
4. NanCu. p. 10.
5. AnuH. p, 100.
6. PrajM. pp. 298, 311, 375.
7. AnuCu. p. 1, NanCu, p. 1.

2 Naṁdi Same as Naṁdiggāma(6).[1]

1. UttN. & UttS. p. 379.

3 Naṁdi A friend of Mahāvīra's father. He belonged to Naṁdiggāma(1)[1]

1. AvaCu. I. p. 316, Vis. 1975, AvaN. 520.

4 Naṁdi One of the two friends of Mahīssara.[1]

1. AvaCu. II. p. 175.

5 Naṁdi See Naṁdivaddhaṇa(2).[1]

1. Vip. 2.

6 Naṁdi Same as Naṁda(7).[1]

1. Tir. 1143.

1 Naṁdia (Nandika) A *Sthavira* belonging to the Kāsava family-line.[1]

1. Kalp (Therāvali), 7; KalpV. p. 266.

2 Ṇaṁdia A ram nourished for the sake of guests.[1]

1. UttN. p. 273.

1. Ṇaṁdiāvatta (Nandyāvarta) A heavenly abode in **Mahāsukka(1)** where gods live maximum for sixteen *Sāgaropama* years, breathe once in sixteen fortnights and feel hungry once in sixteen thousand years.[1]

1. Sam. 16.

2 Ṇaṁdiāvatta A **Logapāla** under each of **Ghosa(1)** and **Mahāghosa(4)**, the two *indras* of **Thaṇiyakumāra** gods.[1]

1. Sth. 256, Bha. 169,

3 Ṇaṁdiāvatta A heavenly car for the lord (*indra*) of **Baṁbhaloga**.[1]

1. Sth. 644, Jam. 118.

1 Ṇaṁdiggāma (Nandigrāma) A village visited by **Mahāvīra**. It was the birthplace of **Ṇaṁdi(3)**, a friend of Mahāvīra's father.[1] Brāhmaṇa **Ṇaṁdiseṇa(5)** belonged to this place.[2] It was visited by **Cakkavaṭṭi Baṁbhadatta**.[3] It can be identified with Nundgaon near Fyzabad in Oudh,[4]

1. AvaCu. I. p. 316, AvaN. 520, Vis. 1975, KalpDh. p. 109.
2. JitBh. 826.
3. UttN. and UttS. p. 379.
4. SBM. p. 374. GDA. p. 138.

2 Ṇaṁdiggāma A settlement in **Dhāyaīkhaṁḍa**.[1]

1. AvaCu. I. p. 172.

Ṇaṁdighosa (Nandighoṣa) A celestial abode **Baṁbhaloa** where gods live for a maximum period of ten *Sāgaropoma* years, breathe once in ten fortnights and feel hungry once in ten thousand years.[1]

1. Sam, 10.

Ṇaṁdighosā (Nandighoṣā) A bell belonging to the **Thaṇiyakumāra** gods.[1]

1. Jam. 119,

Ṇaṁdicuṇṇi (Naṇdicūrṇi) A commentary on **Ṇaṁdi**, by **Jiṇadāsagaṇī**.[1]

1. AnuCu. p. 1, NanCu. pp. 1, 83. PrajM. pp. 19, 310, 537.

Ṇāṁdijja (Nandīya) Fifth of the six off-shoots of **Uddehagaṇa(2)**.[1]

1. Kalp. p. 259.

1 Ṇaṁdiṇī (Nandinī) A courtezan who developed many a disease due to excessive physical enjoyment.[1]

1. AcaCu. p. 71.

2 Ṇaṁdiṇi Principal female lay-votary of **Titthayara Pāsa(1)**.[1] She is the same as **Sūṇaṁdā(5)**.[2]

1. AvaCu. I. p. 159.
2. Kalp. 164.

1 Ṇaṁdiṇīpiya (Nandinīpitṛ) A merchant of the city of Sāvatthī. He was one of the ten principal lay-votaries of **Mahāvīra**. **Assiṇī** was his wife.[1]

1. Upa. 55.

2 Ṇaṁdiṇīpiya Ninth chapter of **Uvāsagadasā**.[1]

1. Upa. 2, Sth. 755.

Ṇaṁdipura (Nandipura) Capital of the Aryan territory of **Saṁḍilla**(5)[1]. King **Mitta**(4) reigned there.[2]

1. Praj. 37, SutSi. p. 123. | 2. Vip. 29, SthA. p. 508.

Ṇaṁdiphala See **Ṇaṁdīphala**.[1]

1. Sam. 19.

Ṇaṁdimitta (Nandimitra) See **Ṇaṁdamitta**(1).[1]

1. Tir. 1143.

Ṇaṁdiyāvatta (Nandyāvarta) See **Ṇaṁdiāvatta**.[1]

1. AvaM. p. 184.

Ṇaṁdila (Nandila) Disciple of preceptor **Maṁgu**[1] and teacher of preceptor **Ṇāgahatthi**.[2]

1. Nan.v. 29, NanH. p. 12, NanM. p. 50. | 2. Nan.v. 30.

1 Ṇaṁdivaddhaṇa (Nandivardhana) Elder brother of **Mahāvīra**[1] and husband of **Jeṭṭhā**.[2] It was he who permitted Mahāvīra to renounce the world.[3]

1. Kalp. 109, AvaCu. I. p. 245. | 2. Aca. 2.177, AvaCu. II. p. 164.
3. AvaCu. I. p. 250, KalpDh. p. 93.

2 Ṇaṁdivaddhaṇa Sixth chapter of the first section of **Vivāgasuya**. It is the same as **Ṇaṁdi**(5).[1]

1. Vip. 2.

3 Ṇaṁdivaddhaṇa Son of king **Siridāma** and his queen **Baṁdhusirī** of **Mahurā**(1). He is also known as **Ṇaṁdiseṇa**(6). He conspired to kill his father with the help of **Citta**(5). When the plot was unearthed, he was ruthlessly killed by the king. In his previous birth he was a cruel jailor, named **Dujjohaṇa**(2), in the city of **Sīhapura**. In future he will take birth in **Mahāvideha**, renounce the world and attain liberation there[1].

1. Vip. 26-7.

4 Ṇaṁdivaddhaṇa Religious teacher of **Ṇaṁdiseṇa**(5).[1]

1. JitBh. 831, AcaCu. p. 307.

1 Ṇaṁdivaddhaṇā (Nandivardhanā) A lotus-pond on the eastern **Aṁjaṇaga(1)** mountain in the **Ṇamdisara(1)** island.[1]

1. Sth. 307, Jit. 183.

2 Ṇaṁdivaddhaṇā A principal **Disākumārī** goddess residing on the **Rayaya(4)** peak of the eastern **Ruyaga(1)** mountain.[1]

1. Jam. 114, Tir. 153, Sth. 643.

Ṇaṁdisara (Nandīśvara) Same as **Ṇaṁdīsara**.[1]

1. Jiv. 183.

1 Ṇaṁdiseṇa (Nandiṣeṇa) A preceptor who gave up asceticism and lived with a prostitute.[1]

1. Mahan. p. 147, AcaCu. p. 173, KalpV. p. 253.

2 Ṇaṁdiseṇa Fourth **Titthaṁkara** of the current **Osappiṇī** in the **Eravaya(1)** region.[1]

1. Sam. 159, Tīr. 317.

3 Ṇaṁdiseṇa A preceptor of **Titthayara Pāsa's(1)** line.[1] He paid a visit to **Taṁbāa** village where being alleged to be a thief he was speared to death.[2]

1. AvaN. 485, Vis. 1939, AvaCu. I. p. 291. | 2. KalpDh. pp. 106-7.

4 Ṇaṁdiseṇa Son of king **Seṇiya(1)** of **Rāyagiha**. He had renounced the world and become a disciple of **Mahāvīra**.[1] Once he made his disciple firm in the observation of vows by his own illustration.[2] He was a servant of a **Brāhmaṇa** in his life here before.[3]

1. AvaCu. I. p. 559.
2. AvaN. 943, NanM. p. 166.
3. AvaCu. II. p. 171.

5 Ṇaṁdiseṇa A resident of **Ṇaṁdiggāma(1)**[1] in the country of **Magaha**.[2] He became disgusted with the daughters of his maternal uncle, because none was prepared to marry him and so he renounced the world[3] and became a disciple of **Ṇaṁdivaddhaṇa(4)**.[4] He was very diligent in service.[5] After death he became a god and thereafter took birth as **Vasudevai**[6]

1. In Āvaśyaka Curṇi it is Sāliggama. See AvaCu. II. p. 94.
2. JitBh. 825-846.
3. SthA. p. 474.
4. AvaCu. II. p. 94.
5. Ibid.
6. DasaCu. p. 59, KalpCu. p. 96.

6 Ṇaṁdiseṇa Identical with **Ṇaṁdivaddhaṇa(3)**.[1]

1. Vip. 26-27.

7 Ṇaṁdiseṇa Sixth chapter of **Kammavivāgadasā**.[1]

1. Sth. 755.

Ṇaṁdiseṇā (Nandisenā) A lotus-pond on the western Aṁjaṇaga(1) mountain in the Ṇaṁdīsara island.[1]

1. Sth. 307, Jiv. 183.

Ṇaṁdissara (Nandīśvara) See Ṇaṁdīsara.[1]

1. Sur. 101, AvaCu, I. p. 397, Vis. 790.

Ṇaṁdissaravara (Nandīśvaravara) See Ṇaṁdīsara.[1]

1. Sur. 101.

Ṇaṁdissarā (Nandīśvarā) A bell belonging to the *indras* of Vāyukumāra gods.[1]

1. Jam. 119.

Ṇaṁdī (Nandī) See Ṇaṁdi.[1]

1. AvaCu. I. p. 316, Vis. 1975, Pak p. 43, Nam. 44.

Ṇaṁdīgāma (Nandīgrāma) See Ṇaṁdiggāma.[1]

1. AvaN. 520.

Ṇaṁdīdīva (Nandīdvīpa) Same as Ṇaṁdīsara(1)[1]

1. Jiv. 166.

Ṇaṁdīphala (Nandīphala). Fifteenth chapter of the first section of Ṇāyādhammakahā.[1]

1. Jna. 5, Sam. 19, JnaA, p. 10.

Ṇaṁdīsamudda (Nandīsamudra). Identical with Ṇaṁdīsara (3)

1. Jiv. 166.

1. Ṇaṁdīsara (Nandīśvara). Eighth ring island surrounding the Khododa ocean.[1] There are four Aṁjaṇaga (1) mountains situated in its four quarters. They have four temples consisting of four images of *Jinas*.[2] Gods go there to celebrate the birth etc. of Titthayaras.[3] One possessing the supernatural power of *vidyācāraṇā* can travel up to this island.[4]. Kailāsa 2. and Harivāhaṇa are its two presiding gods.[5]

1. Jiv. 183, Sur. 101, Sth. 580.
2. Sth. 650, Bha. 683-4, Vis. 790-2.
3. Jam. 33, 123, NisCu. III. p. 141.
4. NanM. p. 107.
5. Jiv. 183.

2. Ṇaṁdīsara. One of the two friends of Mahissara.[1]

1. AvaCu. II. p. 175.

3. Ṇaṁdīsara. An ocean surrounding the Ṇaṁdīsara (1) island. Sumaṇa and Somaṇasabhadda are its presiding gods.[1]

1. Jiv. 184, Sur. 101,

Ṇaṁdīsaravara (Nandīśvaravara). Identical with **Ṇaṁdisara** (1)[1].

1. Jna. 66, Jam. 33, Nis.Cu. III. p. 141.

Ṇaṁdīsaroda (Nandīśvaroda). Same as **Ṇaṁdisara** (3)[1]

1. Jiv. 184.

Ṇaṁdīssara (Nandīśvara). See **Ṇaṁdīsara.**

1. AvaH. p. 296.

Ṇaṁdissaravaradīva (Nandīśvaravaradvīpa). Same as **Ṇaṁdīsara** (1)[1].

1. AnuCu. p. 35.

Ṇaṁduttara (Nandottara) One of the seven generals of *indra* **Bhūyāṇaṁda**(1) and other lords of the northern **Bhavaṇavai** gods. He is in-charge of the army of chariots.[1]

1. Sth. 404, 582.

Ṇaṁduttaravaḍiṁsaga (Nandottarāvataṁsaka). A heavenly abode in **Mahāsukka** (1) where gods live for fifteen *sāgaropama* years in the maximum.[1]

1. Sam. 15.

1. **Ṇaṁduttarā** (Nandottarā) A lotus-pond on the eastern **Aṁjaṇaga** (1) mountain in the **Ṇaṁdīsara** island.[1]

1. Sth. 307, Jiv. 183.

2. **Ṇaṁduttarā** One of the eight principal **Disākumārīs**, residing on the **Piṭṭha** (5) peak of the eastern **Ruyaga** (1) mountain.[1]

1. Jam. 114, Tir. 153, AvaCu. I. p. 138, Sth. 643.

3. **Ṇaṁduttarā** A place situated on the north-eastern **Raikaraga** mountain. It is the capital of **Kaṇhā** (2), a queen of **Īsāṇa** (2).[1]

1. Sth. 307.

4. **Ṇaṁduttarā** Third chapter of the seventh section of **Aṁtagaḍadasā.**[1]

1. Ant. 16.

5. **Ṇaṁduttarā** A wife of king **Seṇia** (1) of **Rāyagiha.** She renounced the world, took initiation from **Mahāvīra,** observed asceticism for a period of twenty years and then attained emancipation.[1]

1. Ant. 16.

Ṇaṁdottarā (Nandottarā). See **Ṇaṁduttara.**[1]

1. Sth. 307, Ant. 16.

Ṇammadā (Narmadā) A river.[1] It is modern Narbada emptying into the bay of Cambay.[2]

1. AvaCu. II. p. 61. 2. GDA. p. 138.

1. Ṇakkhatta (Nakṣatra) One of the five classes of Joisa gods. It consists of twenty-eight constellations. They are associated with Caṁda(1). They possess different shapes and move at a height of 884 *yojanas* above this earth. The speed of their motion is more rapid than that of Caṁda, Sura (1) and Gahas. They have their own presiding gods, family-names, principal wives etc. Each Nakkhatta measures one quarter of a *yojana*. Following are the names of the twenty-eight Ṇakkhattas: Abhii, Savaṇa, Dhaṇiṭṭhā, Sayabhisayā, Puvvāpoṭṭhavayā, Uttarāpoṭṭhavayā, Revatī(4), Assiṇī(1), Bharaṇī, Kattiyā, Rohiṇī (10), Migasira, Addā, Puṇavvasu (1), Pussa (1), Assesā, Maghā(2), Puvvāphagguṇī, Uttarāphagguṇī, Hattha, Chittā(1), Sāti, Visāhā, Aṇurādhā, Jeṭṭhā(2), Mūla, Puvvasāḍhā and Uttarāsāḍhā.[1]

1. Sur. 32-5, 41-6, 50-62, 69-74, 78, 83-6, 93-101, Jam. 149 ff., Dev. 89 ff., Gan. 15. ff., Sam. 7, 9-10, 15, 27, 45, 67, 98, Sth. 227, 473, 517, 539, 589, 656, 669, 694, Anu. 130, 139, Praj. 50-1, Jiv. 196-8.

2. Ṇakkhatta Disciple of preceptor Bhadda (4) and teacher of preceptor Rakkha (1)[1]

1. Kalp. pp. 264, 266.

Ṇagara (Nagara) Sixth chapter of the third section of Viyāhapaṇṇatti.[1]

1. Bha. 126.

1. Ṇaggai (Nagnajit). King of the town of Purisapura in Gaṁdhāra (1). He is regarded as a Patteyabuddha.[1]

1. AvaCu. II. p. 208, Utt. 18.46, UttN. p. 299; He is recognised as a Pacceka Buddha in the Pāli literature too. See Naggaji in DPPN.

2. Ṇaggai. A Kṣatriya mendicant.[1]

1. Aup. 38.

Ṇaccaṇasīla (Nartanaśīla). A kind of Samaṇa (1) mendicants earning their livelihood by performing dances.[1]

1. Aup. 38, AupA. p. 92.

Ṇaṭṭamālaa (Nṛtyamālaka). Presiding deity of Khaṁḍappavāyaguhā.[1]

1. Jam. 65, AvaH. p. 151, AvaM. p. 230.

Ṇaḍapiḍaa (Naṭapiṭaka). A village on way to Bharuaccha from Ujjeṇī.[1]

1. AvaCu. II. p. 209, AvaN. 1311.

Ṇata (Nata). A celestial abode in Āṇayakappa where gods live for a maximum period of nineteen *sāgaropama* years.[1]

1. Sam. 19.

Ṇabhasena (Nabhasena). Grandson of king Uggasena. He seems to be Dhaṇadeva (5)[1].

1. VisK. p. 412, AvaCu. I. p. 112, AvaH. p. 94, Mar. 433. In VisK. he is mentioned as a son of Uggasena, which seems to be a mistake.

1. Ṇami (Nami). Twenty-first Titthaṁkara of the current Osappiṇi (descending cycle) in the Bharaha (2) region.[1] He was son of king Vijaya (9) and his queen Vappā (2) of Mihilā.[2] In his previous birth he was[3] Adiṇasattu(4). His height was fifteen *dhanuṣas*.[4] He had the complexion of heated gold.[5] He had taken to asceticism accompanied by one thousand men in the Sahasaṁbavana(4) park. He was carried in Devakurā palanquin[6]. His contemporary in Eravaya (1) was Sāmakoṭṭha.[7] He accepted first alms at Virapura from Diṇṇa(1)[8]. His sacred tree was *bakula* (a cacid).[9] He had under him seventeen groups of ascetics, the same number of group-leaders,[10] twenty thousand monks and forty-one thousand nuns.[11] Subha(2) and Amalā(1) were his principal male and woman disciples.[12] He attained liberation at the end of his age of ten thousand years.[13] (2½ thousand as a prince and 5 thousand as a king).

1. Ava. p. 4, Nan.V. 19, Sth. 411, AvaN. 371, 419, Tir. 332, Vis. 1759, Kalp. 184, Sam. 39, 41,157.
2. Saṁ. 157, AvaN. 386, 389, Tir. 483.
3. Saṁ. 157.
4. Sam. 15, AvaN. 380, Tir. 364.
5. AvaN. 377, Tir. 353.
6. Sam. 157, AvaN. 225, Tir. 393.
7. Tir. 332.
8. Sam. 157. AvaN. 329.
9. Sam. 157, Tir. 407.
10. Sam. 17, AvaN. 269, According to Titthogāli this number is eleven (454).
11. AvaN. 258 ff.
12. Sam. 157, Tir. 454, 462.
13. Sth. 735, AvaN. 272–305.

2. Ṇami King of the city of Mihilā in Videha(2). He renounced the world marking that more than one bangle do collide and make sound whereas a single bangle does not. He is regarded as a Patteyabuddha.[1]

1. UttN. Ch. 9, 18.45; UttCu. pp. 177 ff. UttN. p. 299, AvaBh. 208, 214; AvaCu. I. p. 75, II. pp. 207–8, Sut. 1.3.4.2, SutCu. p. 120. In the Pāli literature also he is recognised as a Pratyekabudha. See Nimi in DPPN.

3. Ṇami Son of Kaccha (2) and grandson of Usabha (1). He demanded his share of kingdom from Usabha. Dharaṇa(1), an *indra* of Ṇāgakumāras pursuaded him not to insist on his demand and bestowed on him several lores (*vidyās*). He along with Viṇami established a number of towns in the ranges of mount Veyaḍḍha and reigned there. Later he fought a battle with Cakkavaṭṭi Bharaha (1) and surrendered to him.[2]

1. AvaCu. I. pp. 160–2, AvaN. 317, KalpV. p. 238, KalpDh. p. 153.
2. AvaCu. I. pp. 200–1, Jam. 64.

4. **Nami** First of the ten chapters of Aṁtagaḍadasā.[1] At present it is not found in this text. It seems to be the same as Namipavvajjā of Uttarajjhayaṇa.

1. Sth. 755.

Namipavvajjā (Namipravrajyā). Ninth chapter of Uttarajjhayaṇa.[1]

1. UttCu. p. 186, UttN. p. 9, Sam. 36.

1. **Namiyā** (Namitā) Daughter of a merchant of Nāgapura. She took initiation from Titthayara Pāsa(1) and practised asceticism under Pupphacūla(1). After death she became a principal wife of Sappurisa, a lord of the southern Kiṁpurisa(3) gods.[1] She is identical with Navamiyā(4).

1. Jna. 153.

2 **Namiyā**. Twenty-second chapter of the fifth sub-section of the second section of Nāyādhammakahā.[1]

1. Jna. 153.

Namudaa (Namudaya) One of the twelve principal lay-votaries of Gosāla.[1]

1. Bha. 330.

Namokkāra–ṇijjutti (Namaskāra-niryukti) A commentary being the preliminary portion of Āvassaya-ṇijjutti.[1]

1. NisCu. II. p. 285, III. p. 399; KalpCu. p. 99.

Nammayāsuṁdarī (Narmadāsundarī) A virtuous lady.[1]

1. Ava. p. 28.

Narakaṁtappavāya (Narakāntaprapāta) A Fall of Narakaṁtā river in the Rammaga(5) region north of mount Maṁdara(3) in Jaṁbūdīva.[1]

1. Sth. 88.

1 **Narakaṁtā** (Narakāntā) One of the fourteen great rivers in Jaṁbuddīva.[1] It emerges from the Mahāpuṁḍarīya lake on mount Ruppi(4) and flows towards the east in the Rammaga(5) region.[2]

1. Sam. 14, Sth. 522. | 2. Jam. 111, Sth. 88.

2 **Narakaṁtā** Same as Narakaṁtākūḍa.[1]

1. Sth. 643.

Narakaṁtākūḍa (Narakāntākūṭa) One of the eight peaks of mount Ruppi(4).[1]

1. Jam. 111, Sth. 643.

Naradatta (Naradatta) First principal disciple of Ariṭṭhanemī, the twenty-second Titthaṁkara. He is the same as Varadatta(4).[1]

1. Sam. 157, AvaCu. I. p. 159.

Ṇaradattā A goddess.[1]

1. Ava. p. 18.

Ṇaradeva (Naradeva) One of the hundred sons of Usabha(1).[1]

1. KalpDh. p. 152, KalpV. p. 236.

Ṇarayavibhatti (Narakavibhakti) Fifth chapter of Sūyagaḍa.[1]

1. Sam. 23.

Ṇaravāhaṇa (Naravāhana) The hero of a popular story of this name.[1]

1. NisCu. II. p. 416, AcaCu. p. 187.

Ṇaravāhaṇiya (Naravāhanika) An Āriya (Aryan) vocational group[1] i. e. persons engaged in the work of bearing conveyances meant for carrying human beings.

1. Praj. 37.

Ṇariṁda (Narendra) A heavenly abode in Laṁtaa where gods are born with a maximum longevity of twelve *Sāgaropama* years. They breathe once in twelve thousand years.[1]

1. Saṁ. 12.

Ṇariṁdakaṁta (Narendrakānta) A celestial abode just like Ṇariṁda.[1]

1. Sam. 12.

Ṇariṁduttaravaḍiṁsaga (Narendrottarāvataṁsaka) A celestial abode similar to Ṇariṁda.[1]

1. Sam. 12.

Ṇaruttama (Narottama) One of the hundred sons of Usabha(1)[1]

1. KalpDh. p. 151, KalpV. p. 236.

Ṇalagiri (Nalagiri) An elephant belonging to king Pajjoa of Ujjeṇṇī.[1] He is also known as Aṇalagiri.[2]

1. AvaCu. I. p. 400, II. pp. 160-1. | 2. NisCu. III. p. 145.

Ṇaladāma (Naladāma) Superintendent of Police appointed by Cāṇakka during the reign of Caṁdagutta.[1]

1. DasCu. p. 52, VyaBh. III. 91, SthA. p. 258.

1. Ṇaliṇa (Nalina) Eighth chapter of the eleventh section of Viyāhapaṇṇatti.[1]

1. Bha. 409.

2. Ṇaliṇa A peak of mount Ṇaliṇakūḍa. Its height measures five hundred *yojanas*.[1]

1. Jam. 95.

3. Ṇaliṇa One of the eight kings to be initiated by Mahāpauma (10), the first would be Titthaṁkara[1] of Bharaha (2).

1. Sth. 625.

4. Ṇaliṇa One of the eight districts of the southern part of the western Mahāvideha.[1] Asogā (1) is its capital.[2] Elsewhere Avarā is mentioned in place of Asogā.[3]

1. Sam. 34, Sth. 92.
2. Jam. 102.
3. SthA. p. 438.

5. Ṇaliṇa A celestial abode in Mahāsukka (1) where gods live maximum for eighteen *Sāgaropoma* years, breathe once in eighteen fortnights and feel hungry once in eighteen thousand years.[1]

1. Sam. 18.

6. Ṇaliṇa A peak of the southern Ruyaga (1) mountain.[1]

1. Sth. 643.

7. Ṇaliṇa A celestial abode in Mahāsukka(1) where gods live for 17 *Sāgaropama* years at the maximum.[1]

1. Sam. 17.

Ṇaliṇakūḍa (Nalinakūṭa) A Vakkhāra mountain in Mahāvideha, lying to the north of river Sītā, to the south of mount Ṇīlavaṁta, to the east of Āvatta (1) and to the west of Maṁgalāvaī (1) district. It has four summits : (1) Siddhāyayaṇa, (2) Ṇaliṇa(2), (3) Āvatta(3), and (4) Maṁgalāvatta(1).[1]

1. Jam. 95, Sth. 302, 434, 637.

Ṇaliṇagumma (Nalinagulma) See Ṇaliṇigumma(6).[1]

1. Sth. 625, Sam. 18.

Ṇaliṇā (Nalinā) A lotus-pond in the south-east of mount Maṁdara(3).[1]

1. Jam. 90, 103.

1. Ṇaliṇāvaī (Nalināvatī) A Vijaya(23) (district) in the south-west of the Mahāvideha region with its capital at Vīyasogā.[1] It is also known as Salilāvaī.[2]

1. Jam. 102, Sth. 637.
2. JnaA. p. 123, AvaCu. I. p. 176, Jna. 64.

2. Ṇaliṇāvaī A summit of mount Suhāvaha.[1]

1. Jam. 102,

1. Ṇaliṇigumma (Nalinīgulma) Eighth chapter of Kappavaḍiṁsiyā.[1]

1. Nir. 2. 1.

2. Ṇaliṇigumma Son of Rāmakaṇha and grand son of king Seṇia (1). He had renouneed the world and become a disciple of Mahāvīra.[1]

1. Nir. 2.8.

3. Ṇaliṇigumma One of the eight kings to be initiated by Mahāpauma(10), the first would-be Titthaṁkara[1] of Bharaha(2).

1. Sth. 625.

4. Ṇaliṇigumma A heavenly abode in Sohammakappa.[1] Ācarya Āsāḍha (1). after his death, took birth as a god in it.[2]

1. AvaBh. 130, NisBh. 5599. | 2. Vis. 2857, UttS. p. 160.

5. Ṇaliṇigumma A garden outside the city of Puṁḍariginī(1). See also Ṇaliṇivaṇa.[1]

1. AvaCu. I. pp. 133, 384, UttS.p. 326.

6. Ṇaliṇigumma A celestial abode in Sahassārakappa where gods are born with a maximum longevity of eighteen *Sāgaropama* years.[1] It is different from Ṇaliṇigumma(4).

1. Sam. 18.

Ṇaliṇivaṇa (Nalinīvana) A garden in the vicinity of the city of Puṁḍarīgiṇī (1)[1]. Probably it is identical with Ṇaliṇigumma(5).

1. Jna. 141.

Ṇaliyā (Nālikā). A capital of each of Soma (1) & (2).[1] See Somappabha (2) for further information.

1. BhaA. p. 204.

Ṇavaga (Navaka) A merchant of Vasaṁtapura(3).[1]

1. AvaH. p. 98.

Ṇavamiyā (Navamikā) A principal Disākumārī residing on the Ruyagūttama peak of the western Ruyaga(1) mountain.[1]

1. Jam. 114, Tir. 157, Sth. 643.

2. Ṇavamiyā Sixth chapter of the ninth sub-section of the second section of Ṇāyādhammakahā.[1]

1. Jna. 157.

3. Ṇavamiyā Daughter of a merchant of Kaṁpillapura. She was initiated by Titthayara Pāsa(1).[1] In the next life she is reborn as one of the eight principal wives of Sakka(3).[2]

1. Jna. 157. | 2. Bha. 406, Sth. 612.

4. **Ṇavamiyā** One of the four principal wives of **Sappurisa**. She is the same as **Ṇamiyā(1)**. The same is the name of a princial wife of **Mahāpurisa**.[1]

1. Bha. 406, Sth. 273.

Ṇavamī See Navamiyā(1).[1]

1. Tir. 157.

Ṇahavāhaṇa (Nabhovāhana) King of **Bharuyaccha**. King **Sālavāhana** of **Paiṭṭhāṇa** attacked Bharuyaccha several times but owing to the high prosperity of the town he repeatedly got defeated. At last he conquered the town with the help of his clever minister who had worked under Ṇahavāhaṇa also in that capacity for some time but ultimately deceived him in the battle against Sālavāhaṇa.[1]

1. AvaCu. I. p. 109, II. p. 200, AvaN. 1299, VyaBh. 3.58, BrhM. p. 52, AvaH. p.712.

Ṇahaseṇa (Nabhasena) A king after **Mahāvīra's** emancipation.

1. Tir. 622.

1. **Ṇāila** (Nāgila). Disciple of preceptor **Vairaseṇa(3)** The **Ṇāilā** monastic branch started from him.

1. Kalp. p. 255.

2. **Ṇāila** A *śramaṇopāsaka* (lay-votary) in the city of **Caṁpā**. He was a friend of goldsmith **Kumāraṇaṁdi** (also known as **Aṇaṁgaseṇa**). After death he became a god in the **Accuya** celestial region.[1]

1. AvaCu. I. pp. 397–8, NisCu. III. p. 141.

3. **Ṇāila** A *śrāvaka* (lay-votary) belonging to the town of **Kusatthala**. He attained liberation in the time of **Titthayara Ariṭṭhaṇemi**.[1]

1. Mahan. pp. 100–1,

4. **Ṇāila** Religious teacher of ascetic **Duppasaha**.[1]

1. Tir. 828.

5. **Ṇāila** Last *śramaṇopāsaka* (lay-votary) to be born in the current descending cycle.[1]

1. Tir. 841.

Ṇāilā (Nāgilā) A monastic branch originating from preceptor **Ṇāila(1)**. It is the same as **Ajjaṇāila**.[1]

1. Kalp. p. 255.

Ṇāilī (Nāgilī) Same as **Ajjaṇāilī**.[1]

1. KalpV. p. 263.

1. **Ṇāga** (Nāga) One of the eleven **Karaṇas**.[1]

1. Jam. 153, KalpV. p. 189, SutN. 12.

2. Ṇāga Eighth chapter of the twelfth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 437.

3. Nāga Thirteenth chapter of the seventeenth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 590.

4. Ṇāga Charioteer of king **Paseṇai(5)** and husband of **Sulasā(2).**[1]

1. AvaCu. II. p. 164, SthA. p. 456, UttK. p. 79.

5. Ṇāga Merchant of **Bhaddilapura.** He was the husband of **Sulasā(1)** who nourished six sons of **Devaī** in the time of **Titthayara Ariṭṭhaṇemi.**[1]

1. AvaCu. I. p. 357, Ant. 4.

6. Ṇāga A **Vakkhāra** mountain in **Mahāvideha** on the northern bank of river **Sītodā**[1] and to the east of **Vaggu** district. The same is the name of the four peaks.[2]

1. Sth. 302, 434, 637. | 2. Jam. 102.

7. Ṇāga Disciple of preceptor **Rakkha** and teacher of preceptor **Jehila.**[1]

1. Kalp. p. 265.

8. Ṇāga One of the eight principal disciples of preceptor **Mahāgiri.**[1]

1. Kalp. p. 257.

Ṇāgakumāra (Nāgakumāra) One of the ten sub-classes of **Bhavaṇavai** gods.[1] The gods belonging to this class are under **Logapāla Varuṇa(1).**[2] They have eighty-four lakhs of mansions.[3] **Dharaṇa(1)** and **Bhūyāṇaṁda(1)** are their *indras.*[4] The maximum longevity of these gods is somewhat less than two *palyopama* years and the minimum ten thousand years.[5] Their diadem bears the sign of the hood of a serpent.[6]

1. Anu. 20, AnuHe. p. 25, Bha. 15, 169, 611, 699, Jiv. 158, Vis. 1578, 1924, Sth 757.
2. Bha. 167.
3. Sam. 84.
4. Praj. 46, Jiv. 120.
5. Sam. 2, 10, Sth. 113, Praj. 95.
6. Praj. 46, Sam. 150.

Ṇāgajaṇṇa (Nāgayajña) See **Ṇāgamaha.**[1]

1. Jna. 68, AvaCu. I. p. 157.

Ṇāgajasā (Nāgayaśā) Daughter of **Paṁthaga(4)** given in marriage to **Cakkavaṭṭi Baṁbhadatta(1).**[1]

1. UttN. p. 379.

Ṇāgajjuṇa (Nāgārjuna) Disciple of preceptor **Himavaṁta(2)** and teacher of preceptor **Bhūyadiṇṇa.**[1] He presided over the council for the redaction of the cannon held at **Vallabhīpura** prior to one held under **Devaḍḍhigaṇi.**[2] This version of redaction is called **Ṇāgajjuṇīya.**[3]

1. Nan. vv. 35-9, NanCu. p. 10, NanH. p. 13, KalpDh. p. 130, NanM. p. 52.
2. DasCu. p. 204, AcaCu. pp. 219, 232, 237, 244, 313; AcaSi. p. 303, UttCu. p. 149, UttS. p. 186.
3. DasCu. p. 204, AcaCu. p. 207.

Ṇāgajjuṇiya (Nāgārjunīya) See Ṇāgajjuṇa.[1]

1. AcaCu. p. 113, AcaSi. p, 119, UttCu. p. 149.

Ṇāgaṇayarī (Nāganagarī) A city in the Eravaya(1) region.[1]

1. Tir. 553.

Ṇāgaṇattua (Nāganaptṛka) Same as Varuṇa(8).[1]

1. Bha. 303.

1. Ṇāgadatta (Nāgadatta) A prince who was a snake in his prevous birth. He renounced the world and took to asceticism at an early age. He often used to feel hungry and take food throughout the day. He was so tolerent that he never showed any sign of anger even towards those who might spit his food. He obtained omniscience and attained liberation.[1]

1. DasCu. pp. 41-2, SthA. p. 255.

2. Ṇāgadatta Son of merchant Ṇāgavasu of Paiṭṭhāṇa. He renounced the world and accepted the *Jinakalpa* (conduct of a naked monk) but would not observe it successfully.[1]

1. AvaCu. II. p. 188, AvaN. 1280.

3. Ṇāgadatta One of the hundred sons of Usabha(1).[1]

1. KalpDh. p. 152, KalpV. p. 236.

4. Ṇāgadatta A merchant of Maṇipura. He gave alms to ascetic Iṁdadatta(2). After death he took birth as prince Mahābala(10), son of king Bala(3) of Mahāpura.[1]

1. Vip. 34.

5. Ṇāgadatta Son of a merchant. He was Gaṁdhavva-ṇāgadatta owing to his proficiency in music. He renounced the world and attained liberation.[1]

1. AvaCu. II. p. 65, AvaN. 1249-1267,

1. Ṇāgadattā (Nāgadattā) Daughter of Jakkhaharila. She was given in marriage to Cakkavaṭṭi Baṁbhadatta(1).[1]

1. UttN. p. 379.

2. Ṇāgadattā A palanquin used on the occasion of the renunciation of Saṁti, the sixteenth Titthaṁkara.[1]

1. Sam. 157.

Ṇāgadīva (Nāgadvīpa) A concentric island surrounding the Devoda ocean. It is encircled on the other hand by the Ṇāgoda ocean.[1]

1. Sur. 103, Jiv. 167.

Ṇāgapariāvaṇiā (Nāgaparijñāpanikā) An **Aṁgabāhira Kālia** text,[1] not extant now. A monk of thirteen years' standing was considered eligible to study it.[2]

1. Nan. 44, NanM. p. 207, NanH. p. 73, NanCu. p. 60, Pak. p. 45.
2. Vya. 10.27.

Ṇāgapavvaya (Nāgaparvata) Same as **Ṇāga(6)**.[1]

1. Sth. 637.

Ṇāgapura (Nāgapura) A town visited by **Titthayara Pāsa(1)**. There was a garden of the name of **Sahasaṁbavaṇa(9)** in its vicinity.[1] It is the same as **Hatthiṇāpura**.

1. Jna. 153.

Ṇāgabhūya (Nāgabhūta) An off-shoot of **uddehagaṇa(2)**.[1]

1. Kalp. p. 259.

Ṇāgamaha (Nāgamaha) A festival held in honour of *nāgas* (serpents).[1]

1. Jna. 21, 36, 68, Aca 2.12, JnaA. pp. 56, 132, RajM. p. 284, AcaCu. I. p. 157.

Ṇāgamitta (Nāgamitra) One of the eight principal disciples of preceptor **Mahāgiri**-[1]

1. Kalp. p. 257.

Ṇāgavasu (Nāgavasu) Father of **Ṇāgadatta(2)**. He was a merchant of **Paiṭṭhāṇa**.[1]

1. AvaCu. II. p. 188, AvaN. 1280, AvaH. p. 698.

Ṇāgavitta (Nāgavitta) One of the four **Logapālas** of **Bhūyāṇaṁda(1)** mentioned in **Viyāhapaṇṇatti**. He has four principal wives: **Suṇaṁdā(4)**, **Subhaddā(4)**, **Sujāyā(3)** and **Sumaṇā(4)**. The names of the Logapālas occurring in **Thāṇa** do not include Ṇāgavitta as one of them but in his placc there is mentioned **Kālavāla(2)**.[2]

1. Bha. 406.
2. Sth. 256, See also Bha. 169.

1. **Ṇāgasirī** (Nāgaśrī) Wife of merchant **Ṇāgavasu** of **Paiṭṭhāṇa** and mother of **Ṇāgadatta(2)**.[1]

1. AvaCu. II. p. 188, AvaN. 1280.

2. **Ṇāgasirī** Wife of **Soma(7)**, a Brāhmaṇa belonging to **Caṁpā**. Once she served ascetic **Dhammarui(4)** with a cooked vegetable prepared from a bitter gourd. The ascetic did not abandon the vegetable lest thousands of ants might eat it and die. He, on the contrary, ate it himself and died. Ṇāgasirī was born as **Dovaī**, daughter of king **Duvaya**, after many a birth and death.[1]

1. Jna. 106-116.

Ṇāgasuhuma (Nāgasūkṣma) A secular text.[1]

1. Nan. 42.

Ṇāgasena (Nāgasena) A merchant of Uttaravācāla who gave alms to Mahāvīra.[1]

1. AvaCu. I. p. 279, AvaN. 471, Vis 1923, KalpDh, p. 104.

Ṇāgahatthi (Nāgahastin) Disciple of preceptor Ṇaṁdila.[1]

1. Nan V. 30, NanH. p. 12, AvaCu. I. p, 585; NanCu. p. 9, NanM. p. 50.

Ṇāgoda (Nāgoda) An ocean encircling the Ṇāgadīva. It is surrounded on the other hand by Jakkhadīva.[1]

1. Sur. 103, Jiv. 167.

Ṇāṇappavāya (Jñānapravāda) Fifth Puvva consisting on an exposition of knowledge.[1] It is not extant.

1. Nan. 57, Sam. 14, 147, NanCu. p. 75, NanM. p. 241.

1. Ṇāta (Jñātṛ or Jñāta) See Ṇātavaṁsa.[1]

1. BrhBh. 3265, AvaCu. I. p. 239.

2. Ṇāta See Ṇāyādhammakahā.[1]

1. AvaCu. II. p. 154, 258.

Ṇātakula (Jñātrakula) See Ṇātavaṁsa.[1]

1. SutCu. p. 97.

Ṇātavaṁsa (Jñātṛvaṁśa or Jñātavaṁśa) A family-line to which descendants of Usabha(1), Mahāvīra and others belonged.[1] It is identical with the Ikkhāga clan.[2] According to Paṇṇavaṇā, Ṇāta and Ikkhāga are two different family lines.[3]

1. AvaCu. I. p. 245: Kalp. 21ff., KalpV. p. 46.
2. JnaA. p. 153, AupA. p. 27, KalpDh. p. 32.
3. Praj. 37.

Ṇābhi (Nābhi) Son of Marudeva(2) and his wife Sirikaṁtā(3), born in the last part (when one eighth of a *palyopama* of the third era remained) of the third era of Osappiṇī.[1] He was the brother as well as the husband of Marudevī.[2] His height measured 525 *dhanuṣas*.[3] He had a son born at Viṇīyabhūmi named Usabha(1), the first Titthaṁkara of the current osappinī (descending cycle) and a daughter named Sumaṁgalā(1), the mother of Bharaha(1).[4] He is regarded as the seventh as well as the last Kulagara

1. Sam. 157, Tir. 92 ff., Jam. 29, AvaN. 150.
2. Sam. 157, AvaN. 159, 160; Jam. 30. Kalp. 206. [At that time Yugalas (twins) of a son and a daughter were born.]
3. AupA. p. 117, AvaN. 156.
4. Kalp. 209, AvaN. 191, Vis. 1598.

(governor) of the current cycle.[5] According to another tradition he is considered to be the last but one of the fifteen Kulagaras of this age.[6] He promulgated the punishment of 'dhikkāra' i.e., reproach.[7]

5. Sth. 556, Sam. 157, AvaN. 155, AvaM. p. 154, AvaH. p. 120, Jam. 30, Tir. 70.
6. Jam. 28-9.
7. Jam. 29, KalpV. p. 232.

Ṇāmudaa (Nāmodaya) One of the twelve principal lay-votaries of **Gosāla**. He later became a follower of **Mahāvīra**.[1]

1. Bha. 305, 330,

1. Ṇāya (Jñāta) First section of **Ṇāyādhammakahā**. It has nineteen chapters.[1]

1. Jna. 5, JnaA. p. 10, Pak. p. 68, PraS. 28, Sam. 19, Utt. 31.14, NanCu. p. 66.

2. Ṇāya (Jñātṛ or Jāñta) An Aryan lineage[1] same as **Ṇātavaṁsa** also known as a Kṣatriya community.[2]

1. Praj. 37.
2. Kalp. 21, DasCu. p. 221.

Ṇāyakula (Jñātṛkula or Jñātakula) Same as **Ṇāyavaṁsa**.[1]

1. Kalp. 89, KalpV. p. 144.

Ṇāyajjhayaṇa (Jñātādhyayana) Identical with **Ṇāya**(1).[1]

1. Sam. 19, AvaCu. II. p. 137, UttS. p. 614, Pak. p. 68, Utt. 31.14.

Ṇāyaputta (Jñātaputra or Jñātṛputra) Another name of **Mahāvīra**. He belonged to the Ṇāya lineage and therefore he was also known as Ṇāyaputta.[1]

1. Aca. 2.179, AcaCu. p. 27, Sut. 1.1.1.27, Das 6.17, 20, Bha. 305, 646, Dascu. p. 221, DasH. p. 199, KalpV. p. 144, SutCu. p. 97.

Ṇāyamuṇi (Jñātamuni or Jñātṛmuni) Another name of **Mahāvīra**[1] who hailed from the Ṇāya lineage.

1. Pras. 23, 25, 27.

Ṇāyavaṁsa (Jñātṛvaṁśa or Jñātavaṁśa) See **Ṇātavaṁsa**.[1]

1. Kalp. 22.

Ṇāyasaṁḍa (Jñātṛkhaṇḍa or Jñātakhaṇḍa) A grove near **Khattiyakuṁḍaggāma** where **Mahāvīra** embraced asceticism.[1] It is sacred for pilgrimage.[2]

1. AvaN. 231, AvaBh. 105-6, Aca. 2. 179.
2. BrhBh. 3192.

Ṇāyasaṁḍavaṇa (Jñātṛkhaṇḍavana or Jñātakhaṇḍavana) Same as **Ṇāyasaṁḍa**.[1]

1. AvaM. p. 265, AvaBh. 105.

Ṇāyasuya (Jñātaśruta) Same as **Ṇāya**(1).[1]

1. Jna. 148.

Ṇāyādhammakahā (Jñātādharmakathā) Sixth of the twelve Aṁga(3) texts.[1] It is in prose and is divided into two sections: Ṇāya(1) and Dhammakahā.[2] The former has nineteen chapters,[3] whereas the latter ten. Each of the ten chapters in the second section has further subdivisions. The entire work deals with narratives having a moral and religious objective behind them.[4] It was commented upon by Abhayadevasūri in V.S. 1120.[5]

The eighth chapter of the first section gives the story of Malli(1), the nineteenth Titthaṁkara. The sixteenth chapter furnishes a naration of Dovaī in the form of a story of her chain of births and deaths.

1. Pak. p. 46, Nan. 45, 51, Sam. 141, NanCu. p. 66.
2. Jna. 5. Ṇāya means illustration and dhammakahā means religious story.
3. Sam. 19.
4. NanH. p. 81.
5. JnaA. p. 254.

1. Ṇārada or Ṇāraya (Nārada) Son of Jaṇṇadatta(1) and Somajasā of Soriyapura.[1] He is the same as Kacchullaṇāraya.

1. AvaCu. II. p. 194.

2. Ṇārada or Ṇāraya Previous birth of the twenty-second would-be Titthaṁkara Vimala(2).[1]

1. Sam. 159.

3. Ṇārada or Ṇāraya A Brahmin mendicant and his followers.[1]

1. Aup. 38.

4. Ṇārada or Ṇāraya A non-jain sage in the *tīrtha* of Ariṭṭhaṇemi, recognised as a Patteyabuddha.[1]

1. Risi. 1, Risi. (Sangrahaṇī)

Ṇārayaputta (Nāradaputra) A disciple of Titthayara Mahāvīra.[1]

1. Bha. 221.

1. Ṇārāyaṇa (Nārāyaṇa) Eighth Vāsudeva(1) of the current descending cycle in the Bharaha(2) region. He is the same as Lakkhaṇa. He lived after Titthayara Muṇisuvvaya(1) and before Ṇami(1). He was son of king Dasaraha(1) and his queen Kegamaī of Aojjhā and younger brother of Baladeva(2) Pauma(6), i.e. Rāma(4). He had killed Rāvaṇa with his own disc. His height was sixteen *dhanuṣas*. He belonged to the Kāsava lineage. His previous birth-name was Puṇavvasu(3). After enjoying a life of twelve thousand years he died and took birth in the fourth infernal region.[1]

1. Sam. 158, Tir. 566, 577, 602-615, Vis. 1765, AvaN. 421, Vis. 1778, AvaN. 403-413, Uttk. p. 43, AvaBh. 40-43, UttK. p. 48., Sth. 672; According to AvaN (408). Ṇārāyaṇa was born at Rāyagiha.

2. **Ṇārāyaṇa** A non-jain ascetic who is said to have attained emancipation.[1]

1. Sut. 1.3.4.2, SutCu, p. 120, SutSi. p. 95.

Ṇārāyaṇakaṭṭha (Nārāyaṇakoṣṭha) A place outside the city of Mahurā(1).[1]

1. AcaCu. p. 163.

Ṇārikaṁtā (Nārikāntā) See Ṇārīkaṁtā.[1]

1. Jam. 110, Sth. 689, Sam. 14.

Ṇārī (Nārī) Same as Ṇārīkaṁtā.[1]

1. Jam. 110.

Ṇārīkaṁtā (Nārīkāntā) One of the nine summits of mount Ṇīlavaṁta.[1]

1. Jam. 110, Sth. 689.

2. **Ṇārīkaṁtā** A river emerging from the Kesari(2) lake on mount Ṇīlavaṁta(1) and flowing towards west in the Rammaga(5) region.[1]

1. Sth. 88, 552; Jam. 110, Sam. 14.

Ṇālaṁdaijja (Nālandīya) Twenty third chapter of Sūyagaḍa.[1]

1. Sam. 23, BrhBh. 318, SthA. p. 457.

Ṇālaṁdā (Nālandā) A suburb of the city of Rāyagiha.[1] Gosāla had his first meeting with Mahāvīra here.[2] It is identified with modern Bargaon (Nalanda) seven miles to the northwest of Rajgir.[3] See also Mahāvīra.

1. Sut. 2.7.1, SutN. 203, SthA. p. 457, Kalp. 122, SutCu. p. 448.
2. Bha. 541, AvaCu. I. p. 282.
3. GDA. p. 136.

Ṇāliṁdā (Nālandā) Same as Ṇālaṁdā.[1]

1. Bha. 541.

Ṇālī (Nālī) Fifth chapter of the eleventh section of Viyāhapaṇṇatti.[1]

1. Bha. 409.

Ṇāsikka (Nāsikya) Same as Ṇāsikkaṇagara.[1]

1. AvaN. 944, AvaH. p. 436.

Ṇāsikkaṇagara (Nāsikyanagara) A town to which Ṇaṁda(9), the husband of Suṁdarī(2) belonged.[1] It is identified with modern Nasik,[2]

1. Nan. v. 73, NanM. p. 167, AvaN. 944, AvaCu. I. p. 566.
2. GDA. p. 139.

Ṇiayā (Niyatā) Another name of the Jaṁbusudaṁsaṇā tree.[1]

1. Jam. 90.

Ṇiṁbaa or **Ṇiṁbaga** (Nimbaka) Son of Aṁbarisi.[1] See also Aṁbarisi.

1. AvaCu. II. p. 196, AvaN. 1295, AvaH. p. 708.

Ṇikkasāya (Niṣkaṣāya) Fourteenth would-be **Titthaṁkara** of the **Bharaha**(2) region, and a future birth of **Baladeva**(1).[1]

1. Tir. 1113, Sam. 159, Sth. 692.

Ṇikkhittasattha (Nikṣiptaśastra) Twelfth **Titthaṁkara** of the **Eravaya**(1) region in **Jaṁbūdīva**.[1] **Titthogālī** mentions **Sejjaṁsa**(5) in his place.[2]

1. Sam. 159.
2. Tir. 324, SamA. p. 159.

Ṇiggaṁtha (Nirgrantha) One of the five **Samaṇa**(1) sects.[1] Ṇiggaṁtha means a monk, i.e. a disciple of **Titthayara Mahāvīra**.[2] Ṇiggaṁtha is that person who is free from the bonds of thought and matter (*muktadravya-bhāvagrantha*)[3] or devoid of internal and external impurities–*granthas*, i.e. entanglements or bonds of passions and possessions.[4] Ṇiggaṁtha teachings meant the teachings of Mahāvīra or other (twenty three) Titthayaras; hence, Ṇiggaṁtha stands for the sect of Mahāvīra and other Titthayaras[5] or for the Jaina order as a whole.

1. PinN. 445, AcaSi. pp. 314, 325, SthA. p. 94, NisBh. 4420.
2. Aca. 108, 2.141, 152, 179.
3. UttS. p. 418.
4. UttCu. p. 146, DasCu. p. 334, AcaSi. p. 155, SthA. pp. 56, 94, BhaA. pp. 60, 891, UttS. p. 257, DasH. p. 192, BrhKs. p. 257.
5. Bha. 384, Jna. 23, 24, Dasa. 10.1, 7, Upa. 5, 44, AvaN. (Dipikā) p. 139, AvaCu p. 241, Dasa Cu. p. 91.

Ṇiccamaṁḍiā (Nityamaṇḍitā) Another name of **Jaṁbusudaṁsaṇā**.[1]

1. Jam. 90.

Ṇiccāloa (Nityāloka) One of the eighty-eight **Gahas**.[1]

1. Sur. 107, Sth. 90, JamS. pp. 534-535, SurM. pp. 295–296, SthA. pp. 78–79,

Ṇiccāloga (Nityāloka) See **Ṇiccāloa**.[1]

1. Sth. 90.

Ṇiccujjota (Nityoddyota) See **Ṇiccujjoa**.[1]

1. Sth. 90.

1. Ṇiṇṇaga or **Ṇiṇṇaya** (Nimnaka) A very rich egg–merchant belonging to the town of **Purimatāla**. He earned a lot of sin due to his life-taking business. After death first he fell to hell and thereafter he was born as **Abhaggaseṇa**(2), son of **Vijaya**(16).[1]

1. Vip. 17, SthA. p. 507.

2. Ṇiṇṇaga or **Ṇiṇṇaya** An **Aṇāriya** country and its people.[1]

1. Praj. 37.

Ṇiṇṇāmiyā (Nirnāmikā) Previous birth of Sayaṁpabhā, principal wife of god Laliyaṁga. She was born in a poor family belonging to Ṇaṁdiggāma(2). Sumaṁgala(2) and Sulakkhaṇā were her sisters.[1]

1. AvaCu. I. pp. 172-4.

Ṇiṇhaiyā (Nihnavikā) One of the eighteen Baṁbhi(2) scripts.[1]

1. Sam. 18, Praj. 37.

Ṇiṇhaga (Nihnava) See Ṇiṇhava.[1]

1. AvaCu. I. p. 586, AvaN. 785, Mahan. 99.

Ṇiṇhaya (Nihnava) See Ṇiṇhava.[1]

1. BrhBh. 5433, AvaH, p. 311.

Ṇihṇava (Nihnava) The word 'ṇiṇhāti' is explained as concealing or evading the truth and creating delusion.[1] One who prevaricates the original doctrine is called Ṇiṇhava.[2] He employs false means for it[3] and propounds wrong doctrines.[4] He is considered as fallen from the right faith.[5] There had been seven Ṇiṇhavas after Mahāvīra.[6] Their names are Jamāli(1), Tissagutta, Āsāḍha(1), Āsamitta, Gaṁga, Rohagutta(1) and Goṭṭhāmāhila.[7] Their respective doctrines are known as Bahuraya, Jīvapaesiya, Avvatta, Samuccheya, Dokiriya, Terāsiya(1) and Abaddhiya.[8] Sivabhūi(1) is also counted as a Ṇiṇhava. He founded the Boḍiya sect.[9]

1. Dasa. 9.7, DasaCu. p. 74.
2. DasaCu. p. 74, AupA. p. 106, AvaCu. I. p. 415, UttS. p. 178.
3. UttS. pp. 17-18.
4. AupA. p. 106.
5. BhaA. p. 51, AvaCu. II. p. 28, See also PinN. 156-158, AcaCu. I. p. 83, BrhBh. 5433.
6. AvaN. 785.
7. AvaN. 780-1, Vis. 2801-2, AupA. p. 106, AvaCu. I. pp. 419-424.
8. Aup. 41, Vis. 2800, AvaN. 779, NisBh. 5596ff.
9. AvaBh. 145-146, AvaCu. I. pp. 427, 586, NisBh. 5609.

Ṇidaḍḍha or Ṇiddaḍḍha (Nirdagdha) A Mahāṇiraya situated in the Rayaṇappabhā(2)[1] hell.

1. Sth 515, SthA. p. 367.

Ṇippulāa (Niṣpulāka) Fifteen would-be Titthaṁkara in the Bharaha(2) region[1] and a future birth of Rohiṇī(2).

1. Sam. 159, Sth. 692, Tir. 1113.

Ṇimaggajalā (Nimagnajalā) A river in Timisaguhā. It drowns anything that may fall into it.[1] There is another river of the same name in Khaṁḍappavāyaguhā.[2]

1. Jam. 55, AvaCu.I. p. 194
2. Jam. 65.

Ṇimajjaga (Nimajjaka) A class of *vānaprastha* ascetics[1] who while taking bath remained immersed in water for some moments.[2]

1. Bha. 417, Nir. 3.3, Aup. 38 | 2. BhaA. p. 519.

Ṇimuggajalā (Nimagnajalā) See Ṇimaggajalā.[1]

1. AvaCu. I. p. 194, AvaM. p. 230.

Ṇimmama (Nirmama) Sixteenth would-be Titthaṁkara of the Bharaha(2) region[1] and a future birth of Sulasā(2).

1. Sam. 159, Tir. 1113.

Ṇimmala (Nirmala) One of the six layers of Baṁbhaloga.[1]

1. Sth. 516.

Ṇiyaipavvayaga (Niyatiparvataka) A type of mountains situated in the Sūriyabha celestial abode.[1] The celestial beings of that abode are always sporting.[2]

1. Raj. 112, RajM. p. 195.

1. Ṇiyaṁṭha (Nirgrantha) Same as Ṇiggaṁtha.[1]

1. Bha. 751, Jit Bh. 243, 281, Utt. 12.16, 15.11, UttN. p. 256, UttCu. p. 143.

2. Ṇiyaṁṭha (Nirgrantha) Eighth chapter of the fifth section of Viyāhapaṇṇatti.[1]

1. Bha. 176.

Ṇiyaṁṭhi (Nirgranthi) See Khuḍḍagaṇiyaṁṭhijja.[1]

1. UttN. p. 9.

Ṇiyaṁṭhijja (Nirgranthīya) See Aṇāhapavajjā.[1]

1. UttN. p. 9.

Ṇiyaṁṭhīputta (Nirgranthiputra) A disciple of Titthayara Mahāvīra.[1]

1. Bha. 221.

Ṇiyayapavvaya (Niyataparvata) Same as Ṇiyaipavvayaga[1]

1. RajM. p. 195.

Ṇiyala (Nigaḍa) Same as Ṇiyalla.[1]

1. SthA. p. 79.

Ṇiyalla (Nigaḍa) One of the eighteenth Gahas. It is mentioned in the Thāṇa only.[1]

1. Sth. 90, SthA. p. 79.

1. Ṇirai (Nirṛti) Another name of the night of the fifteenth day of a fortnight.[1]

1. Jam. 152, Sur. 48.

2. Ṇirai Presiding deity of the Mūla Ṇakkhatta(1).[1]

1. Sth. 90.

Ṇiraṁgaṇa (Niraṁgaṇa) Royal wrestler of Kosaṁbī. He was defeated by wrestler Aṭṭaṇa of Ujjeṇī.[1]

1. UttCu. p. 109.

1. Ṇiraṁbhā (Nirambhā) A principal wife of Bali(4).[1] She was a daughter of a merchant of Sāvatthī in her previous birth.[2]

1. Jna. 150, Bha. 406, Sth. 403.

2. Ṇiraṁbhā Fourth chapter of the second sub-section of the second section of Ṇāyādhammakahā.[1]

1. Jna. 150.

Ṇirayavibhatti (Nirayavibhakti) Fifth chapter of the first section of Sūyagaḍa.[1] It is the same as Ṇārayavibhatti.

1. SutN. 25, SutCu. p. 149.

1. Ṇirayāvaliyā (Nirayāvalikā) An Aṁgabāhira Kālia text.[1] It is one of the following five sections of Uvaṁga : 1. Ṇirayāvaliyā, 2. Kappavaḍaṁsiyā, 3. Pupphiyā, 4. Pupphacūliyā, 5. Vaṇhidasā. Candraprabhasūri has commented upon all of them.[3] Ṇirayāvaliyā has ten chapters :[4] Kāla(13), Sukāla(1), Mahākāla(1), Kaṇha(5), Sukaṇha, Mahākaṇha(1), Vīrakaṇha(1) Rāmakaṇha(1), Piuseṇakaṇha and Mahāseṇakaṇha(1). See also Ṇirayāvaliyā(2).

1. Nan. 44, NanM. p. 207, Pak. p. 45, NanCu. p. 60.
2. Nir. 1.1, 2.1, 5.1.
3. JamS. p. 2.
4. Nir. 1.1.

2. Ṇirayāvaliyā A common name for all the five sections of Uvaṁga as mentioned under Ṇirayāvaliyā(1) and Kappiyā(2) being the other name for Ṇirayāvaliyā(1).[1]

1. JamS. pp. 1-2.

Ṇivvatti (Nirvṛtti) Eighth chapter of the nineteenth section of Viyāhapaṇṇatti.[1]

1. Bha. 648.

Ṇiruṁbhā (Nirumbhā) Same as Ṇiraṁbhā.[1]

1. Jna. 150.

Ṇivvāṇa (Nirvāṇa) Third would-be Titthaṁkara of the Eravaya(1) region. Titthogālī mentions him as Sixth Titthaṁkara.[1]

1. Sam. 159, Tir. 1118.

Nilavamta (Nīlavanta) See Nilavamta.(4)[1]

1. Sth. 689.

Nivvāṇī (Nirvāṇī) A goddess.[1]

1. Ava. p. 19.

Nivvui (Nirvṛti) Daughter of king Jiyasattu(30) of Mahurā(1). She was given in marriage to Surimdadatta(2), son of king Imdadatta(9).[1]

1. AvaCu. I. p. 449, UttK. p. 98, AvaH. p. 703.

Nivvuikarā (Nirvṛtikarā) The palanquin used for Ara, the eighteenth Tittamkara, at the time of his consecration ceremony.[1]

1. Sam. 157.

Nivvuipura (Nirvṛtipura) A place visited by merchant Dhaṇṇa(7) of Vasamtapura(3).[1] Nirvṛti as a territory formed the eastern half of Puṇḍradeśa, comprising Dinajapur, Rungpur and Koch-Bihar. Its principal town was Bardhanakuti which may be identified with Nivvuipura.[2]

1. Vis. 3510-3, AvaCu. I. p. 509. | 2. GDA. p. 142, SGAMI pp. 93, 98, 114.

1. Nisaḍha (Niṣadha) Son of Baladeva(1) and his wife Revaī(3) of Bāravaī. He married fifty princesses. He renounced the world and became a disciple of Titthyara Ariṭṭhanemi. After observing asceticism for nine years he left this world and took birth as a god in the Savvaṭṭhasiddha heavenly abode. He will attain liberation in the Mahāvideha region after taking one more birth there.[1] Sāgaracamda(1), husband of Kamalāmelā was his son and Pabhāvaī(2) was his wife.[2]

1. Nir. 5.1. | 2. AvaCu. I. p. 112.

2. Nisaḍha A mountain in Jambuddīva. It is situated to the south of Mahāvideha, to the north of Harivāsa, to the west of eastern Lavaṇasamudda and to the east of western Lavaṇasamudda. Its height measures four hundred *yojanas*. It has nine peaks.[1]

1. Jam. 83-4, Sut. 1.6. 15, Jna. 64, Jiv. 141, Sam. 63, 94, 106, 112, Sth. 197, 302, 522, 689.

3. Nisaḍha A god residing on the mountain of the same name.[1]

1. Jam. 84.

4. Nisadha Second of the nine peaks of the mountain of the same name.[1]

1. Jam. 84, Sam. 112, Sth. 689.

5. Nisaḍha One of the nine summits of mount Mamdara(3), in Namdaṇavaṇa(1).[1]

1. Jam. 104, Sth. 522, 689.

6. Ṇisaḍha A lake in Devakurā(1) to the south of mount Maṁdara(3)[1]. River Sītodā passes through it dividing it into two parts.[2]

1. Jam. 99, Sth. 434. | 2. Jam. 84.

7. Ṇisaḍha First chapter of Vaṇhidasā.[1]

1. Nir. 5.1.

Ṇisaḍhakūḍa (Niṣadhakūṭa) See Ṇisaḍha(5).[1]

1. Jam. 84, Sth. 522.

Ṇisaha (Nisadha) See Ṇisaḍha.[1]

1. Sth. 689, Jam. 83, Jiv. 141, Sam. 94, Sth, 434.

Ṇisahakūḍa (Niṣadhakūṭa) Same as Ṇiṣaḍha(5).[1]

1. Jam. 104.

Ṇisāda or Ṇisāya (Niṣāda) One of the nine mixed castes.[1] It originated by the union of Brāhmaṇa man with a Śūdra woman.[2]

1. AcaN, 22-3. | 2. SutSi. p. 177, SutCu. p. 218.

Ṇisīha (Niśītha) An Aṁgabāhira Kālia text.[1] It is in prose and is divided into twenty chapters. It deals with the rules governing the conduct of monks and nuns and prescribes atonements and penances for various transgressions. It mentions certain exceptions also to the general rules. Its authorship is attributed to Visāhagaṇi.[2] Formerly it was a part of Āyāra viz. Āyārapakappa, but later it was separated from it.[3]

Ṇisīha literally means darkness which symbolises secretness. Since the study of this text was confined to a few deserving candidates and it was kept back from knowledge of others, it is styled as Ṇisīha, i.e. secret.[4]

Its other names are Pakappa, Āyārakappa(2), Āyārapakappa and Ṇisīhacūlā.[5]

1. Nan. 44, Pak. p. 44, NanM. p. 206.
2. NisCu. IV. p. 395.
3. AcaN. 344, AcaCu. p. 4, NisBh. 4,6500, SamA. p. 48, SthA, p. 325.
4. See Niśītha : Eka Adhyayana, by Pt. Dalsukh Malvania. See also NisBh, 67–70, 6700-3.
5. For references see those words.

Ṇisīha-Cuṇṇi (Niśītha–cūrṇi) See Ṇisīha-Visesa-cuṇṇi.[1]

1. NisCu. IV. p. 226.

Ṇisīhacūlā (Niśīthacūḍā) It is the same as Ṇisīha.[1] Formerly it served as an appendix (*cūlā*) to Āyāra.

1. NisCu. I. p. 1.

Ṇisīha-visesa-cuṇṇi (Niśītha–viśeṣa–curṇi) A commentary on Ṇisīha,[1] by Jiṇaḍāsagaṇi[2] mahattara. It is different from the Ṇisīha-cuṇṇi commentary composed by some other author perior to Jiṇadāsagaṇi.[3]

1. NisCu. I. p. 1.
3. Ibid. I. p. 1.
2. Ibid. IV (Subodhā Vyākhyā) p. 443, & Ibid. Int. pp. 46–48

Ṇisuṁbha (Niśumbha) Fifth Paḍisattu of the current descending cycle in the Bharaha(2) region. He was jailed by Purisasīha.[1]

1. Sam. 158, Tir. 609, Vis. 1767.

1. Ṇisuṁbhā (Niśumbhā) One of the five principal wives of Bali(4). She was a daughter of a merchant of Sāvatthī in her previous birth.[1]

1. Jna. 150, Bha. 406, Sth. 403.

2. Ṇisuṁbhā Second chapter of the second sub-section of the second section of Ṇāyādhammakahā.[1]

1. Jna. 150.

Ṇīraa (Nīrajas) One of the six layers of Baṁbhaloga.[1]

1. Sth. 516.

1. Ṇīla (Nīla) One of the eighty-eight Gahas.[1]

1. Sur. 107, Sth. 90, JamS. pp. 534-535, SurM. pp. 295-296, SthA. pp. 78-79.

2. Ṇīla Identical with Ṇīlavaṁta.[1]

1. Jam. 110, JivM. p. 244.

Ṇīlakaṁṭha (Nīlakaṇṭha) One of the five Generals of Dharaṇa(1). He is in-charge-of the column of bisons.

1. Sth. 404.

Ṇīlaguhā (Nīlaguhā) A park of Rāyagiha where Muṇisuvvaya(1), the twentieth Titthaṁkara embraced asceticism.[1]

1. AvaṇN. 230.

Ṇīlabhadda (Nīlabhadra) A man with bad company.[1]

1. Mahan, 100.

1. Ṇīlavaṁta (Nilavat) A mountain in Jaṁbūdīva. It is situated to the north of the Mahāvideha region, to the south of the Rammaga region to the west of the eastern Lavaṇa and to the east of the western Lavaṇa.[1] Its height measures four hundred *yojanas*.[2] It has the following nine peaks: Siddhāyayaṇa, Ṇīlavaṁta(4), Puvvavideha(2), Sīā(2), Kitti(3), Ṇārī(1), Avaravideha(3), Rammagakūḍa and Uvadaṁsaṇa.[3]

1. Jam. 110, Jiv. 147, Jna. 141, Sam. 112, Utt. 11.28, Sth. 197, 522.
2. Sam. 106, Sth. 302.
3. Jam. 110.

2. Ṇīlavaṁta One of the five lakes situated in the middle of the course of river Sītā in Uttarakuru(1).

1. Jiv. 149, Jam. 89, SamA. p. 70, BhaA. p. 655, AcaCu. p. 189, Sth, 434.

3. Ṇīlavaṁta A god residing on the mountain of the same name.[1]

1. Jam. 110, 89; Jiv. 189.

4. Ṇīlavaṁta One of the nine summits of the mountain of the same name.[1]

1. Jam. 110, 103, Sam. 112, Sth. 689, 522; SthA. p. 72.

5. Ṇīlavaṁta A Disāhatthikūḍa situated in Bhaddasālavaṇa.[1]

1. Sth. 642.

Ṇīlavaṁtaddaha (Nilavaddraha) See Ṇīlavaṁta(2).[1]

1. Jiv. 149.

Ṇīlavaṁtaddahakumāra (Nīlavaddrahakumāra) Same as Ṇīlavaṁta(3).[1]

1. Jiv. 149.

Ṇīlā (Nīlā) A river merging into Rattā.[1]

1. Sth. 470.

Ṇīlāsoa (Nīlāśoka) A park outside the city of Sogaṁdhiyā.[1]

1. Vip. 34, Jna. 55.

Ṇīlobhāsa (Nīlāvabhāsa) One of the eighty-eight Gahas.[1]

1. Sur. 107, Sth. 90, JamS. pp. 534-535, SurM. pp. 295-96, SthA. pp. 78-79.

Ṇedūra (Nedura) Same as Ṇehura.[1]

1. Praj 37.

Ṇepāla (Nepāla) A country where preceptor Bhaddabāhu(1) stayed during the entire period of twelve years' famine. Thūlabhadda and others had reached there from Pāḍaliputta to learn Diṭṭhivāya from him.[1] The land was well-known for its *ratnakambalas*[2] (a kind of blankets).

1. AvaCu. II. p. 187.

2. Ibid. p. 186, KalpV. p. 252, KalpDh. p. 163, KalpS. p. 194.

Ṇemāla (Nepāla) See Ṇepāla.[1]

1. BrhBh. 3912.

Ṇemi (Nemi) Same as Ariṭṭhaṇemi.[1]

1. Sth. 411, Sam. 157, Jam. 47, AvaN. 371, 421, AvaCu. II. p. 19 ,Vis. 1485, 1759.

Ṇemicaṁda (Nemicandra) A learned preceptor who had great respect for Mahāṇisīha.[1]

1. Mahan. p. 71.

Ṇevvāṇa (Nirvāṇa) Same as Ṇivvāṇa.[1]

1. Tir. 1118.

Ṇevvuti (Nirvṛti) See Ṇivvuti.[1]

1. AvaCu. I. p. 449.

Ṇevvutiṇagara (Nirvṛtinagara) Same as **Ṇivvuipura.**[1]

1. AvaCu. I. p. 509.

Ṇehura (Nehura) An Aṇāriya (non-Aryan) country.[1]

1. Pras. 4, Praj. 37.

T

Taṁtuvāya (Tantuvāya) An Aryan industrial group[1] of weavers.[2]

1. Praj. 37.
2. PrajM. p. 58.

Taṁdulaveālia (Tandulavaicārika) An Aṁgabāhira Ukkālia text.[1] It is mostly in verse. It is quoted in Daśavaikālika-Cūrṇi,[2] Āvaśyaka-Curṇi[3] and Niśītha-Cūrṇi.[4] It is referred to as Taṇḍulavicāraṇā by Maladhārin Hemcandra in his commentary on **Aṇuogaddāra.**[5] It deals with the following main topics:—Embryology, celestial and infernal births, conditions of a living being, description of twins, bony structures, shapes of the body, condemnation of women and the like. Thus it is useful mainly for the study of Physiology and anatomy. See also **Paiṇṇaga.**

1. Nan. 44, Pak. p. 43, PakY. p. 63
2. DasCu. p. 5.
3. AvaCu. II. p. 224.
4. NisCu. IV. p. 235.
5. AnuHe. p. 5

Tāṁdulaveyāliya (Tandulavaicārika) See **Taṁdulaveālia.**[1]

1. Tan. 1, AnuCu. p. 3, DasCu. p. 5.

Taṁbāa or **Taṁbāya** (Taṁbāka, Taṁbāla or Tamrāka) A village visited by **Mahāvīra** accompanied by **Gosāla**. **Ṇaṁdiseṇa**(3) was speared to death in this village.[1]

1. AvaCu. I. p. 291, AvaN. 485, KalpV. p. 166, KalpDh. p. 106, AvaM p. 282.

Takkaseṇa (Tarkasena) One of the ten **Kulgaras** of the past **Ussappiṇī** in the **Bharaha**(2) region.[1] See also **Kajjaseṇa.**

1. Sth. 767.

Takkhasilā (Takṣaśilā) Capital of the country of **Bahalī** where **Bāhubali** reigned. It was visited by **Usabha**(1). Bāhubali installed a jewelled *dharmacakra* on the foot-prints left by Usabha at that place,[1] Takkhasilā is identified with the ruins near Shah–dheri between Attock and Rawalpindi.[2]

1. AvaCu. I. p. 180, Vis. 1714, AvaN. 322, KalpS. p. 185, KalpDh. p. 151, KalpV. p. 235, AvaH. p. 147, AvaM. p. 226.
2. A.G.I. pp. 104–5.

Takkhasilāyala (Takṣaśilātala) Same as Takkhasilā.[1]

1. Vis. 1714, AvaN. 322.

Tagarā A town[1] visited by Rāhāyariya accompained by his disciple hailing from Ayalapura.[2] Merchant Datta(5), his wife Bhaddā(1) and their son Arahaṇṇaga(2) were initiated by preceptor Arahamitta(3) in this very town.[3] It was situated on the bank of the river of the same name.[4] It is identified with a village named Tera situated on the Tirna river in the Osmanabad district.[5]

1. VyaBh. 3. 339.
2. UttCu. p. 62, UttS. p. 100.
3. UttCu. p. 58, UttN. and UttS. p. 90, Mar, 489.
4. Anu. 130.
5. H. L. Jain—Karakaṇḍacariu. Int. pp. 41ff.

Tagarāyaḍā (Tagarātaṭa) Same as Tagarā.[1]

1. Anu. 131, AnuHe. p. 149.

Tagarī Same as Tagarā.[1]

1. UttCu. p. 62.

Taccāvāya (Tathyāvāda) Another name of Diṭṭhivāya.[1]

1. Sth. 742.

Taṭṭha (Trasta) One of the thirty Muhuttas.[1]

1. Sam. 30, Jam. 152.

Taṭṭhava (Trastapa) Another name of Aṇava, a Muhutta.[1]

1. Sam. 30.

Tatthā (Tvaṣṭṛ) Presiding deity of the Cittā(1) constellation.[1]

1. Jam. 157, 171.

Taṇutaṇūī (Tanutanvī) Same as Taṇūyatarī.[1]

1. Sth. 648.

Taṇūī (Tanvī) Another name of Isipabbhārā.[1]

1. Sam. 12.

Taṇuyatarī (Tanukatarī) Another name of Isipabbhārā.[1]

1. Sam. 12.

Tattajalā (Taptajalā) An intermediate river east of mount Maṁdara(3) and south of river Sīyā in Jaṁbuddīva.[1]

1. Sth. 197, 522. Jam. 96.

Tattavaī or Tattavatī (Tattvavatī) Wife of king Ajjuṇa(3) and mother of prince Bhaddaṇaṁdī(4) of the city of Sughosa(5).[1]

1. Vip. 34.

Tamatamapphabhā (Tamastamaḥprabhā) Seventh infernal region.[1] **Māghavaī** is its family-name.[2] There are five dreadful abodes in it, viz. **Kāla(9)**, **Mahākāla(6)**, **Roruya**, **Mahāroruga** and **Appaiṭṭhāṇa**.[3]

1. Sth. 648, Jiv. 69-70, Anu. 122, AnuHe. pp. 89-90, UttS. p. 697.
2. Jiv. 67.
3. Sam. 33, Sth. 451.

Tamatamā (Tamastamā) Same as **Tamatamappabhā**.[1]

1. Anu. 122.

Tamappabhā (Tamaḥprabhā) Sixth infernal region.[1] **Maghā(1)** is its family name.[2]

1. Sth. 648, Jiv. 69-70, UttS. p. 697, AnuHe. p. 89.
2. Jiv. 67.

Tamā Same as **Tamappabhā**.[1]

1. UttS. p. 697.

Tamua (Tamaska) Fifth chapter of the sixth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 229.

Tammudaa (Tanmodaka) A heretical householder of **Rāyagiha**.[1]

1. Bha. 305.

Tayāhāra (Tvacāhāra) A class of *Vānaprastha* ascetics living on the bark of trees.[1]

1. Aup. 38, Nir. 3.3.

Taraṁgavaī (Taraṅgavatī) A secular story.[1]

1. DasCu. pp. 106, 109; Vis. 1516, NisCu. II. p. 416, IV. p. 26, VyaBh. 5.17, BrhBh. 564-5.

Taruṇa A non-jain sage in the *tīrtha* of **Titthayara Pāsa(1)**, recognised as a **Patteyabuddha**.[1]

1. Risi. 21, Risi (Saṅgrahaṇī).

Tava (Tapas) Same as **Tavomagga**.[1]

1. UttN. p. 9.

Tavaṇijja (Tapanīya) A peak of the eastern **Ruyagavara** mountain.[1]

1. Sth. 643.

Tavomaggā (Tapomārga) Thirtieth chapter of **Uttarajjhayaṇa**.[1]

1. Sam. 36, UttN. p. 9.

Tāṇaga A person with bad company.[1]

1. Mahan. 100.

Tāmali A merchant belonging to **Tāmalitti**. He is also known as **Moriyaputta**(2). He renounced the world and practised severe penances. After death he took birth as **Īsāṇiṁda**.[1]

1. Bha. 134-7, 417, UttS. p. 68.

Tāmalitta (Tāmralipta) Same as **Tāmalitti**.[1]

1. VyaBh. 7. 32.

Tāmalitti (Tāmralipti) Capital of the **Vaṁga** country to which merchant **Tāmali** belonged. It was a port (connected with both the land and sea.)[1] It is identified with Tamluk which is situated on the bay of Rupnarayan river, twelve miles above its junction with Hughli.[2]

1. *Praj. 37*, Bha. *134*, *SutSī. p. 123*, BrhBh. 3912, BrhKs. p. 342, UttS. p. 605, Vya. 7. 32.
2. *AGI. p. 504.*

Tāmalittiā (Tāmraliptikā) One of the four off-shoots of **Godāsagaṇa**(2).[1]

1. Kalp. p. 256.

Tāraa (Tāraka) Second of the nine **Paḍisattus** of the current descending cycle in the **Bharaha**(2) region. He was killed by **Duviṭṭha**(2).[1]

1. Sth. 272, Sam. 158, Vis. 1767, Tir. 609.

Tāragā (Tārakā) See **Tārayā**.[1]

1. Sth. 273.

Tāraya (Tāraka) See **Tārā**(3).

1. Sth. 481, Praj. 50.

Tārayā (Tārakā) A principal wife of **Puṇṇabhadda**(5), one of the two lords of **Jakkha** gods. The same is the name of a wife of **Māṇibhadda**(1).

1. Bha. 406, Sth, 273.

1. Tārā Wife of king **Sugrīva** of **Kiṣkindhā**. The king had to fight with *Vidyādhara* Sāhasagati for her sake.[1]

1. PrasA. pp. 88-89 on Pras. 16.

2. Tārā Wife of king **Kattavīriya**(1) and mother of eighth **Cakkavaṭṭi Subhūma**(1).[1]

1. Sam. 158, AvaN. 398.

3. Tārā One of the five classes of **Joisa** gods. It consists of stars which move at a maximum distance of 900 *yojanas* and a minimum distance of 790 *yojanas* from the surface of this earth. The speed of their motion is most rapid. Each Tārā measures one-eighth of a *yojana*.[1]

1. Praj. 50, Jam. 162-172, Sur. 89-100, Jiv. 197-201, Dev. 89-126, Anu. 139.

Tārāyaṇa See Vitta Tārāyaṇa.[1]

1. Risi. 36.

1. Tāla First sub-section of the twenty-second section of **Viyāhapaṇṇatti**.[1]

1. Bha. 691.

2. Tāla One of the twelve principal lay-votaries of **Gosāla**.[1]

1. Bha. 330.

Tālapalaṁba (Tālapralamba) One of the twelve principal lay-votaries of **Gosāla**.[1]

1. Bha. 330.

Tālapisāya (Tālapiśāca) A god who tried to disturb merchant **Arahaṇṇaya**(1) of **Caṁpā** when he was sailing in the **Lavaṇa** ocean on a mercantile voyage with his cargo. The god assumed ferocious shapes and threatened the merchant with dire consequences but he did not swerve from his faith.[1]

1. Jna. 69.

1. Tāvasa (Tāpasa) One of the four disciples of preceptor **Saṁtiseṇiya**. He established the **Tāvasī**(1) monastic branch.[1]

1. Kalp. pp. 261-2.

2. Tāvasa A merchant belonging to **Kosaṁbī**. After death he was born as a pig, thereafter as a snake and thereafter as his own son's son.[1]

1. UttCu. pp. 63-4.

3. Tāvasa Disciple of preceptor **Vairaseṇa**(3). He founded the **Tāvasī**(2) monastic branch.[1]

1. Kalp. p. 255.

4. Tāvasa One of the five **Samaṇa**(1) sects.[1] Tāvasas used to live in forest.[2] They used to perform severe penances.[3] They were of various types.[4]

1. PinN. 445, BrhBh. 4420, AcaSi. pp. 314, 325, SthA. p. 94.
2. PinN. M. p. 130, BrhCu. III. p. 414.
3. AcaSi. p. 202.
4. Bha. 417, Aup. 38, Nir. 3.3. BhaA. p. 50.

1. Tāvasī (Tāpasī) A monastic branch originating from preceptor **Tāvasa**(1).[1]

1. Kalp. p. 262.

2. Tāvasī A monastic branch established by **Tāvasa**(3).[1]

1. Kalp. p. 255.

Tiūḍa (Trikūṭa) A mountain situated on the southern bank of river **Sītā**.[1] It separates the district of **Vaccha**(6) from **Suvaccha**(1).[2]

1. Sth. 302, 434, 637; Jam. 96.

1. Timduga (Tinduka) A garden outside the city of Sāvatthī.[1] Imdabhūi, the first principal disciple of Mahāvīra had here an important discussion with Kesi(1), a preceptor of the line of Titthayara Pāsa(1).[2] Jamāli the son-in-law of Mahāvīra, had propounded his new doctrine in this garden.[3] It was visited by Mahāvīra several times.[4]

1. Utt. 23.4, UttCu. p. 264, AvaCu. I. p. 416.
2. Utt. 23, 4-87.
3. NisCu. IV. p. 101, Vis. 2807.
4. Bha. 90, 386, 437, 540, AvaCu. I. pp. 287-8, 299.

2. Timduga A garden outside the city of Vāṇārasī. There was a shrine of Jakkha Gamḍītemduga in it. It was visited by ascetic Hariesabala.[1]

1. UttCu. p. 202, UttS. pp. 356-7.

3. Timduga Shrine of Jakkha Gamḍītemduga in Timduga(2).[1]

1. UttCu. p. 202, UttS. p. 356.

Timduya (Tinduka) See Timduga.[1]

1. Utt. 23. 4.

Tikūḍa (Trikūṭa) See Tiūḍa.[1]

1. Sth. 302, 637.

Tigimchadaha (Tigiñchadraha) Same as Tigimchiddaha.[1]

1. Sth. 197.

Tigimchikūḍa (Tigiñchikūṭa) Same as Tigicchakūḍa(2).[1]

1. Sam. 17.

Tigimchiddaha (Tigiñchidraha) A lake in the middle of the Nisaḍha mountain. Its length measures four thousand *yojanas*, breadth two thousand *yojanas* and depth ten *yojanas*. Goddess Dhii(1) resides there.[1]

1. Jam. 83-4, Sam. 117, Sth. 197, 522.

Tigimchī A city where king Jiyasattu(12) gave alms to ascetic Dhammavīriya(1).[1]

1. Vip. 34.

Tigiccha A celestial abode of Pāṇata where gods live maximum for twenty *sāgaropama* years, breathe once in twenty fortnights and feel hungry once in twenty thousand years.[1]

1. Sam. 20.

1. Tigicchakūḍa (Tigicchakūṭa) One of the eleven summits of mount Sihari.[1]

1. Jam. 111, Sth. 522.

2. **Tigicchakūḍa** A mountain in the Aruṇoda ocean where Camara, a lord of the Asurakumāra gods descends.[1]

1. Sth. 728, SthA. p. 376, Sam. 17, Bha. 116.

Tigicchaddaha (Tigicchadraha) See **Tigiṁchiddaha.**[1]

1. Sth. 522.

Tigicchikūḍa Same as **Tigicchakūḍa.**[1]

1. Sth. 728, Jam. 111.

Tigicchidaha or **Tigicchiddaha** (Tigicchidraha) Same as **Tigiṁchiddaha.**[1]

1. Sam. 117, Jam. 83.

Tigicchiyakūḍa (Tigicchikakūṭa) Same as **Tigicchakūḍa(2).**[1]

1. Bha. 116.

Tittiya (Tittika) An Aṇāriya (non-Aryan) country and its inhabitants.[1]

1. Pras. 4.

Titthaṁkara (Tīrthaṅkara) See **Titthayara.**[1]

1. AvaN. 75, Pras. 22.

Titthakara (Tīrthakarā) See **Titthayara.**[1]

1. Bha. 554, Sam. 24. AvaCu. II. p. 258.

Titthagara (Tīrthakara) See **Titthayara.**[1]

1. Bha. 677, Jam. 34, Nan. 19, Sam. 159, AvaCu. I. p. 239.

Titthayara (Tīrthakara) One who founds *tirtha* i.e. fourfold *saṅgha* (consisting of disciples and lay-votaries, both male and female) and proclaims teachings-Pavayaṇa is known as Titthayara.[1] He preaches the religion in its substance and his **Gaṇadharas** give **Sutta** form to his teachings.[2]. His speech is understood by all because it transforms automatically into the languages spoken by the listeners.[3] One who earns *tīrthaṅkaranāmakarma* in his previous birth becomes a Titthayara.[4] He takes birth in a high family such as *Kṣatriya* and never in a low family.[5] His birth is indicated in advance by the vision of fourteen auspicious dreams to his mother at the time of conceiving his embryo.[6] Even at the time of birth he possesses

1. Bha. 681, Vis. 1037, 1040, 1052, SutCu. p. 3, AvaCu. I. p. 85, SutSī. p. 2, AcaSi. p. 11, SthA. p. 99, BhaA. p. 8, NanM. p. 21, BrhM. p. 3, PakV. p. 3, KalpV. p. 30.
2. SutN. 1, 18; AvaN. 90-91, NanH. p. 88.
3. AvaN. 578, AvaCu. I. p. 331, Aup. 34.
4. Utt. 29. 43, Jna. 64, AvaN. 743, AvaCu. I. p. 235, Vis. 1818-1820.
5. Vis. 1846, Kalp. 17-18, AvaCu. I. p. 239.
6. Bha. 428, 578, Vis. 1852.

three kinds of knowledge[7] *(mati-śruta-avadhi)* and when he enters the ascetic life he develops the fourth knowledge, e.g., *manaḥparyāya*.[8] He excells even Cakkavaṭṭis, Baladevas(2) and Vāsudevas(1)[9] in all respects such as structure, form, complexion, knowledge, power, courage, etc. He is a Sayaṁbuddha(1) (getting enlightenment of his own accord).[10] There are thirtyfour eminences (*atiśayas* = supernatural things) associated with him.[11] Five important occasions in his lilfe, viz., entering the womb of his mother *(cyavana)*, taking birth *(janma)*, renouncing the world *(niṣkramaṇa)*, attaining omniscience *(kevala)* and emancipation *(nirvāna)*, called *pañcakalyāṇaka* are celebrated by gods who descend on the earth, say songs of praise, attend upon him, make shower of precious things and flowers, perform his ablution ceremony, construct the audiance-hall *(samosaraṇa)* and do many other things which add to his greatness and hence his supernaturalness.[12] He performs *Samādhimaraṇa* and attains *mokṣa* (emancipation).[13] He is addressed with a number of epithets such as *Ādikara, Lokapradīpa, Dharmavaracāturāntacakravartin, Buddha*[14] and as *Dharmācārya* also.[15]

In every cycle of Ussappiṇī and Osappiṇī there appear twentyfour Titthayaras in the Bharaha(2) as well as in the Eravaya(1) region.[16] Twenty-three of them take birth in Dūsamasusamā period and one in Susamadūsamā.[17] In the whole of Samayakhetta there exist twenty at the minimum and one hundred seventy Titthayaras at the maximum.[18] In the Jaṁbuddīva alone there exist four (all in Mahāvideha) at the minimum and thirtyfour [one in Eravaya(1) and Bharaha(2) each and thirtytwo in the same number of districts-Vijayas(23) of Mahāvideha] at the maximum.[19]

The first and the last Titthayara preached *pañcayāma* (five vows) and *aceladharma* (nakedness) and the rest did *cāturyāma* (four vows) and *saceladharma* (use of clothes). This is true in the case of Eravaya(1) too and both the cycles.[21] In Mahāvideha there always prevails *cāturyāma-dharma*.[22] Nineteen of the twentyfour Titthayaras of Bharaha(2) renounced

7. Jna. 65, Dev. 239, Vis. 1853, AvaBh. 110.
8. Vis. 1910, AvaBh. 110
9. AvaN. 75, 572, AvaCu. I. p. 330
10. AvaN. 212.
11. Bha. 380, Sam. 34, AvaN. 642 (v.5), Cat. 18.
12. Aca. 2.176-9, Jna. 65, 76-77, Bha. 504, Jam. 112-123, AvaN. 212-220, 265, 540-541, BrhBh. 1177-1195, AvaCu. I. pp. 135-151, 250ff, 181, 325ff., KalpV. p. 12, Tir. 196ff., 425ff.
13. VyaBh. 10.525, JitBh. 469.
14. Bha. 5, Jna. 5, Pras. 22, 29, VyaBh. 7. 271.
15. VyaBh. XII. p. 112, vv. 132-3.
16. Sam. 157, 159, Tir. 314, 1111, 1116.
17. Jam. 34, 40, AvaCu. I. p. 135, JamS. p. 166, 177.
18. AvaCu. II. p. 258, AcaSi. p. 178.
19. Jam. 112, 173, Sam. 34, Sth. 302.
20. Bha. 677, Sam. 24, 157, Nan. 18-19, Vis. 1758.
21. Utt. 23-12, 13, Sth. 266, AvaN. 236, BrhBh. 6369, AvaCu. II. p. 62.
22. Sth. 266.

the world after having lived the house holder's life[23] and three of them were Cakkavaṭṭis as well.[24] Twenty of the Titthayaras attained emancipation on mount Sammeya.[25]

Additional general information available about these twentyfour Titthayaras can be noted as follows : Their chronological relation with Cakkavaṭṭis, Baladevas(2) and Vāsudevas(1),[26] their previous births,[27] heavens from which they descend,[28] their family,[29] parentage,[30] birthplace,[31] complexion,[32] age[33] and height,[34] duration of their household-life,[35] place, time and type of their initiation,[36] palanquins employed at that time,[37] number of persons initiated along with them,[38] penance performed on that occasion,[39] time, place and names of the first alms-givers,[40] date and place of attaining omniscience,[41] the sacred trees associated[42] with them, place of delivering first sermon and establishment of *tīrtha*,[43] number of *gaṇas* (groups) and Gaṇadharas under them,[44] first disciples and lay-votaries, both male and female,[45] strength of their monastic organisation,[46] their final penance,[47] place of emancipation,[48] number of persons obtaining emancipation along with them,[49] position of stars on the five important occasions in their life (*Kalyāṇaka-nakṣatras*)[50] and the intervening time between the Titthayaras.[51]

In this Osappiṇī there have been the following twenty-four Titthayaras in the Bharaha(2) region :[52] **1. Usabha(1), 2. Ajiya, 3. Saṁbhava(1), 4. Abhiṇaṁdaṇa, 5. Sumai(7), 6. Paumappabha or Suppabha, 7. Supāsa(1), 8. Caṁdappabha(1) or Sasi(1) or Pupphadaṁta, 9. Suvidhi, 10. Sīyala, 11. Sejjaṁsa(1). 12. Vāsupujja, 13. Vimala(1), 14. Aṇaṁta or Aṇaṁtai, 15. Dhamma(3), 16. Saṁti, 17. Kuṁthu(1), 18. Ara, 19. Malli(1), 20. Muṇisuvvaya(1), 21. Ṇami(1), 22. Ariṭṭhaṇemi or Ṇemi, 23. Pāsa(1), and 24. Mahāvīra or Vaddhamāṇa.**

23. Sam. 19, AvaN. 221, 222, SamA. p. 37.
24. Sth. 231, AvaN. 223.
25. AvaN. 307.
26. AvaN. 417–422, Vis. 1769ff. AvaCu. I. p. 217.
27. Sam. 157.
28. Tir. 306.
29. AvaN. 381, Tir. 381–2.
30. Sam. 157, Bha. 203, AvaN. 385–8, Tir. 463ff.
31. AvaN. 382–84.
32. Sth. 108, AvaN. 376–7, Tir. 336ff.
33. AvaN. 302–5, Tir. 336ff.
34. AvaN. 378–80.
35. AvaN. 226, 299.
36. AvaN. 227, 229, 231, 232, 237, Sam. 157, Tir. 384.
37. Sam. 157.
38. AvaN. 224-5, Sam. 157, 109, Sth. 229, 520.
39. AvaN. 228.
40. Sam. 157, AvaN. 319–20, 323–329.
41. AvaN. 241–252, 253–254, Tir. 402f.
42. Sam. 157.
43. AvaN. 265, Tir. 425ff.
44. AvaN. 266–9.
45. Sam. 157, Bha. 203, AvaM. pp. 208–9.
46. AvaN, 256–64.
47. AvaN. 306, Tir. 548ff.
48. AvaN. 307, Tir. 551.
49. AvaN. 308–11.
50. Sth. 411.
51. AvaN. (Dipikā) pp. 81–82, Tir. 488ff.
    We find additional such details in Trilokaprajñapti and Saptatiśatasthāna-prakaraṇam.
52. Sam. 157, AvaN. 370–71, Vis. 1758–59, Tir. 314ff.

Undermentioned are the twenty-four would-be Titthayaras of the Bharaha(2) region, who will take birth in the coming Ussappiṇī:[53] 1. Mahāpauma(10), 2. Sūradeva, 3. Supāsa(4), 4. Sayaṁpabha(3), 5. Savvāṇubhūi(1), 6. Devassuya or Devagutta(3), 7. Udaya(6), 8. Peḍhālaputta(1), 9. Poṭṭila(1), 10. Sattakitti(1), 11. Muṇisuvvaya(2), 12. Savvabhāvaviu or Savvabhāvavihaṁjaṇa. 13. Amama(2), 14. Ṇikkasāya, 15. Ṇippulāa, 16. Ṇimmama, 17. Cittautta, 18. Samāhi(1), 19. Saṁvara(2), 20. Aṇiyatti(1), 21. Vijaya(8) or Vivāga, 22. Vimala(2), 23. Devovavāya[a], and 24. Aṇaṁtavijaya(1).

In the Eravaya(1) region the following have appeared as twenty-four Titthayaras of the present Osappiṇi:[54] 1. Caṁdāṇaṇa or Bālacaṁdāṇaṇa, 2. Sucaṁda, 3. Aggiseṇa(1), 4. Ṇaṁdiseṇa(2), 5. Isidiṇṇa, 6. Vayadhāri, 7. Somacaṁda(1), 8. Juttiseṇa or Dīhaseṇa(3), 9. Ajiyaseṇa(4) or Sayāu(3), 10. Sivaseṇa or Saccai(2), 11. Devasamma(1) or Juttiseṇa, 12. Ṇikkhittasattha or Sejjaṁsa(5), 13. Asaṁjala or Sīhaseṇa(4), 14. Aṇaṁtaya or Saṁjama(2), 15. Uvasaṁta, 16. Guttiseṇa or Dīhaseṇa(4), 17. Atipāsa or Mahāhilogabala, 18. Supāsa(3) or Aipāsa, 19. Marudeva(1) or Marudevi(2), 20. Dhara(1), 21. Sāmakoṭṭha, 22. Aggiseṇa(2), 23. Aggiutta or Aggidatta(2) and 24. Vāriseṇa. The would-be Titthayaras of the Eravaya(1) region are as follows: 1. Sumaṁgala(1), 2. Siddhattha(2), 3. Ṇivvāṇa, 4. Mahājasa(2), 5. Dhammajjhaya or Atthasiddha, 6. Siricaṁda(1), 7. Pupphakeu(3), 8. Mahācaṁda(5), 9. Suyasāgara, 10. Puṇṇaghosa or Daḍhakeu, 11. Mahāghosa, 12. Saccaseṇa or Dīhapāsa, 13. Sūraseṇa(1), 14. Mahāseṇa, 15. Savvāṇaṁda, 16. Devautta, 17. Supāsa(2), 18. Suvvaya(1), 19. Sukosala(1), 20. Aṇaṁtavijaya, 21. Vimala(3), 22. Uttara(2), 23. Mahābala(3), and 24. Devāṇaṁda.[55]

53. Sam. 159, Tir, 1111-15.
54. Sam. 159, Tir. 314-335, 519-546.
55. Sam. 159, According to Titthogālī (1117-1121) the order of the names is not the same (for details see under the heads of particular names) and a verse in it after the name of Dīhapāsa seems to be missing; therefore, there are only twenty names given.

Titthogālī (Tīrthodgālī) A canonical text consisting of 1257 verses. It is referred to in the Vyavahārabhāṣya.[1] In the beginning of the text Titthayara Usabha(1) etc. have been remembered by way of salutation.[2] There it is mentioned that this canon was preached by Mahāvīra in the Guṇasīla garden of Rāyagiha.[3] It deals with the following topics: Time and its various types,[4] dreams and their interpretation,[5] Usabha(1) and his family,[6] Cakkavaṭṭi Bharaha(1) and others,[7] Titthaṁkaras and their family-lines etc.,[8] future of the current descending cycle and some important predictions

1. VyaBh. 10. 704.
2. Tir. 1-4.
3. Ibid-5.
4. Ibid. 7ff.
5. Ibid. 100ff.
6. Ibid. 280ff.
7. Ibid. 303ff.
8. Ibid. 306ff.

regarding it,[9] extinction of different canonical texts,[10] ten wonders,[11] would-be Titthaṁkaras etc.[12]

9. Ibid. 617ff.
10. Ibid. 697ff; Gradual extinction of Buddhist Piṭaka texts is described in Anāgatavaṁśa. See Vedantic Buddism of the Buddha (by J. G. Jennings), p. 439.
11. Tir. 887ff.
12. Ibid. 1023ff.

Timisaguhā (Timisraguhā) A cave of mount **Veyaḍḍha(2)**.[1] It is fifty *yojanas* in length, twelve *yojanas* in breadth and eight *yojanas* in height.[2] God **Kayamālaa** is its presiding deity.[3] It is the entrance for the army of a **Cakkavaṭṭi** on its conquest expedition from southern to northern **Bharaha(2)**.[4]

1. Jam. 12, 51, 74.
2. Jam. 12, Sam. 50, Sth. 636.
3. Jam. 14, 51.
4. Jam. 55, AvaCu. I. pp. 190ff.

Timisaguhākūḍa (Timisraguhākūṭa) A peak of the **Veyaḍḍha(2)** mountain in **Bharaha(2)** region.[1] God **Kayamālaa** resides on it.[2] There are peaks of the same name in other regions as well.[3]

1. Jam. 12.
2. Jam. 14.
3. Jam. 93, Sth. 689.

Timissaguhā (Timisraguhā) See **Timisaguhā**.[1]

1. Sam. 50, Jam. 55.

Tiriyajaṁbhaga (Tiryagjṛmbhaka) Same as **Jaṁbhaga**.[1]

1. Kalp. 88.

Tila One of the eighty-eight **Gahas**.[1]

1. Sur. 107, Sth. 90, JamS. pp. 534–535, SurM. pp. 295–296, SthA. pp. 78–79.

Tilaa (Tilaka) First would-be **Paḍisattu** of the **Bharaha(2)** region.[1]

1. Sam. 159, Tir. 1146.

Tilapupphavaṇṇa (Tilapuṣpavarṇa) One of the eighty-eight **Gahas**.[1]

1. Sth. 90, Sur. 107, JamS. pp. 534–535, SthA. pp. 78–79, SurM. pp. 295–296.

Tiviṭṭha (Tripṛṣṭha) First **Vāsudeva(1)** of the current **Osappiṇī** and brother of **Baladeva(2) Acala(6)**. He was son of king **Rivupaḍisattu** [**Payāvai (1)**] and his queen **Miyāvaī** who was none else than the daughter of the king himself who ruled at **Poyaṇapura**.[1] His height was eighty *dhanuṣas*.[2] He killed **Āsaggīva**, the first **Paḍisattu** of the same cycle in a battle.[3] He was

1. Sam. 158, AvaBh. 40, Sth. 672, AvaCu. I. pp. 232–5, Tir. 566ff. 602, 603; AvaN. 408–411, 448, Vis. 1788, 1814, KalpDh. pp. 36ff.
2. Sam. 80, AvaN. 403.
3. Sam. 158, AvaCu. I. pp. 232–4.

a former birth of Titthayara Mahāvīra synchronising with Sijjamsa(1), the eleventh Titthamkara.[4] Tivittha in his previous birth was Vissabhūi[5] and a cow was the cause of his making *nidāṇa* at Mahurā(1).[6] After living for eighty-four lakh years he died and went to the seventh hell.[7]

4. Tir. 474.
5. Sam. 158, Tir. 605.
6. Sam. 158, SamA. p. 158, Tir. 609.
7. Sam. 84, 158, Tir. 615.

2. Tivittha Ninth would-be Vāsudeva(1) of the Bharaha(2) region.[1]

1. Sam. 159, Tir. 1143.

Tivitthu (Triprstha) Same as Tivittha.[1]

1. Sam. 159, SutCu. p. 341, Vis. 1788, AvaH. p. 226, Tir. 474.

Tisalā (Triśalā) Sister of king Cedaga of Vesālī,[1] wife of king Siddhattha(1) of Khattiyakumdaggāma[2] and mother of Mahāvīra.[3] She belonged to the Vāsittha lineage.[4] She is also known as Videhadinnā and Piyakāriṇī.[5]

1. AvaCu. I. p. 245.
2. Kalp. 21. Vis. 1849.
3. Aca. 2.176, Tir. 487, Kalp. 21, Sam. 157.
4. AvaCu. I. p. 267, Kalp. 21.
5. Aca. 2.177, Kalp. 109.

Tisilā (Triśalā) Same as Tisalā.[1]

1. Tir. 487.

Tīsaa (Tisyaka) A disciple of Mahāvīra. After death he took birth as *sāmānika* god in the first celestial region.[1]

1. Bha. 130.

Tīsagutta (Tisyagupta) Disciple of preceptor Vasu(3).[1] He was the second Ninhava (schismatic) who had propounded the doctrine of **Jīvapaesiya** at Rāyagiha after sixteen years of Mahāvīra's obtaining omniscience.[3] The doctrine advocates the view that it is the last of the innumerable particles of the soul which is possessed of conciousness.[4] Mittasirī had removed his misconception at Āmalakappā.[5]

1. AvaBh. 128, NisBh. 5598, AvaCu. I. p. 420, AvaH. p. 314.
2. Also known as Usabhapura (1).
3. AvaN. 780, Vis. 2802, 2834-5, Sth. 587, UttK. p. 104.
4. UttN. and UttS. pp. 158ff.
5. AvaBh. 128.

Tīsabhadda (Tisyabhadra) One of the twelve disciples of Sambhūivijaya(4).[1]

1. Kalp. p. 256.

Tīsamahāsumiṇa (Trimśadmahāsvapna) Sixth chapter of Dogiddhidasā.[1]

1. Sth. 755.

Tīsa-mohaṇijjaṭṭhāṇa (Triṁśadmohanīyasthāna) Ninth chapter of Āyāradasā.[1]

1. Sth. 755.

1. Tuṁgiya (Tuṅgika) Lineage of **Jasabhadda**(2), disciple of preceptor **Sejjaṁbhava**.[1] It is also known as **Tuṁgiyāyaṇa**.[2]

1. Nan. V. 24, NanM. p. 49. | 2. KalpV. p. 250.

2. Tuṁgiya A settlement in the district of **Vaccha**(1). It was the birth place of **Meyajja**(1), the tenth **Gaṇadhara** (principal disciple) of **Mahāvira**.[1]

1. AvaN. 646, Vis. 2507.

Tuṁgiyā (Tuṅgikā) A city near **Rāyagiha**. A number of lay-votaries (of **Mahāvīra**) lived here.[1] It was visited by a group of five hundred monks belonging to **Titthayara Pāsa**'s(1) line.[2] It is identified with modern village Tungi situated near Biharsharif.[3]

1. Bha. 107.
2. Ibid. 108.
3. SBM. p. 371.

Tuṁgiyāyaṇa (Tuṅgikāyana) Same as **Tuṁgiya**(1).[1]

1. KalpV. p. 250.

Tuṁḍiya (Tuṇḍika) A courageous sea-faring merchant of this name.[1]

1. AvaCu. I. p. 543, Vis. 3614, AvaN. 930.

Tuṁba (Tumba) Sixth chapter of the first section of **Ṇāyādhammakahā**.[1]

1. Jna. 5, JnaA. p. 10, Sam. 19.

Tuṁbaru (Tumbaru) A **Jakkha**.[1]

1. Ava. p. 19.

Tuṁbavaṇa (Tumbavana) A settlement to which preceptor **Vaira**(2) belonged.[1] Merchant **Dhaṇagiri**(2) also belonged to this place.[2] It can be identified with modern Tumain in the Guna District of Madhya Pradesh.[3]

1. AvaN. 765, Vis. 2776, UttS. p. 333.
2. AvaCu. I. p. 390.
3. SGAMI. pp. 32, 214.

Tuṁbā (Tumbā) One of the three councils of the lords of gods and of their principal wives as well as of **Logapālas**.[1]

1. Sth. 154.

Tuṁburu (Tumburu) One of the seven Generals of *indra* Sakka(3). He is the chief of the troupe of musicians.[1]

1. Sth. 582.

Tuccha Fourth, ninth and fourteenth days of a fortnight.[1]

1. Jam. 152, Sur. 49.

Tuḍiyā (Truṭitā) One of the three councils of the lords of gods and of their wives etc.[1]

1. Sth. 154.

Tuṇṇāga (Tunnavāya) An Aryan industrial group of tailors.[1]

1. Praj. 37.

Turagamuha (Turaṅgamukha) An Aṇāriya country and its people.[1] There is a reference to Turaga as a *janapada* in Madhyadeśa in the Vāmana Purāṇa.[2]

1. SutSi. p. 123.
2. Vide. The Geography of the Puraṇas by S. M. Ali. (1966). p. 169.

Turamiṇī Same as **Turumiṇī**.[1]

1. BrhKs. p. 1397.

Turiyagai (Tvaritagati) Name of a **Logapāla** under each of **Amiyagai** and **Amiyavāhaṇa**.[1]

1. Bha. 169, Sth. 256.

Turumiṇī A city where king **Jiyasattu**(3) reigned. His son **Datta**(7) as the king of the city met here with preceptor **Kālaga**(5).[1] This place was visited by nun **Sukumāliyā**(2) as well as her brothers, monks **Sasaa**(2) and **Bhasaa**.[2]

1. AvaN. 872, AvaCu. I. p. 495.
2. NisBh. 2354, BrhBh. 5255.

Turuviṇī See **Turumiṇī**.[1]

1. AvaCu. I. p. 495.

Tulasī Eighth sub-section of the twenty-first section of **Viyāhapaṇṇatti**.[1]

1. Bha. 688.

Tusia or **Tusiya** (Tuṣita) One of the nine types of **Logaṁtiya** gods.[1]

1. AvaN. 214, Vis 1884, AvaCu. I. p. 251, Sam. 77. Sth. 684.

Teagaṇisagga (Tejaskanisarga) An **Aṁgabāhira Kāliya** text[1] not extant now.

1. Pak. pp. 44-5.

Teā (Tejā) Thirteenth night of a fortnight.[2]

1. Jam. 152, Sur. 48.

Teu (Tejas) Name of a **Logapāla** under each of **Aggisiha** and **Aggimāṇava**.[1]

1. Bha. 169, Sth. 256.

Teukaṁta (Tejaskānta) Name of a **Logapāla** under each of **Aggisiha** and **Aggimāṇava**.[1]

1. Bha. 169, Sth. 256.

Teuppabha (Tejaḥprabha) Name of a Logapāla under each of Aggisiha and Aggimāṇava.[1]

1. Bha, 169, Sth. 256.

Teusiha (Tejaḥśikha) Name of a Logapāla under each of Aggisiha and Aggimāṇava.[1]

1. Bha. 169, Sth. 256.

Teusīha Same as Teusiha.[1]

1. Bha. 169.

Temduga or **Temduya** (Tenduka) See Timduga.[1]

1. AvaCu. I. p. 416, UttCu. p. 202.

Tetali See Teyali.[1]

1. Sth. 755, Vip. 32, AvaCu. I. p. 499.

1. Tetaliputta (Tetaliputra) A non-jaina sage in the *tīrtha* of Ariṭṭhaṇemi, recognised as a Patteyabuddha.[1]

1. Risi 8, Risi (Saṅgrahaṇī).

2. Tetaliputta (Tetaliputra) See Teyaliputta.[1]

1. AvaCu. I. p. 499

Tetalipura See Teyalipura.[1]

1. Risi. 10, AvaCu. I. p. 500

Tetalisuta See Tetaliputta.[1]

1. Risi (Saṅgrahṇī), AvaH. p. 373.

Tettali Same as Teyali.[1]

1. Sam. 19.

Tettila (Taitila) See Thīviloaṇa.[1]

1. SutN. 11.

Tettīsa-āsāyaṇā (Trayastriṁśat-āśātanā) Third chapter of Āyāradasā.[1]

1. Sth. 755.

Teyagginisagga (Tejogninisarga) Same as Teaganisagga.[1]

1. NanM. p. 254.

Teyaṇisagga (Tejonisarga) Another name of the fifteenth section of Viyāhapaṇṇatti.[1]

1. Bha. 560.

1. Teyali (Tetalin) Fourteenth chapter of the first section of **Ṇāyādhammakahā.**[1]

1. Jna. 5, JnaA. p. 10, Sam. 19

2. Teyali Eighth of the ten chapters of **Aṇuttarovavāiyadasā.**[1] It is not extant now.

1. Sth. 755.

3. Teyali Minister of **Teyalipura,** husband of **Bhaddā**(19) and father of **Teyaliputta.**[1]

1. Jna. 103.

4. Teyali General or chief of the troupe of musicians of **Dharaṇa**(1).[1]

1. Sth. 582.

Teyaliputta (Tetaliputra) Minister of king **Kaṇagaraha**(1) of **Teyalipura.** He had married **Poṭṭilā,** daughter of a goldsmith of the same town. **Kaṇagajjhaya,** son of king **Kaṇagaraha**(1), was secretely brought up by him, in as much as the king used to mutilate his sons immediately after birth for fear of loss of power from his possession. Teyaliputta renounced the world at the instance of god **Poṭṭila**(3) (next life of his own wife Poṭṭilā), obtained omniscience in due course and attained emancipation at the end.[1] He is recognised as a **Patteyabuddha.** He is said to have existed in the *tīrtha* of **Ariṭṭhaṇemi.**[2]

1. Jna.96–104, AvaCu. I. pp. 499 ff., Vip. 32, Vis. 3332, 3349, SutCu. p. 28.
2. Risi 10. Risi. (Saṅgrahṇī).

Teyalipura (Tetalipura) A town to which king **Kaṇagaraha**(1) and his queen **Paumāvaī**(2) belonged. There was a garden named **Pamayavaṇa** outside the town.[1] It was visited by nun **Suvvayā.**[2]

1. Jna. 96, AvaCu. I. p. 499. | 2. Jna. 99.

Teyalisuta (Tetalisuta) Same as **Teyaliputta.**[1]

1. Vis. 3332.

Teyavīriya (Tejovīrya) One of the eight great men attaining liberation after **Cakkavaṭṭī Bharaha**(1).[1] He is also known as **Balavīriya.**[2]

1. Sth. 616. | 2. AvaN. 393, Vis. 1750, AvaCu. I. p. 214.

Teyanisagga (Tejonisarga) Fifteenth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 560.

Teyālaga-paṭṭaṇa (Tejolaka-pattana) A town from where one could sail for **Bāravaī.**[1] It might be perhaps Veyālaga. It is identified with Veraval.[2]

1. NisCu. I. p. 69. | 2. Ibid. f. n. 2.

Terāsiya (Trairāśika) Doctrine of preceptor **Rohagutta**(1) who propounded the false doctrine of Three Categories of Reality, viz., *jīva ajīva* and *nojīva* i.e. living being, non-living being and partly living being.[1] This doctrine was established as a schism after 544 years of the emancipation of **Mahāvīra**.[2]

1. Avan. 781, AvaCu. I. p. 425, Vis. 2951 ff. Nan. 42, Aup. 41, Kalp. (Therāvalī). 7, UttN. p. 153, UttS. pp. 168 ff., KalpV. p. 257.
2. AvaBh. 135, NisBh. 5616.

2. Terāsiya Doctrine of **Ājīviya Gosāla** who believes that there are three states of souls, viz., bound, liberated and redefiled (after liberation).[1]

1. NanCu. p. 73, NanH. p. 87, NanM. p. 239, SamA. pp. 42,130; SutSi. p. 393.

Tela (Taila) One of the seven branches of **Maṁḍava** lineage.[1]

1. Sth. 551,

Toyadhārā A principal **Disākumārī** goddess living in the upper world.[1] According to **Jambuddīva-paṇṇatti** she belongs to the lower world.[2]

1. Sth. 643. Tir. 147
2. Jam. 112.

1. Tosali A settlement or village visited by **Mahāvīra** twice. There was **Asugujjāṇa** outside the village. God **Saṁgama**(2) troubled Mahāvīra there. He was rescued by **Bhūila**. At the time of his second visit he was tied with chords for seven times by Kṣatriya **Tosaliya**(2).[1] It is said that there was a **Isitalāga** at **Tosaliṇagara**. It was constructed by **Isivāla**(1).[2] It is mentioned in **Āvassaya-cuṇṇi** that this settlement was situated in the **Kaliṁga** country.[3] King **Kākavaṇṇa** was arrested here by the local king. The latter's territory was attached by the former's son who took possession of the territory and released his father.[4] Tosali can be identified with modern Dhauli near Bhubaneswar in Orissa. In the time of Ashoka Tosali was administrative head-quarter of the north-eastern part of the province of Kalinga.[5]

1. AvaN. 501-1, Vis. 1965-6, AvaCu. I. pp. 312-3.
2. BrhBh. 4219-23, BrhKs. p. 1145-6.
3. AvaCu. I. p. 541.
4. Ibid. pp. 540-41.
5. SGAMI. p. 135.

2. Tosali A country rich in water. Here crops were grown by rivers.[1] It was known for palmyra trees.[2] Its people were fond of fruits, vegetables and flowers.[3] In every village there was a public hall *(vaggharaṇā)* equipped with a fire-pit for the purpose of self-choosing ceremony. The bride selected her match from among many candidates assembled in the hall.[4] Tosali or Tosala country was formerly identified with Dakṣiṇa Kosala i. e.

1. BrhBh. 1060-1, BrhKs. p. 331, NisBh, 4922-5, NisCu. III. p, 538, Nis. II. p. 399.
2. BrhKs. p. 959.
3. BrhKs. p, 384. f. n. 1.
4. NisBh. 5391, NisCu. IV. p. 62,

Gondwana[5] but on the fresh evidences from some inscriptions Tosala *janapada* of the early medieval period is identified with the district round the city of Tosali (i.e. Dhauli) which was the capital of that country and at that time the Kalinga country was distinct from that of Tosali.[6]

5. GDA. p. 205, TAI. p. 385-6.
6. SGAMI. p. 34, 134, 142.

3. Tosali A preceptor killed by buffaloes in the forest of Tosali(2) country.[1]

1. AcaCu. p. 247, AcaN. 267.

1. Tosalia (Tosalika) A king who protected very carefully the *Jina*-images of jewels acquired by him from a merchant.[1] The name of the king seems to be derived from the name of the place to which he belonged.

1. VyaBh. 6.114.

2. Tosalia A Kṣatriya ruler of **Tosali(1)** who tied down **Mahāvīra** seven times suspecting him to be a thief. As the fetters gave way as many times as he was tied, he was ultimately released by the ruler.[1]

1. AvaCu. I. p. 312.

Tosaliṇagara (Tosalinagara) Same as **Tosali(1)**.[1]

1. BrhBh. 4229.

Tosaliputta (Tosaliputta) A preceptor possessing knowledge of **Diṭṭhivāya,** the twelfth **Aṁga(3)** text. *Ārya* **Rakkhiya(1)** went to him to study the above text when he was staying in the **Ucchughara** park of **Dāsapura.**[1] There he became his disciple.[2] It is said that Tosaliputta was Rakkhiya's maternal uncle.[3]

1. AvaCu. I. p. 402.
2. AvaN. 776, Vīs. 2787, UttN and UttS. p. 96.
3. KalpDh. p. 172.

Th

Thaṇiya (Stanita) Fourteenth chapter of the sixteenth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 561.

Thaṇiyakumāra (Stanitakumāra) One of the ten classes of **Bhavaṇavai** gods.[1] The Thaṇiyakumāra gods are under **Varuṇa(1)**, a **Logapāla** of **Sakka(3).**[2] They have seventy-six lakhs of dwelling-places.[3] **Ghosa(1)** and **Mahāghosa(4)** are their lords *(indras)*.[4] The maximum age of these gods

1. Bha. 15,589, Jam. 119, Sth. 757.
2. Bha. 167.
3. Sam. 76.
4. Bha. 169.

is somewhat less than two *palyopama* years whereas the minimum ten thousand years.[5] The name of the bell of these gods is Naṁdighosā.[6]

5. Praj. 95. Bha. 15. | 6. Jam. 119.

Thaṇiyakumārī (Stanitakumārī) A class of **Bhavaṇavai** goddesses, being the counterpart of **Thaṇiyakumāra** gods.[1]

1. Bha. 167.

Thārukiṇa (Thārukina) Same as **Thāruginа**.[1]

1. Jam. 43.

Thāruginа (Thārukina) An **Aṇāriya** country wherefrom maid-servants were brought.[1] At another place it is called **Dhoruginа**.[2] See also **Cāruganа**.

1. NisCu. II. p. 470, Jam. 43, Nis. 9. 28, JamS. p. 191. Aup. 33, Bha. 380.
2. Jna. 18, JnaA. p. 41.

Thālai (Sthālakin) A class of *Vānaprastha* ascetics[1] keeping all their belongings (plates and vessels) with them.[2]

1. Bha. 417, Nir. 3. 3. | 2. BhaA. p. 519.

Thāvaccā (Sthāpatyā) A lady merchant of **Bāravaī**. She had a son named **Thāvaccāputta**.[1]

1. Jna. 53.

Thāvaccāputta (Sthāpatyāputra) Son of **Thāvaccā** of **Bāravaī**. He was married to thirty-two girls. He renounced the world and became a disciple of **Titthayara Ariṭṭhanemi** along with one thousand men. **Vāsudeva(2) Kaṇha(1)** assumed the responsibility of their families. Thāvaccāputta studied all the fourteen **Puvvas**. The king and ministers of **Selagapura**, impressed by his discourse, became his lay-votaries. Mendicant **Sua**, along with his one thousand pupils, took to his discipleship. At the end he obtained omniscience on mount **Puṁḍarīya(6)** and attained liberation there.[1]

1. Jna. 53-5.

Thāvaccāsuya (Sthāpatyāsuta) Same as **Thāvvaccāputta**.[1]

1. VyaBh. IV. 219.

1. Thāvara (Sthāvara) Third chapter of the seventh section of **Viyāhapaṇṇatti**.[1]

1. Bha. 260.

2. Thāvara A Brāhmaṇa of **Rāyagiha** being a previous life of **Mahāvīra**.[1]

1. AvaN. 444, AvaCu. I. p. 230, KalpDh. p. 38.

1. Thimiya (Stimita) Fifth chapter of the first section of **Aṁtagaḍadasā**.[1]

1. Ant. 1.

2. Thimiya Son of Aṁdhagavaṇhi and his wife Dhāriṇī(5) of Bāravaī. He was married to eight princesses. He renounced the world, became a disciple of Titthayara Ariṭṭhaṇemi, observed asceticism for twelve years and attained emancipation on mount Settuṁja.[1]

1. Ant. 2, AntA. p. 2.

Thiragutta (Sthiragupta) A preceptor belonging to the Vaccha(4) lineage.[1]

1. Kalp (Therāvalī). 7.

Thīpariṇṇā (Strīparijñā) Fourth chapter of Sūyagaḍa.[1] It is the same as Itthipariṇṇā.[2]

1. Sam. 23. | 2. Sam. 16.

Thīloyaṇa or Thīviloaṇa (Strīvilocana) Fourth of the eleven Karaṇas.[1] Its other name is Tettila.[2]

1. Gaṇ. 41, Jam. 153. | 2. SutN. 11.

1. Thūṇā (Sthūṇā) A district in the west. It formed the western boundary of the Aryan territory.[1] Monks and nuns were forbidden to go beyond it.[2] It is identified with Thaneshwar.[3]

1. BrhBh. 3262.
2. BrhKs. on ibid.
3. LAI. p. 343, AGI. pp. 328 f.

2. Thūṇā A settlement where Mahāvīra was born as Brāhmaṇa Pūsamitta(3) in one of his previous births.[1]

1. AvaCu. I. p. 229, AvaN. 442, Vis. 1808, KalpV. p. 43.

3. Thūṇā Same as Thūṇāga.[1]

1. AvaN. 473.

Thūṇāga (Sthūṇāka) A settlement visited by Mahāvīra.[1]

1. AvaCu. I. p. 282, AvaM. p. 275, AvaH. p. 199, AvaN. 473.

Thūbhakaraṁḍa (Stūpakaraṇḍa) A garden in the vicinity of Usabhapura(2). There was a temple of Jakkha Dhaṇṇa(4) in it. Prince Bhaddaṇaṁdī(2) was initiated by Mahāvīra in this garden.[1]

1. Vip. 34.

Thūlabhadda (Sthūlabhadra) One of the two sons of Sagaḍāla, the minister of king Mahāpauma(8).[1] He renounced the world and became a disciple of Saṁbhūtavijaya(4).[2] He stayed with Kosā, the famous courtezan of the city of Pāḍaliputta, for a period of twelve years before renuniciation and for four months (during a rainy season) after accepting asceticism

1. AvaCu. II. pp. 183 ff., UttS. pp. 105 ff., Tir. 742 ff.
2. Nan. v. 24, Kalp (Therāvalī). 6.

without suffering any transgression.[3] Once a conference of monks was held at Pāḍaliputta to restore the lost canon after a prolonged famine of twelve years. Eleven Aṁgas(3) were however recollected. But there was none who possessed knowledge of Diṭṭhivāya, the twelfth Aṁga. Thūlabhadda accompanied by five hundred intelligent monks went to Nepāla to learn that text from Bhaddabāhu(1). None but he could learn fourteen Puvvas (an important portion of Diṭṭhivāya), ten with meaning and four without it from him but he was debarred for some reason from teaching the last four Puvvas to any other person.[4] He died after 215 years of the death of Mahāvīra.[5] He was survived by his two principal disciples : Mahāgriri and Suhatthi.[6] See also Diṭṭhivāya.

3. AvaCu. I. p. 554, II. p. 186, UttCu. p. 66, BrhBh. 2164-5.
4. AvaCu. II. p. 187, Tir. 701.
5. KalpL. p. 161.
6. NisCu. II. p. 361, AvaCu. II. p. 155.

Therapaṁha (Sthavirapadma) Ninth chapter of **Dīhadasā**.[1]

1. Sth. 755.

Thūlibhadda (Sthūlibhadra) Same as **Thūlabhadda**.[1]

1. UttCu. p. 86, Ava p. 27.

Therasaṁbhūtavijaya (Sthavirasambhūtavijaya) Eighth chapter of **Dīhadasā**.[1]

1. Sth. 755.

D

Daṁḍa An ascetic assassinated by king **Jauṇa** in the **Jauṇāvaṁka** garden of **Mahurā(1)**.[1]

1. AvaN. 1277, Mar. 465, Sams. 61, AvaH. p. 667, AvaCu. II. p. 155, BhaA. p. 491.

Daṁḍaa or **Daṁḍaga** (Daṇḍaka) Identical with **Ḍaṁḍagi**.[1]

1. VyaBh. 10. 589, AvaN. 1396.

Daṁḍai (Daṇḍkin) See **Ḍaṁḍagi**.[1]

1. UttN. p. 114.

Daṁḍaki (Daṇḍakin) See **Ḍaṁḍagi**.[1]

1. UttS. p. 115.

Daṁḍagāraṇṇa (Daṇḍakāraṇya) See **Daṁḍagāraṇṇa**.[1]

1. UttS. p. 116.

Daṁḍagi (Daṇḍakin) Same as **Daṁḍagi**, the king of **Kuṁbhakārakaḍa**.[1]

1. UttCu. p. 73, UttS. p. 115.

Daṁḍavīria (Daṇḍavīrya) One of the eight great men attaining emancipation after **Bharaha**(1). He was eighth in succession after **Cakkavvaṭṭi Bharaha**(1)[1] but according to **Thāṇa** he was seventh.[2]

1. AvaN. 363, Vis. 1750, AvaCu I. pp. 214.
2. Sth. 616.

Daṁḍi (Daṇḍin) Same as **Daṁḍagi**.[1]

1. UttCu. p. 73.

Daṁtacakka (Dantacakra) King of the city of **Daṁtapura**.[1] He is the same as **Daṁtavakka**(1).

1. AvaN. 1275, AvaCu. II. p. 205, UttS. p. 301, AvaH. p. 666.

Daṁtapura A city where king **Daṁtacakka**[1] who is also called **Daṁtavakka**(1), reigned. His queen **Saccavaī** had a pregnancy-longing for sporting in a palace of ivory.[3] Queen **Paumāvaī**(8), wife of king **Dahivāhaṇa** of **Caṁpā**, took to asceticism at this place. Since she was bearing pregnancy at that time, she gave birth to a son afterwards. He was brought up in the family of Cāṇḍāla and was named **Karakaṁḍu**.[4] Merchant **Dhaṇamitta**(2) also belonged to Daṁtapura.[5]

1. BrhBh. 2043, AvaCu. II. p. 205, AvaN. 1275, UttS. p. 301.
2. NisBh. 1295, VyaBh. III. 335, VyaM. III. p. 17, AvaCu. II. p. 153, UttK. p. 180.
3. NisBh. 6575, NisCu. IV. p. 361, AvaCu, II. p. 153.
4. AvaCu. II. p. 205, UttS. P. 301.
5. Avacu. II. p. 153, AvaN. 1275, NisCu. IV. pp. 361–2.

1. **Daṁtavakka** (Dantavaktra) King of **Daṁtapura**. He was the husband of queen **Saccavaī**.[1] See also **Daṁtacakka**.

1. AvaCu. II. p. 153, NisBh. 6575, UttK. p. 180.

2. **Daṁtavakka** A Kṣatriya who is regarded as the best of all the Kṣatriyas.[1]

1. Sut. 1. 6. 22; Commentator Śīlāṅka takes him to be a synonym of cakravartin, i.e. superme king. See SutSi. p. 150.

Daṁtāra (Dantakāra) An Āriya industrial group of ivory-workers.[1]

1. Praj. 37.

Daṁtiliyā or **Daṁtilliyā** (Dantilikā) Maid-servant of **Khaṁda**(1). She had enjoyed sexual intercourse with him.[1]

1. AvaN. 477, AvaCu. I. p. 285, Vis. 1931, KalpDh. p. 105, AvaM. p. 277.

Daṁtukkhaliya (Dantolūkhalika) A class of *Vānaprastha* ascetics.[1] Abhayadeva explains them as living on fruits.[2] But really they should be a type of ascetics who used to eat whole and unground grain, as mentioned in the Manusmṛti,[3] using their teeth as mortar.

1. Bha. 417, Nir. 3. 3, Aup. 38.
2. BhaA. p. 519.
3. See Manusmṛti 6. 17,

Dakkha (Dakṣa) Commander of the infantry of the lords of the northern Bhavaṇavai gods,[1] Bhūyāṇaṁda(1) etc.

1. Jam. 119, Sth. 404, 582, AvaCu. I. p. 146.

Dakkhiṇakūlaga (Dakṣiṇakūlaka) See Dāhiṇakūlaga.[1]

1. BhaA. p. 519.

Dakkhiṇapaha (Dakṣiṇapatha) See Dakkhiṇāpaha.[1]

1. AvaM. p. 250.

Dakhiṇamathurā or Dakkhiṇamahurā (Dakṣiṇamathurā) Same as Mahurā(2).[1]

1. AvaH. p. 356, 688.

Dakkhiṇavācāla (Dakṣiṇavācāla) See Dāhiṇa-Vāyāla.[1]

1. AvaH. p. 195.

Dakkhiṇāpaha (Dakṣiṇāpatha) See Dakkhiṇāvaha.[1]

1. AcaCu. p. 260, NisCu. II. p. 415.

Dakkhiṇāvaha (Dakṣiṇāpatha) Māhesaripurī city was established in the Dakkhiṇāvaha region by queen Bhaddā(2), wife of king Payāvai(1) of Poyaṇapura and mother of prince Ayala(6).[1] There was an acute famine of twelve years' duration when Vairasāmi toured this region.[2] Its people are characterised as dull.[3] Blacksmiths and distillers of this region are treated contemptuously.[4] Costumes of the people of Dakkhiṇāvaha differ from those of Uttarāvaha.[5] Marriage with daughter of maternal-uncle is permitted there.[6] In villages there were temples generally dedicated to Vāṇamaṁtara gods.[7] *Kakiṇi* was a copper-coin of that region.[8] Two Dakkhiṇāvaha-*rūpakas* were equivalent to one Kāñcīpurī-*rupaka*, called *nelaka* and two *nelakas* to a Kusumanagara (Pāṭaliputra) *rūpaka*.[9] Dakkhiṇāvaha is referred to at some other places also.[10] King Saṁpai had conquered the whole of Dakkhiṇāvaha which commenced from Ujjeṇī and he made his reign suitable for the journey *(vihāra)* of Jaina monks.[11] Dakkhiṇāvaha can be identified with the southern half of India lying to the south of mount Veyaḍḍha(2), i.e. the Vindhya mountain or river Narmda.[12]

1. AvaCu. I. p. 232.
2. Ibid. I. p. 404.
3. VyaBh. 10. 193.
4. NisCu. IV. p. 132,
5. DasCu. p. 17.
6. Ibid., DasH. p. 22.
7. AcaCu. p. 260.
8. BrhKs. II. p. 573.
9. BrhBh. 3892, BrhKs. IV. p. 1069, NisBh. 959, NisCu. II. p. 95.
10. NisBh. 5028, NisCu. III. p. 974, BrhKs. III. p. 760, 818, 896.
11. BrhKs. pp, 915-7, NisCu. II. pp. 361-2.
12. IDETBJ. p. 77, SGAMI. p. 37.

1. **Daga** (Daka) One of the eighty-eight Gahas.[1]

1. Sur. 107, Sth. 90, JamS. pp. 534-535, SurM. pp. 295-296, SthA. pp. 78-79.

2. Daga (i) Eighth as well as (ii) ninth chapter of the seventeenth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 590.

2. Dagapaṁcavaṇṇa (Dakapañcavarṇa) One of the eighty-eight **Gahas.**[1]

1. Sth. 90, Sur. 107, JamS. pp. 534–535, SurM. pp. 295–296, SthA. pp. 78–79.

Dagapaṇavaṇṇa (Dakapañcavraṇa) Same as **Dagapaṁcavaṇṇa.**[1]

1. SthA. p. 79.

Dagabhāla See **Dagabhālagaddabha**[1]

1. Risi. 22.

Dagabhāla-gaddabha (Dagabhāla-gardabha) A non-jain sage in the *tīrtha* of **Titthayara Pāsa(1)**, recognised as a **Patteyabuddha.**[1]

1. Risi. 22, Risi (Saṅgrahaṇī).

Dagavaṇṇa (Dakavarṇa) Same as **Dagapaṁcavaṇṇa.**[1]

1. Sur. 107.

Dagasīma (Dakasīman) A mountain, ten thousand *yojanas* broad.[1] It is abode of god **Maṇosilaya.**[2] It is situated in the **Lavaṇa** ocean at a distance of forty-two thousand *yojanas* to the north of **Jaṁbuddīva.** Further to the north of it, at a distance of fifty two thousand *yojanas*, there is a **Mahāpāyālakalasa** called **Īsara.**[3]

1. SamA. 52
2. Sth. 305.
3. Sam. 52

Dagasoyaria (Dakaśaukarika) Another name of **saṁkha(12).**[1]

1. PinN. 314, PinNM. p. 98.

Daḍhakeu (Dṛḍhaketu) A would-be **Titthaṁkara** of the **Eravaya(1)** region.[1] See **Paṇṇaghosa.**

1. Tir. 1119.

1. Daḍhaṇemi (Dṛḍhanemi) Tenth chapter of the fourth section of **Aṁtagaḍadasā.**[1]

1. Ant. 8.

2. Daḍhaṇemi Son of **Samuddavijya(1)** and his wife **Sivā(2)** of **Bāravaī.** He was brother of **Titthayara Ariṭṭhaṇemi.** He had fifty wives. He renounced the world and became a disciple of Ariṭṭhaṇemi. After observing asceticism for a period of sixteen years he attained liberation on mount **Settuṁja.**[1]

1. Ant. 8.

1. Daḍhadhaṇu (Dṛḍhadhanus) Eighth would-be Kulagara of the Bharaha(2) region.[1] See Kulagara.

1. Sth. 767.

2. Daḍhadhaṇu A would-be Kulagara of the Eravaya(1) region.[1] See Kulagara.

1. Sam. 159, Tir. 1007.

Daḍhadhamma (Dṛḍhadharma) A god belonging to Īsāṇakappa.[1]

1. AvaCu. I. p. 171, AvaM. p. 222.

Daḍhapaiṇṇa or Daḍhappaiṇṇa (Dṛḍhapratijña) Future birth-name of ascetic Ammaḍa(1)[1], King Paesi,[2] Gosāla[3] and others.[4]

1. Aup. 40, Bha. 530,
2. Raj. 209.
3. Bha. 560.
4. Vip. 7-34.

1. Daḍhappahāri (Dṛḍhaprahārin) A chieftain of thieves. Once he killed a Brāhmaṇa and his pregnant wife. Later he took to asceticism and started observing meditation. People harassed him to take revenge of his previous cruel acts. But he tolerated all the troubles patiently, obtained omniscience and attained liberation.[1]

1. Ava. p. 27, AvaCu. I. p. 568; Vis. 3646, AvaN. 946, UttK. pp. 59-61, AvaH. p. 438.

2. Daḍhappahāri A resident of the city of Kosaṁbī and a friend of Amoharaha, the coachman of king Jiyasattu(36) of Ujjeṇī. He was well-versed in archery. Agaḍadatta, son of Amoharaha had learnt archery from him.[1]

1. UttS. pp. 213-4.

Daḍhabhūmi (Dṛḍhabhūmi) Mahāvīra after having completed his tenth rainy season at Sāvatthi passed through Sāṇulaṭṭhi village and entered the region of Mlecchas called Daḍhabhūmi. While sojourning at Peḍhālaggāma he undertook to perform *mahāpaḍimā* = *mahāpratimā* in the Polāsa shrine. When Sakka(3) praised him for his unperplexed meditation, god Saṁgamaa became jealous of him. He tried to disturb him by creating a lot of evil phenomena. He followed him up to Vāluyapaṁtha, also called Vāluyaggāma, and again created natural calamities. He continued disturbing him for a period of six months but Mahāvīra did not swerve at all. Ultimately that god prayed his pardon and went away.[1] Daḍhabhūmi is identified with Dalabhum in Singhbhum district.[2]

1. AvaN. 497, AvaCu. I. p. 301, Vis. 1953, KalpSan. p. 88; KalpV. p. 168.
2. LAI. p. 278.

Dadhamitta (Dṛḍhamitra) A resident of **Damtapura.** He was a friend of **Dhanamitta(2).** He had brought a bundle of ivory from forest for his friend though it was prohibited by the king.[1]

1. AvaCu. II. p. 154, NisCu. IV. p. 362, AvaN. 1275, VyaM. III. p. 17, BrhKs. p. 591, AvaH. p. 666.

1. Dadharaha (Dṛḍharatha) King of **Bhaddilapura,** father of **Titthamkara Sīyala** and husband of queen **Namdā(3).**[1]

1. Sam. 157, Tir. 473, SthA. p. 308.

2. Dadharaha Son of **Baladeva(1)** and his wife **Revaī(3)** of **Bāravaī.** He had fifty wives. He renounced the world, became a disciple of **Titthayara Aritthanemi** and observed asceticism for nine years. After death he took birth as a god in the **Savvatthasiddha** heavenly abode. He will take one more birth in **Mahāvideha** and attain liberation there.[1]

1. Nir. 5.8.

3. Dadharaha Eighth of the ten **Kulagaras** of the past **Osappiṇī**[1] in the **Bharaha(2)** region. Sthānāṅga mentions him as that of the past **Ussappiṇī.**[2] See **Kulagara** for clarification.

1. Sam. 157. | 2. Sth. 767.

4. Dadharaha Eighth of the ten **Kulagaras** of the past **Osappiṇī.**[1] See **Kulagara** for clarification,

1. Sam. 157.

5. Dadharaha One of the hundred sons of **Usabha(1).**[1]

1. KalpDh. p. 152, KalpV. p. 236.

6. Dadharaha Eighth chapter of **Vaṇhidasā.**[1]

1. Nir. 5.1,

Dadharahā (Dṛḍharathā) One of the three councils of some **Logapālas,** their wives etc.[1]

1. Sth. 154.

1. Dadhāu (Dṛḍhāyus) Previous birth of the fifth would-be **Titthamkara Savvāṇubhūi(1)** in the **Bharaha(2)** region. He lived in the *tīrtha* of **Mahāvīra.**[1]

1. Sth. 691, Sam. 159.

2. Dadhāu A man (Son of **Lacchai**) who was born in the seventh infernal region after his death.[1]

1. Jiv. 89.

1. Datta A merchant of **Rohīdaa.** He had a daughter named **Devadattā(2).** **Kaṇhasirī(1)** was his wife.[1]

1. Vip. 30, SthA. p. 508.

2. Datta Seventh Vāsudeva(1) of the Bharaha(2) region. He lived prior to Malli(1), the nineteenth Titthaṁkara, and posterior to Ara, the eighteenth Titthaṁkara. He was son of king Aggisīha and his queen Sesavaī(2) of Vāṇārasī. Ṇaṁdaṇa(1) was his elder brother. Laliyamitta was his previous birth name. His height was seventy six *dhaṇuṣas*. After enjoying fifty-six thousand years life he died and again took birth in the fifth hell. He had killed his Paḍisattu Paharāa(2)[1].

1. Sam. 158, AvaBh. 40–41. vis 1765, 1777; Tir 577, 602–615, Sth. 672; AvaN. 403–413, 421, UttK. p. 349. According to Tilogapaṇṇatti (4.1422) his total age was 32000 years. According to Sam. 35 his height was 35 bows.

3. Datta Fifth Kulagara of the coming Ussappiṇī (ascending cycle) in the Bharaha(2) region.[1] See Kulagara.

1. Sam. 159, Sth. 556, Tir. 1004.

4. Datta One of the hundred sons of Usabha(1)[1].

1. KalpDh. 151.

5. Datta A merchant belonging to the city of Tagarā. He had renounced the world along with his wife Bhaddā(1) and his son Arahaṇṇa(2) and become a disciple of preceptor Arahamitta(3).[1]

1. UttCu. p. 58, UttN. and UttS. p. 90, UttK. p. 34, PakY. p. 24.

6. Datta Disciple of Sīha(6) and grand disciple of Saṁgamathera. He was sent to Kollaira by Sīha to see the condition of Saṁgamathera who stayed there fore a long period. When he saw his grand teacher living at one and the same place even after the lapse of a pretty long time, he suspected his fidelity. (Monks are not expected to stay at one and the same place for a long period.) Later his suspicion was removed by a god.[1]

1. NisCu. III. p. 408, UttCu. p. 67, PinNBh. 40, PinNM. pp. 125–6, PiṇN. 427, Mar. 491.

7. Datta Son of king Jiyasattu(3) of Turuviṇī. He was very fond of sacrifice *(yajña)*. Once he asked preceptor Kālaga(5) to explain the fruit of sacrificial performances. Kālaga told him that it was hell. Datta was killed by his own persons as already prophesied by Kālaga.

1. AvaCu. I. p. 495, AvaN. 872.

8. Datta Father of Meyajja(1), the tenth principal disciple of Mahāvīra.[1]

1. AvaN. 648, Vis. 2509.

9. Datta A king whose son was Jiyasattu(2) and grandson Meghaghosa.[1]

1. Tir. 695–6.

10. Datta Son of king Kakki of Pāḍaliputta.[1]

1. Tir. 690.

11. Datta King of the city of **Campā**. He was the husband of queen Rattavaī(3) and father of prince Mahacaṁda(4).[1]

1. Vip. 34.

12. Datta A god who staged a drama before **Mahāvīra**. He was a merchant of **Caṁdaṇā**(2) city in his former life.[1]

1. Nir. 3.7.

13. Datta Seventh chapter of **Pupphiyā**.[1]

1. Nir. 3.1.

Dattilāyaria (Dattilācārya) A preceptor who defined scriptural knowledge.[1]

1. DasCu. p. 4.

1. Daddura (Dardura) Another name of **Rāhu**(1).[1]

1. Bha. 453.

2. Daddura A god belonging to **Dadduravaḍiṁsaa** who staged a drama before **Mahāvīra** at **Rāyagiha**. He was a merchant of the name of **Ṇaṁda**(11) in his previous birth. After death he took birth as a frog in the pond which was built previously by himself. Thereafter he was born as god **Daddura**.[1]

1. Jna. 93-5, BhaK. 75.

Dadduravaḍiṁsaa (Dardurāvataṁsaka) A celestial abode of the first heavenly region. God **Daddura**(2) was born in it.[1]

1. Jna. 93.

Dadhimuha (Dadhimukha) A mountain resembling the form of a *paryaṅka*.[1] It is even in shape from all sides, sixty four thousand *yojanas* high[2] and one thousand *yojanas* deep.[3] There are sixteen such mountains all situated in the **Ṇaṁdīsara** island which has four **Aṁjaṇaga** mountains in its four quarters, every Aṁjaṇaga having four *puṣkariṇīs* in its four quarters and every *puṣkariṇī* accomodating one Dadhimuha mountain in its centre.[4] On the eve of the emancipation of Usabha(1), the **Logapālas** of **Sakka**(3) celebrated *aṭṭhāhia* (eight days festival) on these mountains.[5]

1. UttK. p. 192.
2. Sam. 64.
3. NisBh. 52, Jiv, 183.
4. Jiv. 183, SamA. p. 78, Sth. 307.
5. Jam. 33.

Dadhivāhaṇa (Dadhivāhana) See **Dahivāhaṇa**.[1]

1. AvaCu. I. p. 318, AvaH. p. 718.

Dabbha (Darbha) Sixth sub-section of twenty-first sub-section of **Viyāhapaṇṇatti**.[1]

1. Bha. 688.

Dabbhāyaṇa (Dārbhāyaṇa) Family-name of the **Cittā** constellation.[1]

1. Jam. 159, Sur. 50.

Dabbhiya (Dārbhika) Same as **Dabbhiyāyaṇa**.[1]

1. SurM. p. 151.

Dabbhiyāyaṇa (Dārbhyāyaṇa) Same as **Dabbhāyaṇa**.[1]

1. Jam. 159.

Dabhiyāṇa (Dārbhāyana) Same as **Dabbhiyāyaṇa**.[1]

1. Sur. 50.

Damaghosa (Damaghoṣa) Father of king **Sisupāla**.[1]

1. Jna. 117.

Damadaṁta (Damadanta) King of the city of **Hatthisīha**. He was invited to appear in the self-choosing *(svayaṁvara)* ceremony of **Dovaī**.[1] He was not in good terms with Pāṇḍavas. He renounced the world and took to asceticism. Once when he visited **Hatthiṇāura**, **Dujjohaṇa** harassed him, whereas **Judhiṭṭhila** served him. But he had equanimity for both of them.[2]

1. Jna. 117.
2. AvaCn. I. p. 492. AvaN. 866, Vis. 3332-4, Mar. 442, AvaH. p. 365.

Damayaṁtī (Damayantī) A virtuous lady.[1]

1. Ava. p. 28.

1. Damila (Dravida) A race of this name.[1]

1. UttCu. p. 242, AvaCu. II. p. 81.

2. Damila An Aṇāriya (non-Aryan) country.[1] Kāñcīpuri was situated in it.[2] **Ujjeṇī** was transferred to **Saṁpai** by his father while the Damila country was conquered by himself.[3] Saṁpai made Āndhra, Draviḍa, Mahārāṣṭra, Kuḍukka, etc. suitable for the tour of monks.[4] The people of Damila had their own language.[5] It was not understood by the people from north India,[6] whereas the people of Damila were not conversant with the Aryan languages.[7] In the Draviḍa country crops were raised by water supplied from tanks.[8] Clothes of very fine texture, made of lotus fibres, were produced there.[9] It is identified with the country of Tamil speaking people of south India from Rameshvar to Tirupati.[10]

1. Praj. 37, SutSi. p. 123, Pras. 4.
2. BrhKs. IV. p. 1069.
3. NisCu. II. p. 362.
4. BrhBh. 3289, BrhKs III. p. 921.
5. BrhKs. p. 382.
6. Ibid. p. 1038.
7. VyaBh. 4.139.
8. BrhKs. p. 283.
9. Jam. p. 20, JamS. p. 107.
10. LAI. p. 279, GDA. p. 57, SGAMI p. 86.

Damilī (Dramilī or Drāviḍī) A maid servant of Dravadian origin serving in royal harems.[1]

1. Jna. 18, Jam. 43.

Daridda (Daridra) A heretic of Kayaṁgalā. He had beaten **Gosāla**.[1]

1. AvaCu. I. p. 287, AvaN. 479, Vis. 1933, KalpDh. p. 106.

Davila (Draviḍa) Same as **Damila**.[1]

1. PraS. 4.

Dasaura (Daśapura) See **Dasapura**.[1]

1. UttN. & UttS. pp. 96–97.

Dasakāliya (Daśakālika) Another name of **Dasaveyāliya**.[1]

1. DasN. 11–15, DasN. p. 1, AvaN. 84, AvaH. p. 58, AcaSi. p. 84. DasH. p. 1.

Dasakāliya-ṇijjutti (Dasakālika-niryukti) A versified commentary on **Dasakāliya** or **Dasaveyāliya**, by **Bhaddabāhu**(2). It was composed after the completion of the *niryuktis* on **Āvassaga**, **Uttarajjhayaṇa** and **Āyāra**.[1] **Piṁḍaṇijjutti** is a part of it.[2]

1. AvaN. 84, Vis. 1079, AcaSi. p. 84. | 2. PinNM. p. 1.

Dasagāliya (Daśakālika) Identical with **Dasaveyāliya**.[1]

1. Vis. 1026.

Dasa-cittasamāhiṭṭhāṇa (Daśacittasamādhisthāna) Fifth chapter of **Āyāradasā**.[1]

1. Sth. 755.

Dasaṇṇa (Daśārṇa) An Āriya country with its capital at **Mattiyāvaī**.[1] **Citta**(1) and **Saṁbhūya**(2) in their previous life were born in this country as slaves of Brahmin.[2] King **Dasaṇṇabhadda** reigned there. It is identified with modern East Malwa and the adjoining regions. Its capital was at Vidiśa, modern Besnagar near Bhilsa.[4]

1. Praj. 37, SutSi. p. 123.
2. Utt. 13.6, UttCu. p. 214, UttS. p. 376
3. Utt. 18.44, AvaN. 847, UttS. p. 448.
4. SGAMI. pp. 34, 151.

Dasaṇṇakuḍa (Daśārṇakūṭa) A hill situated to the north-east of **Dasaṇṇapura**.[1] At the time of **Mahāvīra**'s sojourn on it, **Sakka**(3) paid homage to him, riding on the Airavata elephant. On that occasion the impression of the forefeet of the elephant got marked on that hill. Since it was named Gayaggapaya.[2] *Ārya* Mahāgiri performed *sallekhanā* on it.[2] It is also taken to be a peak of mount **Ujjiṁta**, famous for the foot-print of an elephant.[4]

1. AvaCu. I. p. 476.
2. Ibid. p. 484.
3. Ibid. II. p. 157.
4. AcaSi. p. 418.

Dasaṇṇapura (Daśārṇapura) A city to the north-east of which Dasaṇṇakūḍa was situated.[1] Its ruler was Dasaṇṇabhadda.[2] A son of king Jiyasattu(23) of Ujjeṇī took to asceticism in this city.[3] It was also known as Elakaccha.[4] Dasaṇṇapura seems to be a name given to the capital of the Dasaṇṇa country just as Magahapura was for Rāyagiha in the later literature.[5] Historical as well as other literary evidences establish that Vidiśā was its capital. Vidiśā is identified with modern Besnagar near Bhilsa, situated on river Betwa.[6]

1. AvaCu. I. pp. 475, 476, 483.
2. Ibid. p. 479, SthA. p. 510.
3. AcaCu. p. 226.
4. AvaCu. II. p. 156.
5. See SBM. p. 372.
6. SGAM I. p. 151.

1. Dasaṇṇabhadda (Daśārṇabhadra) King of the Dasaṇṇa country or Dasaṇṇapura city.[1] He was very proud of his prosperity. Once Sakka(3) humbled his pride by displaying a superior type of prosperity on the occasion of Mahāvīra's visit to the city. Then the king renounced the world and became a monk.[2]

1. Utt, 18.44, UttS. p. 448, Vis. 3290, AvaN. 847, Ava. p. 27. Mahan. p. 65, AvaCu. I. pp. 355, 479.
2. AvaCu. I. pp. 480–484.

2. Dasāṇṇabhadda Ninth chapter of Aṇuttarovavāiyadasā.[1] It is not extant now.

1. Sth. 755.

1. Dasadhaṇu (Daśadhanuṣ) A would-be Kulagara of this name of the coming Ussappiṇī in the Bharaha(2)[1] as well as Eravaya(1)[2] region. See Kulagara for clarification.

1. Sth. 767.
2. Sam. 159, Tir. 1007.

2. Dasadhaṇu Son of king Baladeva(1) and his queen Revaī(3) of Bāravaī. The rest of the description is like that of Ṇisaḍha(1).[1]

1. Nir. 5.11.

3. Dasadhaṇu Eleventh chapter of Vaṇhidasā.[1]

1. Nir. 5.1.

Dasapura (Daśapura) A city. King Udāyaṇa(1) of Vītibhaya along with ten other rulers attacked Pajjoya, King of Ujjeṇī, and imprisoned him as he had stolen the idol of Jīvaṁtasāmi. While on his way back from Ujjeṇī, Udāyaṇa had to sojourn at a place in the mid-way due to rainy season.[1] There he celebrated *pajjusaṇā*, observed fast for a day[2] and set Pajjoya free. His ten allies erected there a mud-fort for safety. When they departed

1. NisBh. 3185, NisCu. III. p. 147.
2. Ibid. KalpS. p. 234.

from there, some royal merchants settled there and the place was named Dasapura[3] in as much as ten kings had fortified it.[4] *Ārya* Rakkhiya(1),[5] son of *purohita* Somadeva(3)[6] belonged to that place. There was a park named Ucchughara[7] where he went to study Diṭṭhivāya under preceptor Tosaliputta. He had, as a monk, spent a rainy season there[9] He honoured Phaggurakkhiya[10] with the title of *ācārya* and left his mortal coils at this city.[11] Goṭṭhāmāhila[12] propounded *abaddhikavāda*[13] in V. N. 584 and disconnected himself from the *saṅgha* at this place[14] *Ārya* Vaira(2) was conferred here the title of *Vācaka*.[15] Dasapura is identified with Mandasor in Malva.[16]

3. UttK. pp. 112, 347.
4. AvaCu. I. pp. 394, 401, UttCu. p. 61, UttS. pp. 96-97.
5. AvaCu. I. pp. 397, 401, UttS. pp. 96-97, KalpDh. p. 172.
6. AvaCu. I. p. 401, KalpSan. pp. 144ff., KalpDh. p. 172, UttK. p. 37.
7. NisBh. 5607.
8. AvaCu. I. p. 401, NisBh. 4536, NisCu. III. p. 441, UttK. p. 38.
9. VyaBh. 8.222.
10. AvaCu. I. p. 401.
11. SthA. p. 413.
12. AvaCu. I. p. 412, Sth. 587.
13. AvaBh. 141-142, Vis. 2809, 3009-11, AvaN. 781, UttN. & UttS. p. 172.
14. AvaN. 782.
15. AvaN. 768, Vis. 2779.
16. GDA. p. 54.

1. Dasaraha (Daśaratha) Father of the eighth Baladeva(2), Pauma(6) and eighth Vāsudeva(1), Ṇarāyaṇa(1) of the current descending cycle. Among his wives Aparāiyā(13) and Kekaī(1) are mentioned.[1]

1. Sam. 158, Tir. 602-3, PrasA. p. 87, Sth. 672.

2. Dasaraha One of the ten Kulagaras (governors) of the past ascending[1] as well as descending[2] cycle in the Bharaha(2) region. See Kulagara for clarification.

1. Sth. 767.
2. Sam. 157.

3. Dasaraha Son of king Baladeva(1) and his queen Revaī(3) of Bāravaī. The rest of the description is like that of Ṇisaḍha(1).[1]

1. Nir. 5.7.

4. Dasaraha Seventh chapter of Vaṇhidasā.[1]

1. Nir. 5.1.

Dasaveāliya or Dasaveyāliya (Daśavaikālika) An Aṁgabāhira Ukkāliya text.[1] Its original name seems to be Dasakāliya.[2] According to its *ṇijjutti*, the title is based on two ideas, viz. number and time.[3] The term '*dasa*' indicates that this work consists of ten chapters and '*kāliya*' suggests that this work was extracted in day-time (before the third *paurusī* was over.)[4]

1. Nan. 44, Pak. p. 43, SthA. p. 52.
2. DasN. pp. 7, 9. 12.
3. DasN. p. 7.
4. DasN. and DasH. pp. 2, 9, 12.

The word '*veyāliya*' used instead of '*Kāliya*' signifies that this work can be read or recited at *Viyāla-Vikāla*, i.e. in the evening.[5] Or the text which was extracted by preceptor Sejjaṁbhava for the welfare of his son monk Maṇaga (from different Puvvas[6]), was systematically arranged at *Viyāla*.[7]

Dasaveyāliya is divided into ten chapters. Out of them the fifth has two sections and the ninth four. Except chapters fourth and ninth, all the chapters are entirely in verse. Chapter fourth begins with a number of passages in prose, whereas chapter ninth has some portions in prose intercepted by verses. The titles of all these chapters are significant. The work deals with monastic conduct. The chapters bear the following names: 1. **Dumapupphiyā** - a parable pertaining to flowers of a tree, 2. **Sāmaṇṇapuvvaya** - the chapter commencing with monkhood, 3. **Khuḍḍiyāyārakahā** - a brief exposition of conduct, 4. **Chajjīvaṇiya** or **Dhammapaṇṇatti** - six groups of living beings or exposition of duty, 5. **Piṁḍesaṇa** - search for food, 6. **Dhammatthakāma** or **Mahāyārakahā** - desire for liberation or a detailed exposition of conduct, 7. **Vakkasuddhi** - purity of speech, 8. **Āyārappaṇihi** - treasure of conduct, 9. **Viṇayasamāhi** - devotion to discipline, 10. **Sabhikkhu** - a true monk or saint. Two **Cūlās** (appendices) have been appended to them at the end.[8]

Dasaveyāliya should be studied after Āvassaga but before **Uttarajjhayaṇa**.[9] Some of the verses of Dasaveyāliya agree word by word with those of Uttarajjhayaṇa.[10] Similarly, some prose-passages occuring in Dasaveyāliya tally almost word by word with those of Āyāra.[11] **Titthogālī** predicts that the extinction of the text of Dasaveyāliya will take place in V.N. 20900 and of its meaning in V.N. 21000.[12]

5. DasCu. pp. 5, 7.
6. DasN. p. 12.
7. DasCu. p. 7, DasH. p. 12, DasN. pp. 9-10, 12, Mahan. p. 116, KalpV. p. 251.
8. DasN. pp. 11-15; DasCu. p. 8.
9. NisCu. IV. p. 252, VyaBh. 3.176.
10. Compare: Ch. 2. VV. 7-11 of Das. with Ch. 22. VV. 42-4, 46, 49, of Utt.
11. Compare: Ch. 4 of Das. with Aca. 2.15.
12. Tir. 827, 842.

Dasaveyāliya-cuṇṇi (Daśavaikālika-cūrṇi) A commentary in prose on Dasaveyāliya. Its extent is 7576 *ślokas*.[1] It is referred to in **Uttarajjhayaṇa-cuṇṇi**[2] as well as in **Āvassaga-cuṇṇi**.[3] See also **Jiṇadāsagaṇimahattara**.

1. DasCu. p. 379.
2. UttCu. p. 274.
3. AvaCu. II. p. 117.

Dasā (Daśā) Same as **Dasāsuyakkhaṁdha**.[1]

1. Nan. 44, Sam. 26, Pak. p. 44, Tir. 817, AvaCu. I. p. 158.

Dasā-Kappa-Vavahāra (Daśākalp-Vyavahāra) Total number of chapters in **Dasā**, **Kappa**(2) and **Vavahāra** are twenty-six.[1]

1. Sam. 26, Pak. p. 69, AvaCu. II. p. 148.

1. Dasāra (Daśārha) Collective name for Baladeva(2)s and Vāsudeva(1)s. Their dynasty (vaṁśa) originates in **Dūsamasusamā** era. It consists of nine Baladevas and nine Vāsudevas in every **Osappiṇī** and **Ussappiṇī**.[1] **Tiviṭṭha**(1) was the first **Dasāra** in this cycle of time.[2] **Vāsudeva**(2) **Kaṇha**(1) is called **Dasārasīha**.[3]

1. Sth. 89, 143, SutN. 149, Jam. 34, 40, Tir. 568, 1142.
2. AvaN. 425.
3. AvaN. 1168.

2. Dasāra Ten sons of **Vaṇhi**(1) as revered kings under **Vāsudeva**(2) **Kaṇha**(1), belonging to **Bāravaī**. They were **Samuddavijaya**(1). **Ākkhobha**(2), **Thimiya**(2), **Sāgara**(7), **Himavaṁta**(4), **Ayala**(4), **Dharaṇa**(4), **Pūraṇa**(3), **Abhicaṁda**(3) and **Vasudeva**.[1]

1. Jna. 117, Ant. 1-6, AntA. p. 2, Pras. 15, Pras. A. p. 73, Utt. 22-27, Nir. 5.1, BrhM. p. 57, DasN. p. 36, DasCu. pp. 41, 320.

Dasārakulanaṁdaṇa (Daśārhakulanandaṇa) Same as **Vasudeva**.[1]

1. OghN. 535.

Dasāramaṁḍala (Daśārhamaṇḍala) Fourth chapter of **Baṁdhadasā**.[1]

1. Sth. 755.

Dasārasīha (Daśārhasiṁha) Same as **Vāsudeva**(2) **Kaṇha**(1).

1. AvaN. 1168, AvaCu. II. p. 32, UttS. p. 69.

Dasāsuyakkhaṁdha (Daśāśrutaskandha) An **Aṁgabāhira Kāliya** text.[1] It is the same as **Āyāradasā** in view of contents given in **Thāṇa**.[2] **Titthogālī** had predicted its extinction in V.N. 1500.[3] It is mostly in prose. Only two of its chapters, viz., the fifth and the ninth contain some verses. It deals with the following topics in ten chapters :[4] (1) Twenty *asamāhiṭṭhāṇas*-causes that upset an ascetic when he follows a path adverse to his conduct, (2) twenty-one *sabaladosas*-causes that weaken the spirit of an ascetic, (3) thirtythree *āsāyaṇās*-irreverences to a preceptor etc., (4) eight *Gaṇisaṁpadās*-prerequisites of a preceptor, (5) ten *Cittasamāhiṭṭhāṇas*—ways to mental control, (6) eleven *Uvāsagapaḍimās*—penances of a lay-votary, (7) twelve *Bhikkhupaḍimās* penances of an ascetic, (8) *Pajjosaṇākappa*—rules to be observed during rainy season, (9) thirty *mohaṇijjaṭṭhāṇas*—causes leading to the binding of deluding karma, and (10) *Āyatiṭṭhāṇas*—causes of reincarnation. A *ṇiryukti*[5] (versified Prakrit commentary) as well as a *cūrṇi*[6] (commentary in prose) in Prakrit was composed on Dasāsuyakkhaṁdha.

1. Nan. 44, Pak. p. 44.
2. Sth. 755.
3. Tir. 817.
4. Sth. 755, SthA. p. 511, NanM. p. 206.
5. AvaN. 84, Vis. 1079, SamA. p. 96.
6. DasaCu. p. 92, KalpDh. p. 11.

Dahaṇa (Dahana) Son of Brāhmaṇa Huyāsaṇa(1) of Paḍaliputta. He renounced the world with his parents and elder brother Jalaṇa.[1]

1. AvaCu. II. p. 195,

Dahavaī (Drahavatī) See **Dahāvaī**.[1]

1. Sth. 197.

1. **Dahāvaī** (Drahāvatī) A lake situated in the southern part of Ṇīlavaṁta mountain. It lays to the east of Āvatta and west of Kaccagāvaī, two districts in the Mahāvideha region. River Dahāvaī(2) rises from the southern part of it.[1]

1. Jam. 95.

2. **Dahāvaī** A river which rises from Dahāvaī(1), separates the districts of Kocchāvaī from that of Āvatta and empties into river Sīyā(1) in the south. It flows in the north-east of mount Maṁdara(3).[1]

1. Jam. 95, Sth. 197, 522.

Dahimukha (Dadhimukha) See **Dadhimuha**.[1]

1. NisBh. 52.

1. **Dahimuha** (Dadhimukha) A type of gods belonging to the family of Logapāla Varuṇa(1).[1]

1. Bha. 167.

2. **Dahimuha** (ga) [Dadhimukha(ka)] See **Dadhimuha**.[1]

1. Jiv. 183, Jam. 33.

Dahivāhaṇa (Dadhivāhana) King of Caṁpā. He was husband of Paumāvaī(8) and father of Karakaṁḍu. Once he went to a forest accompanied by his wife to fulfil her pregnancy-longing. They incidentally got separated there. The king returned to the city, whereas the queen reached Daṁtapura and took to asceticism. There she gave birth to Karakaṁḍu who by chance became King of Kaṁcaṇapura, the capital of Kaliṁga(1). Once he came in conflict with his own father Dahivāhaṇa, but the clash was averted by Paumāvaī who introduced them to each other. Dahivāhaṇa, then, renounced the world and handed over the kingdom to Karakaṁḍu.[1]

Dahivāhaṇa had one more wife named Dhāriṇī(3). Vasumaī who is popularly known as Caṁdaṇā(1), was their daughter. Once king Sayāṇia of Kosaṁbī invaded Caṁpā. King Dahivāhaṇa escaped the arrest, whereas queen Dhāriṇī and princes Vasumaī were captured by the enemies.[2]

1. AvaCu. II. pp. 204-7, UttCu. p. 178, UttS. p. 300, Vis 1977.
2. AvaCu. I. p. 318, AvaN. 521, KalpV. p. 170.

Dāṇavīriya (Dānavīrya) A contemporary king of **Paumābha**, the sixth **Titthaṁkara.**[1]

1. Tir. 469.

Dāmaṇṇaga (Dāmanaka) Son of a lapidary of **Rāyagiha.** He was a fisherman in his former life. On the advice of his friend he abandoned this profession and remained resolute despite a lot of difficulties and hardships. By luck he was married to **Visā**, daughter of merchant **Sāgarapota** of the same city. He became the master of the house of his father-in-law when the latter collapsed at the sad news of his son's death.[1]

1. AvaCu. II. p. 324, AvaN. 1614.

Dāmaḍḍhi (Dāmardhi) A General under the lord of **Sohamma(2)** gods. He controls the column of bulls. The same is the name of such Generals belonging to the armies of the lords of **Īsāṇa** gods etc.[1]

1. Sth. 404, 582.

Dāmiṇi (Dāminī) Principal woman disciple of **Kuṁthu(1)**, the seventeenth **Titthaṁkara.**[1] Samavāyāṅga mentions **Aṁjuyā** in this context.[2]

1. Tir. 460 | 2. Sam. 157.

Dāmilī (Drāviḍvī) One of the eighteen kinds of the **Baṁbhī(2)** scripts.[1]

1. Sam. 18, Praj. 37.

1. Dārua (Dāruka) Son of king **Vasudeva** and his queen **Dhāriṇī(4)** of **Bāravaī.**[1] Once he had to spend a night in a forest along with his brothers.[2] He had taken initiation from **Ariṭṭhaṇemi** and attained liberation on mount **Settuṁja.**[3]

1. Ant. 7.
2. UttCu. p. 75. UttS. p. 118, UttK. p. 484.
3. Ant. 7, SthA. p. 457.

2. Dārua Twelfth chapter of third section of **Aṁtagaḍadasā.**[1]

1. Ant. 4.

3. Darua Charioteer of **Vāsudeva(2) Kaṇha(1).**[1]

1. Jna. 124.

4. Dārua A merchant who used to arrange cock-fights.[1]

1. UttN. and UttS. p. 379.

5. Dārua An ascetic who will be born in future as **Titthaṁkara Aṇaṁtavijaya(1)** in the coming ascending cycle in the **Bharaha(2)** region. He is the same as **Dārumaḍa** of **Samavāya.**[1]

1. Sth. 692, Sam. 159.

Dāruijjapavvayaga (Dārukīyaparvataka) A type of mountains situated in the **Sūriyābha** celestial abode. They appear like mountains of wood.[1]

1. Raj. 112, RajM. p. 195.

Dāruga (Dāruka) See **Dārua**.

1. UttCu. p. 75, UttS. p. 118.

Dārumaḍa (Dārumṛta) Previous birth of a twenty-fourth would-be **Titthaṁkara Aṇaṁtavijaya**(1) in the **Bharaha**(2) region. He is the same as **Dārua**(5).[1]

1. Sam. 159, Sth. 159.

Dāvaddava (Dāvadrava) Elevanth chapter of the first section of **Ṇāyā-dhammakahā**.[1]

1. Jna. 5, JnaA. p. 10, Sam. 19.

Dāsīkhabbaḍiyā (Dāsīkharbaṭikā) One of the four branches of **Godāsagaṇa**(2).[1]

1. Kalp. p. 256.

Dāhiṇakūlaga (Dakṣiṇakūlaka) A class of *vānaprastha* ascetics[1] whose movements were confined to the south bank of river **Gaṁgā**.[2]

1. Bha. 417. | 2. BhaA. p. 519.

Dāhiṇaḍḍha-Kaccha (Dakṣiṇārdha-Kaccha) Southern half of the **Kaccha**(1) district in **Mahāvideha**. It lies to the south of its **Veyaḍḍha**(1) mountain, to the north of river **Sīyā**(1), to the west of mount **Cittakūḍa**(1) and to the east of mount **Mālavaṁta**(1). It extends $8271\frac{1}{19}$ and 2213 *yojanas* north to south and east to west respectively. It resembles the shape of a cot *(paryaṅka)* and is even and pleasant.[1]

1. Jam. 93.

Dāhiṇaḍḍha-Bharaha (Dakṣiṇārdha-Bharata) Southern half of **Bharaha**(2) region,[1] separated from the northern half by its **Veyaḍḍha**(2) mountain.[2] It has **Lavaṇa** ocean on its three sides.[3] Two great rivers, viz., **Gaṁgā**[4] and **Siṁdhu**(1) enter it from **Uttaraḍḍha-Bharaha** after having traversed mount Veyaḍḍha and divide this region into three zones.[5] In the centre of the middle zone there is situated the city of **Viṇīyā**.[6] The *dhaṇuppiṭṭha*, i.e., the pertinent arc of Dāhiṇaḍḍha-Bharaha measures less than 9800 *yojaṇas*[7] or $9766\frac{1}{19}$ *yojanas*[8] exactly. Its breadth from north to south is $238\frac{3}{19}$ *yojanas*[9]

1. Jna. 52, Nis. 5.1, Kalp. 2.
2. Jam. 10.
3. Nis. 5.1.
4. Jam. 74.
5. Ibid. 11.
6. Ibid. 41.
7. Sam. 98.
8. Jam. 11.
9. Ibid.

into five sections: (1) **Parikamma**, (2) **Sutta**(2), (3) **Puvvagaya**, (4) **Aṇuoga**, and (5) **Cūliyā**. These were further divided into various sub-sections.[5] It was permitted to be taught to a monk of nineteen years' standing.[6] It required sixteen years to receive this text and twelve years to revise it.[7] It was in the time of **Bhaddabāhu**(1) that there occurred a twelve year-famine. This seriously affected the study of the monks and resulted in their forgetting some portions of Diṭṭhivāya. This fact came to the knowledge of the monks when they assembled in **Pāḍaliputta** after the famine had disappeared. Thereupon a batch of five hundred monks went to Bhaddabāhu who was in **Ṇepāla** at that time to learn Diṭṭhivāya, since he was the only person who was then in a position to remember and teach it. All but **Thūlabhadda** left the place as they could not face the situation there. Thūlabhadda, too, however, could not completely master even all the fourteen **Puvvas**, i.e. the Puvvagaya section, as Bhaddabāhu withheld the meaning of the last four Puvvas from him, because of some default on the part of the latter. Later on, with the death of Thūlabhadda, even the verbal embodiment of these four Puvvas came to an end, as he was debarred from teaching them to others.[8] Since then the knowledge of Puvvas went on decreasing. It was by V. N. 1000 that all the Puvvas got forgotten and thus, Diṭṭhivāya became extinct.[9]

According to the Digaṁbara tradition also **Bhaddabāhu**(1) was the last Caturdaśapūrvadhārī. Viśākhācārya etc. were conversant with ten **Puvvas** only, the last being Dharmasena (V. N. 345). Thereafter the knowledge of Puvvas went on decreasing and Dharasena is said to be the last one who was conversant with two Puvvas only. Some say that after Sudharman only partial (ekadeśiya) knowledge of Puvvas was available and no one know completely. See CLJ. pp. 74-75; Kasāyapāhuḍa, I, Int. p. 48, Mathura, 1944.

'Diṭṭhivāya' literally means 'exposition of doctrines.' This indicates that the real contents of Diṭṭhivāya consisted of an exposition as well as refutation of different doctrines. It has ten significant names : Diṭṭhivāya, **Heuvāya**, **Bhūyavāya**, **Taccāvāya**, **Sammāvāya**, **Dhammāvāya**, **Bhāsāvicaya**, Puvvagaya, Aṇuoga and **Savvapāṇabhūyajīvasattasuhāvaha**.[10] On account of their importance the Puvvas or the Caturdaśapūrvas as a whole are known as Diṭṭhivāya.[11]

5. Nan. 57, Sam. 147, NanCu. pp, 71ff. NanH. p. 85, NanM. pp. 238ff., AvaCu. II. p. 247, Sam. 46.
6. Vya. 10.32.
7. VyaBh. 4.564-5.
8. AvaCu. II. p. 187, Tir. 701ff., KalpV. p. 253.
9. JamS. p. 2, Tir. 809.
10. Sth. 742.
11. Sth. 742, KalpV. p. 187, See CLJ. p. 8.

Diṭṭhivisabhāvaṇā (Dṛṣṭiviṣabhāvanā) A text permitted to be taught to a monk of seventeen years' standing.[1] It is not extant now.

1. Vya. 10.31. Muni Manek's edition mentions eighteen years' standing. See Vya(M), 10.33.

1. **Diṇṇa** (Datta) First person to give alms to **Ṇami(1)** the twenty-first **Titthaṁkara.**[1]

1. Sam. 157, AvaN. 329.

2. **Diṇṇa** First Gaṇadhara of eighth Titthayara Caṁdappabha(1).[1]

1. Sam. 157, Tir. 447.

3. **Diṇṇa** Previous birth of Sejjaṁsa(1). the eleventh Titthaṁkara.[1]

1. Sam. 157.

4. **Diṇṇa** First disciple of Pāsa(1), the twenty-third Titthaṁkara.[1]

1. Sam. 157, AvaCu. I. p. 159, Tir. 455.

5. **Diṇṇa** An ascetic. He visited mount Aṭṭhāvaya, became a disciple of Iṁdabhūi and attained liberation.[1]

1. AvaCu. I. p. 383, UttS. p. 325.

6. **Diṇṇa** Disciple of preceptor Iṁdadiṇṇa and preceptor of Sihagiri(3).[1]

1. Kalp. pp. 254, 261.

Diṇṇagaṇi (Dattagaṇi) It is predicted in Titthogālī that extinction of six Aṁga(3) texts would take place in his time in V. N. 1250.[1]

1. Tir. 811.

Diṇṇasāhu (Dattasāhu) It is predicted in Titthogālī that extinction of Dasaveyāliya would take place in his time in V. N. 20900.[1]

1. Tir. 827.

Divāyara (Divākara) A peak of the southern Ruyaga(1) mountain.[1]

1. Sth. 643.

Diviṭṭha(u) (Dvipṛṣṭha) See **Duviṭṭha**

1. AvaN. (Dīpikā). p. 78, Tir. 1143,

Disavāya (Digpāta).[1] Same as **Disākumāra.**

1. AnuCu. p. 55.

Disā (Diśā) Thirteenth chapter of the sixteenth section of Viyāhapaṇṇatti.[1]

1. Bha. 561.

Disāi (Diśādi)[1] See **Disādi.**

1. Sam. 16.

Disākumāra (Dikkumāra or Diśākumāra) One of the ten classes of Bhavaṇavai gods.[1] They are under Vesamaṇa(9), a Logapāla of Sakka(3).[2] Amiyagai and Amiyavāhaṇa are their lords. They have seventy-six lakhs of

1. Praj. 46.
2. Bha. 168.
3. Ibid. See also Bha. 589 & Jam. 119.

residential mansions.[4] They wear white costumes. They are yellow-gold complexioned.[5] Their minimum longevity is 10000 years. The maximum life-span of the southern and northern gods is one and a half *palyopama* and somewhat less than two *palyopama* years respectively.[6] Their diadem bears the sign of an elephant.[7]

4. Sam. 76.
5. Praj. 46.
6. Ibid. 95.
7. Ibid. 46.

Disākumāri-mahattarīgā(yā) (Diśākumārīmahattarikā) A principal **Disākumārī**. See **Disākumārī** for details.

1. Sth. 259. 507, 643, Jam. 112–114, AvaCu. I. pp. 136–38.

Disākumārī (Diśākumārī) Disākumārī goddesses belong to the **Bhavaṇavai** class of gods. Among them there are 56 principal goddesses who are known as **Disākumārīmahattarigās**. Each one of them has a large retinue of other goddesses.[1] Mount **Ruyaga(1)** is their main abode. It has four quarter-wise divisions called as Eastern, Westren, Northern, Southern Ruyaga. Each division has eight peaks, every peak presided over by a principal Disākumārī. Thus thirtytwo principal Disākumārīs reside on peaks, four reside in the four subquarters of mount Ruyaga and other four in its middle region.[2] Eight dwell in the lower world *(adholoka)* and other eight in the upper world *(ūrdhvaloka)*.[3] They are sportive and take part in the consecration ceremony of **Titthaṁkaras**.[4] The principal Disākumārīs of *adholoka*, viz., **Bhogaṁkarā, Bhogavaī, Subhogā, Bhogamāliṇī, Toyadharā, Vicittā, Pupphamālā** and **Aṇiṁdiā** build a maternity hall for the expectant mother of a Titthaṁkara[5] and those of *ūrdhvaloka*, viz., **Mehaṁkarā, Mehavaī, Sumehā, Mehamāliṇī, Suvacchā, Vaccamittā, Vāriseṇā** and **Balāhagā** purify the maternity hall with artificial rain.[6] **Ṇaṁduttarā(2), Ṇaṁdā(8) Āṇaṁdā(2), Ṇaṁdivaddhaṇā(2) Vijayā(2), Vejayaṁtī(5), Jayaṁtī(6),** and **Aparājiā(6)**, the principal Disākumārīs of Eastern Ruyaga wait on the expectant mother holding mirrors in their hands.[7] **Īlādevī(1) Surādevī(2) Puhaī(5), Paumāvaī(16), Egaṇāsā, Ṇavamiyā, Bhaddā(33)** and **Sīā(5)** of Western Ruyaga wave fans, **Alaṁbusā, Missakesī, Puṁḍarīā, Vāruṇī(3), Hāsā, Savvappabhā, Siridevī(10)** and **Hirī** of Northern Ruyaga move chowries

1. Jam. 112–114, KalpDh. pp. 80. 81, JamS. p. 384, AvaCu. I. pp. 136–138.
2. Jam. 114.
3. Jam. 112–113.
4. Jna. 66. See for details KalpL. p. 69, KalpSam. p. 106, Kalps. p. 96, Kalp JayaV. pp. 69–70.
5. Jam. 112, AvaCu. I. p. 136. The Sthānāṅga (Sth. 643) mentions the last four Disākumārīs of adholoka as of urdhvaloka and vice-versa. See also Tir. 144–147.
6. Jam. 113, AvaCu. I. p. 137. They are identical with those of the eight presiding deities of the peaks of Ṇaṁdaṇavaṇa (1). See Jam. 104, Tir 147–148, JamS. pp. 369, 388.
7. Jam. 114, Sth. 643. AvaCu. I. p. 137, Tir. 153.

1. Dīva (Dīpa) (i) Eleventh chapter of the sixteenth section[1] as well as (ii) sixth chapter of the ninth section of **Viyāhapaṇṇatti**.[2]

1. Bha. 561. | 2. Ibid. 648.

2. Dīva (Dvīpa) A territory[1] situated to the south of **Suraṭṭha** across the sea.[2] The *sābharaga* coin was current in it. Dīva can be identified with modern Diu.[3]

1. BrhBh. 3291.
2. BrhKs. p. 1069.
3. See Śrimad Rājendrasūri Smāraka Grantha (1957), p. 540.

Dīvakumāra (Dvīpakumāra) One of the ten classes of **Bhavaṇavai** gods.[1] They are under **Vesamaṇa**(9), a **Logapāla** of **Sakka**(3).[2] They have seventy-six lakhs of mansions.[3] **Puṇṇa**(3) and **Vasiṭṭha**(3) are their lords.[4] Their minimum span of life is ten thousand years. The maximum longevity of the southern and northern gods is $1\frac{1}{2}$ *palyopama* and somewhat less than two *palyopama* years respectively.[5] They are gold complexioned with reddish shade. They wear blue *(nīla)* costumes. Their diadem bears the sign of a lion.[6]

1. Praj. 46.
2. Bha. 168.
3. Sam. 76.
4. Bha. 168-169.
5. Praj. 95.
6. Ibid. 46. See also Bha. 589 for other details.

Dīvaga (Dīpaka) A park of **Rahavīrapura**.[1]

1. AvaBh. 146. AvaCu. I. p. 427, UttS. p. 178, NisBh. 5609, Vis. 3052.

Dīvapaṇṇatti (Dvīpaprajñapti).[1] See **Kāliya**.

1. NanM. p. 254.

Dīvasamuddovavatti (Dvīpasamudropapatti) Sixth chapter of **Dīhadasā**.[1]

1. Sth. 755.

Dīvasāgarapaṇṇatti (Dvīpasāgaraprajñapti) **Aṁgabāhira Kālia** text[1] containing an account of various islands and oceans.[2]

1. Nan. 44, Pak. p. 45, BhaA. p. 203, AvaCu. II. p. 6, NisCu. I. p. 61, SthA. p. 480, Sth. 152, 277.
2. PakY. p. 67.

Dīvasāgarapaṇṇattisaṁgahaṇī (Dvīpasāgaraprajñaptisaṅgrahaṇī) A canonical text.[1] It seems to be the same as **Dīvasāgarapaṇṇatti**.

1. SthA. p. 224, 231. See also 'Agamonu Digdarśana' by K. R. Kapadia, 1948, p. 195.

Dīvasihā (Dīpaśikhā) A wife of **Cakkavaṭṭi Baṁbhadatta**(1).[1]

1. UttN. p. 379.

1. Dīvāyaṇa (Dvaipāyana) A Brahmin mendicant[1] who attained emancipation while not abandoning cold water (having life), vegetables, fruits, flowers, etc.[2] He is recognised as a Patteyabuddha in the *tīrtha* of Mahāvīra.[3]

1. Aup. 38.
2. Sut. 1.3.4.3, SutCu. p. 120, SutSi. p. 95.
3. Risi 40, Risi (Saṅgrahaṇi)

2. Dīvāyaṇa Previous birth of the twentieth would-be Titthaṁkara Aṇiyaṭṭi(1) in the Bharaha(2) region.[1]

1. Sam. 159.

3. Dīvāyaṇa Son of ascetic *(tāpasa)* Pārāśara of Sorīyapura.[1] Once being harassed by Jāyava princes he resolved to burn the city of Bāravaī. After death he took birth as an Aggikumāra god and burnt the city to ashes.[2]

1. UttNe. pp. 37-8.
2. Ant. II, DasN. and DasH. p. 36. DasCu. p. 41, SthA. p. 255.

Dīha (Dīrgha) King of the Kosala country. He was a friend of king Baṁbha of Kaṁpillapura and got attached to his wife Cūlaṇī(2) after her husband's death. He was later on, killed by Cakkavaṭṭi Baṁbhadatta(1),[1] son of king Baṁbha.

1. UttS. pp. 377-8.

1. Dīhadaṁta (Dīrghadanta) Sixth chapter of the first section of Aṇuttarovavāiyadasā.[1]

1. Anut. 1.

2. Dīhadaṁta Son of king Seṇia(1) and his queen Dhāriṇī(1) of Rāyagiha. He took initiation from Mahāvīra, observed asceticism for twelve years and was born as a god in Aṇuttara celestial abode after death. He will take one more birth as a man in the Mahāvīdeha region and attain emancipation there.[1]

1. Anut. 1.

3. Dīhadaṁta Second would-be Cakkavaṭṭi of the Bharaha(2) region in Jaṁbuddīva.[1]

1. Sam. 159, Tir. 1124.

Dīhadasā (Dīrghadaśā) One of the ten *daśā* texts. It is not extant now. It consisted of ten chapters, viz., Caṁda(2), Sūra(10), Sukka(4), Sirideví(8) Pabhāvatī(5), Dīvasamuddovavatti, Bahuputtiyā(4), Maṁdara(2), Therasaṁbhūtavijaya, Therapamha and Usāsaṇīsāsa.[1] Some of these chapters are now found in Ṇirayāvaliyā[2] (including Pupphiyā etc.).

1. Sth. 755, SthA. p. 512. There seems to be some confusion in the text, because the chapters mentioned therein total eleven and not ten.
2. SthA. p. 512.

Dīhapāsa (Dīrghapārśva) A would-be Titthaṁkara of the **Eravaya(1)** region.[1] See also **Saccasena.**

1. Tir. 1119.

Dīhapaṭṭha (Dīrghapṛṣṭha) Minister of king **Java(1)** and **Gaddabhilla.** He was killed by **Gaddabhilla.**[1] See also **Gaddabhilla** and **Java(1).**

1. BṛhBh. 1155, BṛhKs. pp. 359-361.

1. Dīhabāhu (Dīrghabāhu) Previous birth of **Caṁdappabha(1),** the eighth **Titthaṁkara.**[1]

1. Sam. 157.

2. Dīhabāhu Third would-be **Vāsudeva(1)** of the **Bharaha(2)** region.[1] He is also called **Suṁdarabāhu(2).**[2]

1. Sam. 159. | 2. Tir. 1143.

3. Dīhabāhu One of the hundred sons of **Usabha(1).**[1]

1. KalpDh. p. 152, KalpV. p. 236.

Dīhabhadda (Dīrghabhadra) One of the twelve disciples of **Saṁbhūi-vijaya(4).**[1]

1. Kalp. p. 255.

Dīha-Veyaḍḍha (Dīrghavaitāḍhya).[1] See **Veyaḍḍha(1).**

1. Sam. 25.50.

1. Dīhasena (Dīrghasena) First chapter of the second section of **Anutta-rovavāiyadasā.**[1]

1. Anut. 2.

2. Dīhasena Son of king **Seṇia(1)** and his queen **Dhāriṇī(1)** of **Rāyagiha.** He took initiation from **Mahāvīra,** practised asceticism for sixteen years and was born as a god in **Aṇuttara** celestial abode after death. He will take one more birth in the **Mahāvideha** region and attain liberation there.[1]

1. Anut. 2.

3. Dīhasena Eighth **Titthaṁkara** of the current cycle in the **Eravaya(1)** region.[1] **Samavāya** mentions **Juttiseṇa** in place of **Dīhasena.**[2] According to commentator Abhayadeva, **Dīhasena** or **Dīrghabāhu** is also mentioned in place of **Juttiseṇa.**[3]

1. Tir. 321.
2. Sam. 159.
3. SamA. p. 159.

4. Dīhasena Sixteenth **Titthaṁkara** of the current cycle in the **Eravaya(1)** region.[1] According to **Samavāya, Guttiseṇa** is the sixteenth **Titthayara.**[2]

1. Tir. 329. | 2. Sam. 159.

Duijjaṁtaga (Duryantaka) See **Dūijjaṁtaga.**[1]

1. AvaN. 463.

Duṁdubhaa (Dundubhaka) One of the eighty-eight **Gahas.**[1]

1. Jam. 170, Sur. 107, Sth. 90. JamS. pp. 534–535, SurM. pp. 295–296, SthA. pp. 78–79.

Duṁdubhaga (Dundubhaka) Same as **Duṁdubhaa.**[1]

1. Sth. 90.

Duṁduhaa (Dundubhaka) Same as **Duṁdubhaa.**[1]

1. SthA. p. 79.

Dukkha (Duḥkha) Second chapter of the first section of **Viyāhapaṇṇatti.**[1]

1. Bha. 301,

Dugoṇa An Aṇāriya country and its people.[1]

1. SutSi. p. 123.

Duggā (Durgā) A goddess[1] whose other names are **Koṭṭakiriyā** and **Ajjā.**[1] Durgā mounts on a buffalo.[2]

1. Anu. 20. | 2. AnuHe. p. 26, AnuH. p. 17.

Dujaa (Durjaya) One of the hundred sons of **Usabha.**[1] (1)

1. KalpDh. p. 152, KalpV. p. 236.

Dujaḍi (Dvijatin) One of the eighty-eight **Gahas.**[1]

1. Sth. 90. Sur. 107, JamS. pp. 534–535, SthA. pp. 78–79, SurM. pp. 295-296.

Dujjaṁta (Duryanta) A prceeptor belonging to the **Kosia** (5) lineage.[1]

1. Kalp (Therāvali). 7.

Dujjodhaṇa (Duryodhana)[2] See **Dujjohaṇa.**

1. AvaH. p. 365.

1. **Dujjohaṇa** (Duryodhana) A prince of **Hatthiṇāpura** who had ninety nine brothers. He was invited by **Duvaya** to appear in the self-choosing *(svayaṁvara)* ceremony of princess **Dovaī** of **Kaṁpillapura.**[1] King **Damadaṁta** of **Hatthisīsa** was harassed by him when the former had paid a visit to Hatthiṇāpura after taking to asceticism.[2]

1. Jna. 117. | 2. AvaCu. I. p. 492, AvaH. p. 365.

2. **Dujjohaṇa** Jailor of king **Sīharaha** (1) of **Sīhapura** and a former life of prince **Naṁdiseṇa** (6), son of king **Siridāma** of **Mahurā** (1).[1]

1. Vip. 26, SthA. p. 508.

Duṭṭhabuddhi (Duṣṭabuddhi). Another name of **Kakki.**[1]

1. Tir. 624.

Duddaṁta (Durdānta) Son of king **Dumarisa**. He pretended that he was formerly, in his previous birth, god **Laliyaṁga**.[1]

1. AvaCu. I. p. 175.

Duddharisa(Durdharṣa) One of the hundred sons of **Usabha** (1).[1]

1. KalpDh. p. 152, KalpV. p. 236.

Duppasaha (Duṣprasabha) An ascetic to be born at the end of the fifth spoke of the current descending cycle.[1]

1. Tir. 697, 918, VyaBh. 10. 346, VyaM. XII. p. 47.

Dubbaliyapussamitta (Durbalikapuṣyamitra) Disciple as well as successor of preceptor **Rakkhiya**(1). He possessed knowledge of nine **Puvvas**. **Goṭṭhāmāhila**, another disciple of Rakkhiya, established an independent doctrine, known as *abaddhikavādin*, in his time.[1]

1. AvaCu. I. pp. 409 ff., Vis. 2789, 2796, 3012, 3022, 3047, AvaBh. 142. See also Tir. 811-2, AvaH. p. 307.

Dubbaliyapūsamitta (Durbalikapuṣyamitra)[1] See **Dubbaliyapussamitta**.

1. AvaCu. I. p. 409, AvaH. pp. 307, 308, 310.

Dubbaliyāpussamitta (Durbalikāpuṣyamitra) Same as **Dubbaliyapussamitta**.[1]

1. UttS. p. 73.

Dubbhūiyā (Durbhūtikā) One of the four *bherīs* (kettle-drums) of **Vāsudeva** (2) **Kaṇha** (1)[1]. It was obtained by him from gods.[2]

1. BrhBh. 356. | 2. BrhM. p. 106.

1. Duma (Druma) Seventh chapter of the second section of **Aṇuttarovavāiyadasā**.[1]

1. Anut. 2.

2. Duma Son of king **Seṇia** (1) and his queen **Dhāriṇī** (1) of **Rāyagiha**. He renounced the world, became a disciple of **Mahāvīra**, observed asceticism for sixteen years and took birth as a god in the **Aparājiya** celestial abode after death. He will take one more birth before attaining liberation.[1]

1. Anut. 2.

3. Duma Commander of the infantry of **Camara** (1).[1]

1. Sth. 404, 582-3; AvaCu. I. p. 146.

4. Duma A celestial abode in **Sahassārakappa** where gods live maximum for eighteen *sāgaropama* years, breathe once in eighteen fortnights and feel hungry after a break of eighteen thousand years.[1]

1. Sam. 18.

Dumapattaya (Drumapatraka) Tenth chapter of **Uttarajjhayna**.[1] **Mahāvīra** teaches **Goyama** (1) the transient nature of life with the simile of pale leaves of a tree.[2]

1. Sam. 36, UttN. p. 9, UttCu. p. 194, SthA. p. 258, DasCu. p. 52.
2. Utt. 10.1, UttS. p. 333.

Dumapupphiyā (Drumapuṣpikā) First chapter of **Dasaveyāliya**.[1] Monks are advised to take food like bees which take honey from flowers without hurting them.

1. DasN. 26. OghN. 650, AvaN. 1314, AvaCu. I. p. 126, II. p. 233; VyaBh. 7.347, NisCu. I. pp. 13, 24, NisBh. 20.

Dumarisa (Durmarṣa) Father of prince **Duddaṁta**.[1]

1. AvaCu. I. p. 175.

1. Dumaseṇa (Drumasena) Eighth chapter of the second section of **Aṇuttarovavāiyadasā**.[1]

1. Anut. 2.

2. Dumaseṇa son of king **Seṇia**(1) and his queen **Dhāriṇī** (1) of **Rāyagiha**. He was initiated by **Mahāvīra**. He practised asceticism for a period of sixteen years and took birth as a god in the **Aparājiya** celestial abode after death. He will attain emancipation after one more incarnation.[1]

1. Anut. 2.

3. Dumaseṇa Religious teacher of **Rāma**(1), the ninth **Baladeva**(2) as well as of **Kaṇha** (1) the ninth **Vāsudeva**(1) in their previous births.[1] See **Gaṁgadatta**(4).

1. Sam. 158, Tir. 606.

Dumuha (Dvimukha).[1] Same as **Dummuha**(3).

1. Mahan. 148.

1. Dummuha (Durmukha) Tenth chapter of the third section of **Aṁtagaḍadasā**.[1]

1. Ant. 4.

2. D uha Son of king **Baladeva**(1) and his queen **Dhāriṇī** (6) of **Bāravaī**. He was married to fifty princesses. He took initiation from **Titthayara Ariṭṭhaṇemi**, observed asceticism for a period of twenty years and attained emancipation on mount **Settuṁja**.[1] He had much respect for **Kacchullaṇāraya**.[2]

1. Ant. 7.
2. Jna. 122.

3. **Dummuha** (Dvimukha) King of **Kampillapura** in **Pamcāla** country. Originally his name was **Java** (2). Since his face reflected in the crown he had worn, he was called **Dumuha**—Dvimukha (two-faced). He had to fight with king **Pajjoya** for this marvellous crown. Seeing the changing condition of an *indrastambha* (a ceremonial pillar) he got disgusted with the world, became **Patteyabuddha** and attained liberation.[1]

1. UttNe. pp. 135 ff., UttCu. p. 178, UttN. and UttS. p. 299, Utt. 18. 46, AvaBh. 208, AvaCu. II. pp. 207–8, Mahan. p. 148. He is recognised as a pratyekabuddha in the Pali literature too.

Duriāri (Duritāri) A goddess.[1]

1. Ava. p. 19.

Duruttaya (Duruktaka) A village.[1]

1. KalpCu. p. 97, DasaCu. p. 60.

Duvaya (Drupada) King of **Kampillapura** in the **Pamcāla** country. He was the husband of queen **Culaṇī**(1) and father of prince **Dhaṭṭhajjuṇa** and princess **Dovaī**.[1]

1. Jna. 116, PrasA. P. 87.

Duvālasaṁga (Dvādaśāṅga) Collective name[1] of the twelve **Aṁgapaviṭṭha** texts.[2] It is entirely preached by *arhats*.[3] Although it is eternal yet there may occur some timely additions in conformity with the fundamental precepts.[4] It is variously called as **Gaṇipiḍaga**,[5] **Baddhasuya**[6] and **Pavayaṇa**.[7] All the eight *samitis* (five *samitis* and three *guptis*) constitute the substance of the entire Dvādaśāṅga.[8] Similarly *vavahāra* (conduct) is also the essence of it.[9] See also Aṁga137.

1. Sam. 136, Sut. 2. 1. 11, Nan. 58, NanM. p. 248, AvaCu. I. p. 274.
2. Nan. 45.
3. Nan. 41.
4. SutN. 188.
5. Sam. 136, Sut. 2.1.11, Nan. 41, 58.
6. AvaN. 1027.
7. AvaCu. I. p. 86, JitBh. 1, Utt. 24.3.
8. Utt. 24.3, SamA. p. 14.
9. JitBh. 560, 697.

1. **Duviṭṭha** (Dvipṛṣṭha) Eighth would-be **Vāsudeva**(1) of the Bharaha(2) region.[1]

1. Sam. 159, Tir. 1143.

2. **Duviṭṭha** Second **Vāsudeva** (1), and brother of **Baladeva**(2) **Vijaya** (11) of the **Bharaha**(2) region in the current descending cycle.[1] He was son of King **Bambha**(4) and his queen **Umā**(1) of the city of **Bāravaī**.[2] He killed his **Paḍisattu** **Tāraa** with his (Tāraa's) own disc.[3] He was contemporary of **Vāsupujja**, the twelfth **Titthaṁkara**.[4] His height was 70 bows.[5] In his

1. Sam. 158, Tir. 566, AvaBh. 40.
2. Sam. 158, AvaN. 408–411, Sth. 672, Tir. 602–3.
3. Ibid.
4. Tir. 475.
5. AvaN. 403.

previous birth he was **Pavvayaa.**[6] He lived for a period of seventy-two lakh years and went to sixth hell after death.[7] See also **pavvayaa.**

6. Sam. 158, Tir. 605. | 7. AvaN. 405, 413, Tir. 615.

Duviṭṭhu (Dvipṛṣṭha) See **Duviṭṭha.**[1]

1. Tir. 475, Sam. 159.

Duvila (Dumbila ?) A non-Aryan country.[1] It seems to be the same as **Ḍoṁbila.**

1. SutSi. p. 123.

Dusamasusamā or **Dusamasūsamā**[1] (Duṣṣamasuṣamā) See **Dussamasusamā.**

1. Tir. 617, Jam. 40.

Dussamadussamā (Duṣṣamaduṣṣamā) Sixth or last era of **Osappiṇī**, as well as first era of **Ussappiṇī,**[1] lasting for a period of twenty-thousand years.[2] During Osappiṇī it commences with the closing of **Dussamā.**[3] It is full of troubles and calamities.[4] It will beset with the first of the fourteen *Samayas*, on the first day of the dark fortnight of the month of śrāvaṇa, in the **Bālava Karaṇa** and **Abhī** *nakṣatra*.[5] Its another name is **Aidusamā.**[6]

1. Jam. 18, Sth. 50.
2. Jam. 19.
3. Ibid. 36.
4. SthA. 50.
5. Jam. 37, JamA. p. 172.
6. Tir. 957, 959.

Dussamasusamā (Duṣṣamasuṣamā) Fourth era of **Osappiṇī** as well as third era of **Ussappiṇī,**[1] having a longevity of one *Koṭākoṭi sāgaropama* less forty-two thousand years.[2] During Osappiṇī it is followed by **Dussamā.**[3] **Titthayara Mahāvīra** took birth seventy-five years, eight and a half months before the end of this era.[4] It is preceded by **Susamadussamā**[5] in **Osappiṇī.**

During next Ussappiṇī it will commence after Dussamā and precede Susamadussamā.[6]

1. Jam. 18, Sth. 50, AcaSi. p. 425.
2. Jam. 19.
3. Ibid. 35.
4. Aca. 2. 176, For other details see Tir. 617 ff.
5. Jam. 34.
6. Ibid. 40.

Dussamā (Duṣṣamā) Fifth era of **Osappiṇī** as well as second era of **Ussappiṇī.**[1] It is of the duration of twenty thousand years.[2] Present Dussamā set in when a period of three years and eight and a half months had passed after **Titthayara Mahāvīra's** emancipation.[3] It was preceded by **Dussamasusamā** and will be followed by **Dussamadussamā.**[4] During Dussamā there is decay

1. Jam. 18, Sth. 50.
2. Jam. 19.
3. Tir. 926. See also 931 ff. for other details.
4. Jam. 35-36,

in every respect.[5] During the next Ussapiṇī it will commence on the completion of Dussamadussamā and will be more prosperous than the era preceding it.[6] The era will start with heavy rains of different types causing abundance of vegetations and crops.[7] Consequently people will give up non-vegetarian diets.[8] This era will be followed by Dussamasusamā.[9]

Dussamā takes an acute form with the following occurrences : Untimely rain, lack of timely rain, worship of the wicked, lack of respect towards virtuous persons, immodesty towards elders, increase in mental worries and bitterness in speech,[10] turning of various things as unagreeable and unpleasant to the organs of five senses.[11]

5. For details see Jam. 35,
6. Jam, 37.
7. Ibid. 38.
8. Ibid. 39.
9. Ibid. 40.
10. Sth. 559.
11. Ibid. 765.

Duhavivāga (Duḥkhavipāka) First section of Vivāgasuya. It contains the following ten chapters : **Miyāputta(1)**, **Ujjhiyaa(1)**, **Abhagga**, **Sagaḍa(1)**, **Vahassai(1)**, **Ṇaṁdi(5)**, **Uṁbara**, **Soriyadatta(1)**, **Devadattā(1)** and **Aṁjū(1)**.[1]

1. Vip. 2.

Dūijjaṁtaga(ya) (Duryantaka) A friend of **Mahāvīra**'s father. He belonged to **Morāga** settlement. Mahāvīra stayed in his hermitage for fifteen days during the first rainy season after his renunciation. His complete detachment displeased the hermit so he left that place.[1]

1. AvaN. 463, Vis. 1913, AvaCu. I. p. 271., AvaM. p. 268, AvaH. p. 189.

1. Dūipalāsa (Dūtipalāśa) A park situated to the north-east of **Vāṇiyagāma**. It had a shrine of **Jakkha Suhamma(5)**.[1]

1. Vip. 8.

2. Dūipalāsa A shrine[1] situated to the north of **Vāṇiyagāma**.[2] It was visited by **Mahāvīra** twice.[3]

1. Bha. 371, 404; Dasa. 5.
2. Upa. 3.
3. Bha. 646, UPa. 3,15.

Dūrallakūvia (Dūrallakūpika) A village in the vicinity of **Bharuyaccha**. **Phalihamalla** belonged to this place.[1]

1. AvaN. 1274, AvaCu. II. pp. 152–153.

Dūsagaṇi (Dūṣyagaṇin) Disciple of preceptor **Lohicca**.[1]

1. Nan. V. 41, NanCu. p. 9, NanH. p. 19, NanM. p. 54.

Dūsamadūsamā (Duṣṣamaduṣṣamā) See **Dussamadussamā**.[1]

1. Jam. 36.

Dūsamasusamā (Dussamasuṣamā) See **Dussamasusamā.**[1]

1. Jam. 34, Aca. 2. 176.

Dūsamā (Duṣṣamā) See **Dussamā.**[1]

1. Jam. 37.

Deyaḍa (Dṛtikāra) An **Āriya** industrial group[1] preparing leather bags for holding water.

1. Praj. 37.

1. Deva Father of **Akaṁpiya**, the eighth **Gaṇadhara** of **Mahāvīra.** He was a Brāhmaṇa of **Mihilā** city and belonged to **Goyama(2)** lineage. **Jayaṁtī(10)** was his wife.[1]

1. Vis. 2509–2511.

2. Deva (i) Ninth chapter of the twelfth section[1] as well as (ii) second chapter of the thirteenth section of **Viyāhapaṇṇatti.**[2]

1. Bha. 437. | 2. Ibid. 470.

Deva Same as **Devapavvaya.**[1]

1. Jam. 102.

Devaī (Devakī) Wife of king **Vasudeva**[1] and mother of **Vāsudeva(2) Kaṇha(1).**[2] She was daughter of king Devaka of **Mattiāvaī.**[3] She had given birth to eight equally handsome sons but could nourish only the last one, viz., **Gayasukumāla(1).** Their birth was predicted by **Aimutta(2).**[4] She along with her husband, died at the main gate of **Bāravaī** when it collapsed at the time of the burning of the city.[5] In future she will take birth as **Muṇisuvvaya(2)**, the eleventh **Titthaṁkara** of the coming ascending cycle in the **Bharaha(2)** region.[6] See also **Sulasā(1).**

1. Ant. 6, Utt. 22.2.
2. Pras. 15, Tir. 603, NisCu. I. p. 103, Sam. 158.
3. KalpSam. p. 175.
4. Ant. 6, AvaCu. I. pp. 356 ff.
5. UttNe. p. 43.
6. Sam. 159.

Devautta (Devaputra) Sixteenth would-be **Titthaṁkara** of the **Eravaya(1)** region.[1]

1. Sam. 159.

1. Devakurā (Devakuru) Same as the **Devakuru**, a sub-region of **Mahāvideha.**[1]

1. Sth. 197.

2. Devakurā A place situated on the north-eastern **Raikararaga** mountain. It is the capital of **Rāmarakkhiyā** a queen of **Īsāṇa(2).**[1]

1. Sth. 307.

3. Devakurā A palanquin used by Nami(1), the twenty-first **Titthaṁkara**, while taking initiation.[1]

1. Sam. 157.

Deva-kuru A sub-region[1] of **Mahāvideha**,[2] situated to the east, west, north and south of **Vijjuppabha**(1), **Somaṇasa**(5), **Nisaha**(2) and **Maṁdara**(3) mountains respectively. It resembles the shape of crescent moon. Its **Jivā** i.e. chord[3] or length from east to west measures more than 2000 *yojanas*, while its breadth from north to south measures $11842\frac{2}{19}$ *yojanas*. Its *dhaṇuppiṭṭha* (pertinent arc) is $60418\frac{12}{19}$ *yojanas*. River **Sīodā**[4] having **Citta-kūḍa** and **Vicittakūḍa** hills on its two sides[5] flows in this region. There is **Kūḍasāmali** tree in it.[6] After the name of its presiding deity, it is called Devakuru. A lake called Nisaḍha(6) is situated therein.[7] There prevails always **Susamasusamā** era in this area.[8] It is inhabited by twins (pairs of brothers and sisters also acting as husbands and wives) whose life-span is three *palyopama* years. They are always young and healthy.[9] Their height is three *gavyūtis*.[10] They live on the fruits of *kalpavṛkṣas* without doing any work, hence it is called **Akamma-bhūmi**.[11] During the transitionary period of the disappearance of *kalpavṛkṣas* from the **Bharaha**(2) region, the celestial beings supplied **Usaha**(1), when he was a householder, fruits growing in this region for his food.[12]

1. Jam.85,98–100, Anu. 130, Sth. 197, AvaCu. I. p. 36, SamA. 71, BhaA. p. 30, JitBh. 544, VisK. p. 926, PrasA. p. 96, JivM. p. 55, SutSi. p. 11, SamA. pp. 9–14.
2. Jam. 100, Sth. 302, 522.
3. Sam. 53.
4. Jam. 84.
5. BhaA. pp. 654–655.
6. Jam. 100.
7. Jam. 99.
8. BhaA. pp. 654–655.
9. Sam. 49, Mahan. p. 60, AcaSi. p. 102.
10. Jam. 98.
11. Bha. 675, AcaSi. p. 86, AcaCu. p. 45.
12. AvaCu. I. pp. 131, 165.

Devakuru-kūḍa (Devakuru-kūṭa) A peak of **Somaṇasa**(5) as well as of **Vijjuppabha**(1) in **Mahāvideha**. It is 500 *yojanas* in height.[1]

1. Jam. 97, 101, Sth. 590, 689.

Devakuru-daha (Devakuru-draha) A lake in **Devakuru** through the middle of which river **Sīodā** passes.[1]

1. Jam. 84, Sth. 434.

1. Devakuru-deva Presiding god of the **Devakuru** sub-region. He has a longevity of one *palyopama* years.[1]

1. Jam. 100.

2. Devakuru-deva A deity presiding over Devakuru-kūḍa of the **Somaṇasa**(5) mountain and having its abode situated thereon.[1] The same is the name of the deity presiding over Devakuru-kūḍa of the **Vijjuppabha**(1) mountain.[2]

1. Jam. 97.
2. Ibid. 101.

Devakurūttarakurā See **Devakurā(3)** and **Uttarakurā(2)**.[1]

1. Sam. 157.

Deva-kūḍa (Deva-kūta) A peak of **Deva-pavvaya**.[1]

1. Jam. 102.

1. Devagutta (Devagupta) A Brāhmaṇa mendicant.[1]

1. Aup. 38.

2. Devagutta A learned preceptor who had much regard for **Mahāṇisīha**.[1]

1. Mahan. p. 71.

3. Devagutta Another name of **Devassuya**.[1]

1. Tir. 1111.

1. Devajasa (Devayaśas) Fifth chapter of the third section of **Aṁtagaḍadasā**.[1]

1. Ant. 4.

2. Devajasa Son of **Vasudeva** and his wife **Devaī** and brother of **Kaṇha(1)** etc. He was brought up by **Sulasā(1)**. He took initiation from **Titthayara Ariṭṭhaṇemi** along with his five brothers and attained emancipation on mount **Settuṁja** after observing asceticism for a period of twenty years.[1]

1. Ant. 4, AvaCu. I. p. 356.

Devaḍḍhi-gaṇi (Devarddhigaṇin) A preceptor under whose chairmanship reduction *(pustakārūḍha)* of the canon took place at **Vallahīpura** in V. N. 980 or 993.[1]

1. KalpV. pp. 200-201, KalpDh. pp. 129-130.

Devaṇārada (Devanārada) See **Ṇārada(4)**[1]

1. Risi, 1.

1. Devadattā Ninth chapter of the first section of **Vivāgasuya**.[1]

1. Vip. 2, SthA. p. 508.

2. Devadattā Daughter of merchant **Datta(1)** and his wife **Kaṇhasirī** of the city of **Rohīḍaa**. She was married to king **Pūsaṇaṁdī** who was very much devoted to his mother. Consequently, Devadattā always felt obstructed in leading a joyful life with her husband. On finding some favourable opportunity Devadattā killed her mother-in-law treacherously. When Pūsaṇaṁdī knew of it, he severed off her nose and ears and sentenced her to death.[1] Such a harsh punishment was the fruit of her own Karmas. In her previous birth she was prince **Sīhaseṇa(1)**, son of king **Mahāseṇa(6)** and queen **Dhāriṇī(24)** of the city of **Supaiṭṭha(6)**. Sīhaseṇa had five hundred wives,

1. SthA. p. 508, Vip. 30-31.

Sāmā(1) being the chief one. He loved her much and hardly cared for his other wives. Therefore, all the co-wives of Sāmā and their mothers, out of jealousy, thought of a plan to kill her. When Sīhasena learned it through Sāmā, he burnt all his conspiring wives and their mothers to death. On account of this heinous crime he was born in a hellish region after death. Thereafter he took birth as Devadattā.[2]

2. Vip. 30-31.

3. Devadattā Chief courtezan of **Ujjenī**. Her mother wanted her to prefer rich merchant **Ayala**(1) to **Mūladeva**(1) while she loved the latter who was learned and clever. Once she proved by the instance of sugarcanes that Mūladeva was really intelligent and worth loving. Her mother could not tolerate it. She, along with Ayala conspired a plot and forced Mūladeva to quit the city. Fortunately, after some time he was installed as the king of the city of **Veṇṇāyaḍa**. In course of time as he won the favour of the king of **Ujjenī**, he obtained Devadattā from there and married her.[1]

1. UttCu. p. 118-119, DasCu. p. 105, DasH. p. 109, UttS. pp. 218-221, UttK. p. 87.

4. Devadattā Hunch-backed maid-servant of queen **Pabhāvatī**(3), wife of king **Udāyaṇa**(1), of **Vītibhaya**. After the death of the queen, she used to worship the image of **Mahāvīra** installed in the temple of Palace. The image was made of *gośīrṣa* sandal-wood and was a gift from a god. Once a *śrāvaka* (lay-votary) from **Gaṁdhāra**(1) came there to worship it but he suddenly fell ill. Devadattā served him till he recovered. Out of gratitude he presented one hundred desire-fulfilling pills to her and left the city. With the use of a single pill, she got transformed into a perfectly beautiful lady. By the power of another pill king **Pajjoya** arrived there with his famous elephant **Nalagiri** to take her as his wife. According to the wish of Devadattā, king Pajjoya eloped with her along with the image replacing it by a counterfeit image.[1] She is identical wih **Kaṇhaguliyā**.[2]

1. AvaCu. I. pp. 399-400, PrasA. pp. 89-90, KalpDh. p. 199, UttN. and UttS. p. 96, UttK. p. 345.
2. NisCu. III. pp. 142-6.

5. Devadattā A courtezan of the city of **Caṁpā**. She was loved by the sons of **Jiṇadatta**(1) and **Sāgaradatta**(1), two caravan leaders of the same city.[1] Once nun **Sūmāliyā**(1) saw her enjoying with and being served by five men (who were friends among themselves) in the **Subhūmibhāga**(1) park. She, then, resolved to attain similar position in her next life, and therefore as **Dovaī** she got five husbands.[2]

1. Jna. 46.
2. Ibid 114.

6. Devadattā A courtezan who by nature disliked man, howsoever noble and reach he may be. She was however attracted towards a merchant who was expert in the art of self-adornment.[1]

1. DasCu. p. 104.

7. Devadattā A courtezan of **Pāḍaliputta**, expert in dealing tactfully with persons of various professions.[1]

1. VisK. p. 293.

Devadiṇṇa (Devadatta) Son of merchant **Dhaṇa(10)** of **Rāyagiha.** *His* mother was **Bhaddā(16).** He was kidnapped, robbed of his ornaments, killed and thrown into a well by robber **Vijaya(14).**[1]

1. Jna. 37–8.

Deva-dīva (Deva-dvīpa) A concentric island encompassing **Suravarobhāsasamudda.**[1] It is surrounded by **Devoda** ocean.[2] It has **Devabhadda** and **Devamahābhadda** as its presiding deities.[3]

1. Sur. 103, Jiv.185.
2. Jiv. 167.
3. Ibid. 185.

Deva-deva A god occupying **Devaddāra** of *siddhāyatanas* (temples dedicated to liberated souls) in **Ṇaṁdīsara(1).**[1]

1. Jiv. 183.

Devaddāra (Devadvāra) One of the four doors of *siddhāyatanas* situated on the **Aṁjaṇaga(1)** mountains in the **Ṇaṁdīsara(1)** island.[1]

1. Jiv. 183, Sth. 307.

Devaddīva (Devadvīpa) See **Devadīva.**[1]

1. Jiv. 167.

Devaddhi (Devarddhi) Third chapter of **Baṁdhadasā.**[1]

1. Sth. 755.

Deva-pavvaya (Deva-parvata) A **Vakkhāra** mountain between districts **Gaṁdhila(1)** and **Gaṁdhilāvaī(1)** north of river **Sīoyā.**[1]

1. Jam. 102, Sth. 302, 434, 637.

Devabhadda (Devabhadra) One of the two presiding deities of the **Devadīva** island.[1]

1. Jiv. 185.

Devamahābhadda (Devamahābhadra) One of the two presiding deities of **Deva-dīva.**[1]

1. Jiv. 185.

Devamahāvara One of the two deities of Devoda ocean.[1]

1. Jiv. 185

Devarai (Devarati) King of Sāeya. He was too much attached to his queen and did not take care of his subjects. It brought about its pathetic end.[1]

1. Bhak. 122.

Devarakkhiya (Devarakṣita) A person who had bad company.[1]

1. Mahan. 100.

Devaramaṇa A park situated to the north-east of the city of Sāhaṁjaṇī. It had a shrine of Jakkha Amoha(4).[1] The same is the name of a garden at the city of Sughosa(5). It had a shrine of Jakkha Vīrasena(1).[2]

1. Vip. 21. | 2. Ibid. 34.

Devalāsua or Devalāsuya (Devalāsuta) A king of Ujjeṇī who felt disgusted with the world on seeing a white hair growing on his head. Aṇurattaloyaṇā was his wife, Aṇumatiyā was his female slave, and Addhasaṁkāsā was his daughter. He accepted asceticism along with his servant Saṁgataa.[1]

1. AvaN. 1304, AvaH. p. 715, AvaCu. II. pp. 202,203.

Devavara One of the two presiding deities of Devoda ocean.[1]

1. Jiv. 185.

Devavāyaga (Devavācaka) Disciple of Dūsagaṇi[1] and author of Naṁdi(1).[2]

1. NanCu. p. 10, NanM. pp. 2, 54, 65. | 2. NanH. pp. 1, 33; NanM. p. 65.

Devasamaṇaya (Devaśramaṇaka) A householder belonging to Ayalaggāma. He, along with Suraiya etc. renounced the world and took to asceticism.[1]

1. Mar. 449 ff.

1. Devasamma (Devaśarman) Eleventh Titthaṁkara of the current descending cycle in the Eravaya(1) region.[1] His other name is Devasena.[2] Titthogālī mentions Juttiseṇa in place of Devasamma.

1. Sam. 159. | 3. Tir. 324.
2. SamA. p. 159.

2. Devasamma A Brāhmaṇa who fell in love with Vajjā(1), wife of merchant Kaṭṭha.[1]

1. AvaCu. I. p. 558.

1. Devaseṇa (Devasena) Future life of Gosāla.[1] See Mahāpauma(9).

1. Bha. 559.

2. Devaseṇa. Future life of King Seṇiya.[1] See Mahāpauma(10).

1. Sth. 693, Tir. 1053.

Devassuya (Devaśruta) Sixth would-be **Titthaṁkara** of the **Bharaha**(2) region[1] and the future birth of **Kattia**(4). See **Devagutta**(3).

1. Sam. 159.

Devāṇaṁda (Devānanda). Twenty-fourth would be **Titthaṁkara** of the **Eravaya**(1) region.[1]

1. Sam. 159, Tir. 1121.

1. Devāṇaṁdā (Devānandā) Fifteenth night of a fortnight. Its another name is **Ṇirai**.[1] **Mahāvīra** attained emancipation in that night.[2]

1. Jam. 152, JamS. p. 492, Sur. 48. | 2. Kalp. 124.

2. Devāṇaṁdā Lady who first conceived the embryo of **Māhāvīra**.[1] She belonged to the **Jālaṁdhara** lineage and was the wife of Brāhmaṇa **Usabhadatta**(1) of **Māhaṇakuṇḍaggāma**.[2] When Mahāvīra's soul entered her womb, she dreamt fourteen auspicious objects.[3] After eighty-two days,[4] the embryo was transferred to the womb of **Tisalā**[5] and that of Tisalā to the womb of Devāṇaṁdā by Sakka(3) through God **Hariṇegamesi**.[6] In the same night Devāṇaṁdā saw that the fourteen objects of the dream were taken away by Tisalā.[7] Once Devāṇaṁdā went to the religious assembly of Mahāvīra. As soon as she saw Mahāvīra milk oozed from her breasts. When enquired by **Goyama**(1), Mahāvīra explained that she was his mother and because of motherly affection it had happened so.[8] Later Devāṇaṁdā renounced the world and became a disciple of **Caṁdaṇā**(1). In course of time she attained emancipation.[9]

1. Kalp. 2, Bha. 442–443, Jna. 100, SamA. p. 106.
2. Kalp. 2, Aca. 2. 176, AvaN. 458, Bha. 380, Vis. 1839, AvaCu. I. p. 236, SamA. p. 106, KalpS. p. 40, KalpV. p. 44, KalpDh. p. 38.
3. Kalp. 3.
4. Sam. 82, AvaBh. 48.
5. BhaA. p. 218.
6. Kalp 21–27, AvaBh. 49.
7. Kalp. 31, AvaBh. 55.
8. Bha. 381.
9. Ibid. 382.

Deviṁdatthaya or Deviṁdathaya (Devendrastava) An **Aṁgabāhira Ukkālia** text[1] having 307 verses containing eulogy of **Mahāvīra** by *devendras* (lords of gods) as well as some details about gods and their lords.[2] See also **Paiṇṇaga**.

1. Nan. 44. | 2. Pak. p. 43, PakY. p. 63, Dev. 307, VyaBh. 7. 183.

Deviṁdovavāya (Devendropapāta) An **Aṁgabāhira Kālia** text.[1] Monks of thirteen years' standing have been allowed to study it.[2] It is not extant.

1. Nan. 44. | 2. Vya (M), 10.28.

Devila A non-jaina sage who is said to have attained liberation without abandoning cold water (having life), vegetables, fruits, etc.[1]

1. Sut. 1.3.4.3, SutCu. p. 120, SutSi. p. 95.

Devilāsatta (Devilāsattva) Same as **Devalāsuya**.[1]

1. AvaCu. II. p. 202.

1. Devī Wife of **Hariseṇa**, the tenth **Cakkavaṭṭi** (supreme king) of the **Bharaha**(2) region.[1]

1. Sam. 158.

2. Devī Mother of **Ara**, the eighteenth **Titthaṁkara** and seventh **Cakkavaṭṭi** of the **Bharaha**(2) region.[1]

1. Sam. 157-8, Tir. 481, AvaN. 398.

3. Devī Fifth chapter of the tenth section of **Viyāhapaṇṇatti**..[1]

1. Bha. 394.

Devoda An ocean encompassing **Devadīva**.[1] It is surrouned by the **Nāgadīva** island. Its presiding deities are **Devavara** and **Devamahāvara**.[2]

1. Sur. 103, Jiv. 167. | 2. Jiv. 185.

Devodaga (Devodaka) See **Devoda**.[1]

1. Jiv. 167.

Devovavāya(a) (Devopapāta)(ka) Twenty-third would-be **Titthaṁkara** of the **Bharaha**(2) region and a future birth of **Ammaḍa**(2).[1]

1. Sam. 159, Tir. 1114.

Dokiriya (Dvikriya) Doctrine of schismatic **Gaṁga** who believed in the simultaneity of two activities, i.e. *dokiriyā—dvikriyā*.[1] This doctrine was established in V.N. 228 at **Ullugatīra**.[2]

1. AvaN. 779, 781, UttN. p. 165, Aup. 41, AupA. p. 106. | 2. AvaBh. 133, NisBh. 5615.

Dogiddhidasā (Dvigṛddhidasā) One of the ten *daśā* texts. It is not extant now. It consisted of the following ten chapters : (1) **Vāya**, (2) **Vivāya**, (3) **Uvavāya**, (4) **Sukkhitta-kasiṇa**, (5) **Bāyālisa-sumiṇa**, (6) **Tīsamahāsumiṇa**, (7) **Bāvattarisavvasumiṇa**, (8) **Hāra**, (9) **Rāma** and (10) **Gutta**.[1]

1. Sth. 755.

Dogehidasā (Dvigṛddhidaśā) See **Dogiddhidasā**.[1]

1. Sth. 755.

Doṇa (Droṇa) An inhabitant of **Hatthiṇāpura** who was invited to appear in the self-choosing *(svayaṁvara)* ceremony of princess **Dovaī**.[1]

1. Jan. 117.

Doba Same as **Ḍoba.**[1]

1. Praj. 37.

Dovaī (Draupadī) Daughter of King **Duvaya** and his queen **Culaṇī(1)** of **Kaṁpillapura** in **Paṁcāla** country.[1] Prince **Dhaṭṭhajjuṇa** was her brother.[2] She was **Sukumāliyā(1)** in her previous birth.[3] She chose **Juhiṭṭhilla, Bhīmaseṇa(1), Ajjuṇa(2), Ṇaula** and **Sahadeva**, the five **Paṁḍavas**, five sons of king **Paṁḍu** of **Haṭṭhiṇāura**, as her husbands in a *svayaṁvara* and married them on account of her *nidāna* in her previous birth.[4] She was kidnapped by king **Paumaṇābha(3)** of **Amarakaṁkā(1)** in the **Dhāyaīsaṁḍa(1)** island. **Vāsudeva(2) Kaṇha(1)** helped her release.[5] She gave birth to a son named **Paṁḍuseṇa.**[6] Like her husbands she also renounced the world and became a disciple of nun **Suvvayā(1)**. After death she was born as a god in the **Baṁbhaloa** heavenly region. After taking one more birth she will attain liberation in **Mahāvideha.**[7] Dovaī, in her former life of **Ṇāgasirī(2)**, had served an ascetic named **Dhammaruī(4)** with a cooked vegetable prepared from a bitter gourd which caused his death.[8] She, in her life as **Sukumāliyā(1)**, had resolved to make merry with five husbands. That is why she got the five sons of king **Paṁḍu** as her husbands.[9]

1. Jna. 116, PrasA. p. 87.
2. Jna. 116.
3. Jna. 109.
4. Ibid. 120.
5. Ibid. 123–4.
6. Ibid. 127–8.
7. Ibid. 128–131.
8. Ibid. 106–8.
9. Ibid. 110–115, BhaA. p. 51.

Dosāuriyā (Doṣapūrikā) One of the eighteen kinds of **Baṁbhī(2)** scripts.[1]

1. Sam. 18, Praj. 37.

Dosāpuriyā (Doṣapūrikā) See **Dosāuriyā.**[1]

1. Praj. 37.

1. **Dosiṇābhā** (Jyotsnābhā) Second chapter of the eighth subsection of the second section of **Ṇāyādhammakahā.**[1]

1. Jna, 156.

2. **Dosiṇābhā** Daughter of a merchant of **Mahurā(1)**. She had taken to asceticism. After death she was born as a principal wife of **Caṁda(1)**.[1] The same is the name of a principal wife of **Sūra(1)**.[2]

1. Jna. 156, Sth. 273, Bha. 406, Jam. 170, Sur. 97, 106.
2. Sth. 273.

Dosiya (Dauṣyika) An Āriya vocational group of cloth-merchants.

1. Praj. 37.

Dh

Dhaṭṭhajjuṇa (Dhṛṣṭārjuna) Son of king **Duvaya** and his queen **Culaṇī**(1) of **Kaṁpillapura** in **Paṁcāla**.[1]

1. Jna. 116, Pras A. p. 87.

1. Dhaṇa (Dhana) One of the five sons of merchant **Dhaṇṇa**(1) of **Rāyagiha**.[1]

1. Jna. 136.

2. Dhaṇa A merchant belonging to the town of **Khitipatiṭṭhiya**(2). He was the father of **Accaṁkāriyabaṭṭā** and husband of **Bhaddā**(34).[1]

1. NisCu. III. p. 150.

3. Dhaṇa Another name of **Vairajaṁgha**(1).[1]

1. AvaCu. I. p. 176.

4. Dhaṇa A merchant belonging to **Khitipatiṭṭhiya**(1) in **Avaravideha**(1) being a previous birth of **Titthayara Usabha**(1). He had given alms to those monks who were staying with his caravan that was proceeding to **Vasaṁtapura**(2).[1]

1. AvaCu. I. p. 131, AvaN. 171, KalpL. p. 136, Vis. 1585, PrajM. p. 329.

5. Dhaṇa A rich merchant of **Caṁpā**.[1]

1. AvaCu. I. p. 531.

6. Dhaṇa A merchant of **Sāvatthī**, who used to give two guineas daily to the person who blessed him first in the morning.[1]

1. UttS. p. 288.

7. Dhaṇa Previous birth of **Titthayara Ariṭṭhaṇemi**.[1]

1. UttNe. p. 278, UttK. p. 388, KalpS. p. 169.

8. Dhaṇa A rich merchant of **Pāḍaliputta**. His daughter had expressed her desire to marry preceptor **Vaira**(2).[1]

1. AvaCu. I. p. 395, Vis. 2780, KalpV. p. 262.

9. Dhaṇa Same as **Dhaṇṇa**(3)[1] and (7)[2].

1. Sam. 157. | 2. Vis. 3510.

10. Dhaṇa Identical with **Dhaṇṇa**(1).[1]

1. AvaCu. I. p. 497.

11. Dhaṇa Same as **Dhaṇṇa**(3).[1]

1. Sam. 157.

1. Dhaṇaṁjaya (Dhaṇañjaya) A merchant belonging to the town of **Soriya**(1). **Subhaddā**(11) was his wife. He pledged to sacrifice one hundred buffaloes before **Jakkha Suraṁbara** on the condition of his having a son. Fortunately a son was born to him. He became a lay-votary of **Mahāvīra** before fulfilling his pledge and hence he declined to make the oblation. But the Jakkha compelled him to keep his word. He, however offered to the Jakkha one hundred buffaloes prepared of flour.[1]

1. AvaCu. II, p. 193, AvaN. 1289, PakY. p. 67.

2. Dhaṇaṁjaya King of the city of **Mūyā**. He was the father of **Cakkavaṭṭi Piyamitta**(1)[1] and his wife was **Dhārini**(9).

1. AvaCu. I. p. 235, AvaN. 450, Vis. 1816, KalpV. p. 44. AvaH. p. 251.

3. Dhaṇaṁjaya Ninth day of a fortnight.[1]

1. Jam. 152, Sur. 48.

4. Dhaṇaṁjaya Family-name of constellation **Uttarāpoṭṭhavayā**.[1]

1. Sur. 50, Jam. 159.

1. Dhaṇagiri (Dhanagiri) Disciple of preceptor **phaggumitta**. He belonged to the **Vasiṭṭha** lineage. *Ārya* **Sivabhūī**(2) was his disciple.[1]

1. Kalp (Therāvalī). 7.

2. Dhaṇagiri. A merchant of the **Tuṁbavaṇa** settlement. He was the father of preceptor **Vaira**(2) and husband of **Suṇaṁdā**(1). Leaving behind pregnant Suṇaṁdā alone he renounced the world and became a disciple of preceptor **Sīhagiri**(3)[1] who had three more disciples in addition to him.[1]

1. AvaCu. I. p. 390, KalpS. p. 203 UttS. p. 333, KalpV. 262. | 2. Kalp. p. 262.

Dhaṇagutta (Dhanagupta) Disciple of preceptor **Mahāgiri** and teacher of **Niṇhava Gaṁga**.[1]

1. AvaCu. I. p. 423, NisBh. 5601, VisBh. 2925, AvaBh. 134, AvaN. 1315, UttN. and Utt S. p. 195, SthA. p. 413, AvaH. p. 724.

1. Dhaṇagova (Dhanagopa) One of the four sons of merchant **Dhaṇṇa**(6) belonging to the city of **Rāyagiha**.[1] His wife's name was **Rakkhatīyā**.[2]

1. Jna. 63. | 2. Ibid.

2. Dhaṇagova One of the five sons of merchant **Dhaṇṇa**(1) of **Rāyagiha**.[1]

1. Jna. 136.

Dhaṇaḍḍha (Dhanāḍhya) One of the eight principal disciples of preceptor **Mahāgiri**.[1]

1. Kalp. p. 257.

1. Dhaṇadatta (Dhanadatta) Previous birth of **Sayaṁbhū(1)** the third **Vāsudeva(1)** of the current descending cycle.[1] He is also called **Dhaṇamitta(5)**.[2] His preceptor was **Sudaṁsaṇa(4)**. He made a *nidāna* at **Sāvatthī** and its cause was a battle.[3]

1. Sam. 158.
2. Tir. 577, 605.
3. Sam. 158, Tir. 607 ff., Sam A. p. 158.

2. Dhaṇadatta Same as **Dhaṇṇa(1)**.[1]

1. AvaN. 943, AvaH. p. 430, NanM. p. 166.

1. Dhaṇadeva (Dhanadeva) A caravan-leader of **Vaddhamāṇapura**. He was the husband of **Piyaṁgu(2)** and father of **Aṁjūsirī(4)**.[1]

1. Vip. 32. SthA. p. 508.

2. Dhaṇadeva A merchant who was interested in cock-fight.[1]

1. UttN. and UttS. p. 379.

3. Dhaṇadeva Father of **Maṁḍiya(2)**, the sixth principal disciple of **Mahāvīra**. **Vijayadevā** was his wife.[1]

1. AvaN. 645-650, Vis. 2509, KalpDh. p. 161.

4. Dhaṇadeva A caravan-leader who drove five hundred carts out of river **Vegavaī** in the vicinity of **Vaddhamāṇa(2)** settlement, with the help of a stout bullock who afterwards died there and became a **Jakkha** of the name of **Sūlapāṇi(2)**.[1]

1. AvaCu. I. p. 272, AvaN. 464, Vis. 1914.

5. Dhaṇadeva Grandson of king **Uggaseṇa**.[1] Probably he is the same as **Ṇabhaseṇa**. See **Kamalāmelā** for further information.

1. AvaCu. I. p. 112, VisK. p. 412. Mar. 433, BrhM. p. 56.

6. Dhaṇadeva. One of the four sons of **Dhaṇṇa(6)** and his wife **Bhaddā(17)** of **Rāyagiha**. His wife's name was **Bhogavatiyā(2)**.[1]

1. Jna. 63.

7. Dhaṇadeva One of the five sons of **Dhaṇṇa(1)**.[1]

1. Jna. 136.

Dhaṇapati (Dhanapati) See **Dhaṇavai**.[1]

1. Vip. 33.

1. Dhaṇapāla (Dhanapāla) One of the five sons of merchant **Dhaṇṇa(1)** of **Rāyagiha**.[1]

1. Jna. 136.

2. Dhaṇapāla King of the city of **Kosaṁbī**. He was reborn after death here as **Suvāsava(2)**.[1]

1. Vip. 34.

3. Dhaṇapāla One of the four sons of merchant **Dhaṇṇa**(6) of **Rāyagiha. Ujjhiyā** was his wife.[1]

1. Jna. 63.

Dhaṇappabhā (Dhanaprabhā) See **Vesamaṇapabha**.[1]

1. Bha A. p. 203.

1. Dhaṇamitta (Dhanamitra) A caravan-leader of the city of **Caṁpā**. His wife was **Dhaṇasirī**(1). **Sujāta**(2) was their son.[1]

1. AvaCu. II. p. 197, AvaN. 1297.

2. Dhaṇamitta A caravan-leader of **Daṁtapura**. He had two wives: **Dhaṇasirī**(2) and **Paumasirī**(1). He had a friend named **Daḍhamitta** who defying the order of the king, procured a bundle of ivory from the forest to erect an ivory-palace for **Paumasirī**.[1]

1. AvaCu. II. pp. 153-4 NisCu. IV. pp. 361-2, AvaN. 1275, VyaM. III. p. 17.

3. Dhaṇamitta A merchant of **Ujjeṇī**.. He renounced the world with his son **Dhaṇasamma**.[1]

1. UttN. and UttS. p. 87, UttCu. p. 55, Mar. 486.

4. Dhaṇamitta Father of **Viyatta**(1), the fourth **Gaṇadhara** of **Mahāvīra**.[1]

1. AvaN. 648, Vis 2509.

5. Dhaṇamitta See **Dhaṇadatta**(1).[1]

1. Tir. 605.

Dhaṇarakkhiya (Dhanarakṣita) One of the four sons of merchant **Dhaṇṇa**(6) of **Rāyagiha**. His wife's name was **Rohiṇiyā**.[1]

1. Jna. 63.

2. Dhaṇarakkhiya One of the five sons of merchant **Dhaṇṇa**(1).[1]

1. Jna. 136.

1. Dhaṇavai (Dhanapati) Another name of **Kubera**(2).[1] He is the same as **Vesamaṇa**(9). See also **Viṇīyā**.

1. Ant. 1, SthA. p. 433.

2. Dhaṇavai Sixth chapter of the second section of **Vivāgasuya**.[1]

1. Vip. 33.

3. Dhaṇavai Son of prince **Vesamaṇa**(2) and grandson of king **Piyacaṁda** of **Kaṇagapura**.[1]

1. Vip. 34.

Dhaṇavaī (Dhanavatī) Wife of **Dhaṇa**(7), being a previous birth of **Rāyamaī**.[1]

1. UttNe. p. 278, KalpS. p. 169, UttK. p. 388.

Dhaṇavati (Dhanapati) See **Dhaṇavai.**[1]

1. Vip. 33–34.

Dhaṇavasu (Dhanavasu) A merchant of **Ujjeṇī.** He went to **Caṁpā** in connection with some business.[1]

1. AvaCu. II. p. 154, AvaN. 1276.

Dhaṇavaha (Dhanavaha) See **Dhaṇāvaha.**[1]

1. Vis. 1977, AvaN. 521.

Dhaṇasamma (Dhanaśarman) Son of merchant **Dhaṇamitta**(3) of **Ujjeṇī.** He had taken to asceticism with his father. Once he felt much thirsty while on his way to some place. His father, out of love, asked him to drink water from the nearby river.[1] He, however, declined to accept it and died on the spot.[2]

1. Jaina ascetics are forbidden to accept such water, since it is not lifeless..
2. UttN. and UttS. p. 87, UttCu. p. 55, UttK. p. 32.

1. **Dhaṇasirī** (Dhanaśrī) Wife of merchant **Dhaṇamitta**(1) and mother of **Sujāta**(2) of **Caṁpā.**[1]

1. AvaCu. II. p. 197, AvaN. 1297.

2. **Dhaṇasirī** One of the two wives of merchant **Dhaṇamitta**(2) of **Daṁtapura.**[1]

1. NisCu. IV. p. 361, AvaCu. II. p. 154, AvaN. 1275, VyaM. III. p. 17.

3. **Dhaṇasirī** Sister of **Jiyavatti** and **Dhaṇāvaha**(4) of **Vasaṁtapura**(3). She was a child-widow. Her brothers had deep affection for her. She renounced the world along with her brothers and became a disciple of preceptor **Dhammaghosa**(12). She was reborn as **Savvaṁgasuṁdarī.**[1]

1. AvaCu. I. pp. 526–7.

1. **Dhaṇāvaha** (Dhanāvaha) A merchant of **Kosaṁbī.** He was the husband of **Mūlā** and purchaser of **Caṁdaṇā**(1).[1]

1. AvaCu. I. p. 316, AvaN. 521, Vis. 1977, KalpV. p. 170, KalpCu. p. 102.

2. **Dhaṇāvaha** King of **Usabhapura**(2). Queen **Sarassai**(1) was his wife and prince **Bhaddaṇaṁdī**(2) was his son.[1]

1. Vip. 34.

3. **Dhaṇāvaha** A merchant of **Rāyagiha.** He was the husband of **Bhaddā**(5) and father of **Katapuṇṇa.**[1]

1. AvaCu. I. p. 467.

4. **Dhaṇāvaha** A merchant of **Vasaṁtapura**(3). He had a brother named **Jiyavatti** and a sister named **Dhaṇasirī**(3).[1]

1. AvaCu. I. p. 526.

Dhaṇiṭṭhā (Dhaniṣṭhā) One of the twenty-eight Ṇakkhattas.[1] Its family name is Aggatāvasa.[2] Vasu(2) is its presiding deity.[3] This constellation is also named as Saviṭṭhā.[4]

1. Jam. 155–161, 171, Sur. 36, Sam. 5,7. | 3. Sth. 90.
2. Sur. 50. | 4. SurM. p. 111.

1. Dhaṇu (Dhanuṣ) Father of **Varadhaṇu** and minister of king **Baṁbha(1)** of **Kaṁpillapura**.[1]

1. UttN. and UttS. p. 377, UttK. pp. 254–55, VyaM. IV. p. 47.

2. Dhaṇu A god loved by **Logopāla Jama(2)** of **Sakka(3)** as his family member.[1] He belongs to the **Paramāhammiya** class of gods.[2]

1. Bha. 166, SutCu. p. 154. | 2. Sam. 15.

Dhaṇuddhata (Dhanuruddhata) One of the eight kings to be consecrated by **Mahāpauma(10)**, the first would-be **Titthaṁkara** of the **Bharaha(2)** region.[1]

1. Sth. 625.

1. Dhaṇṇa (Dhanya) A merchant of the city of **Rāyagiha**. He had a wife named **Bhaddā(13)**, a daughter named **Suṁsumā(2)** and five sons named **Dhaṇa(1)**, **Dhaṇapāla(1)**, **Dhaṇadeva(7)**, **Dhaṇagova(2)** and **Dhaṇarakkiya(2)**. Once **Cilāya(3)** who was Dhaṇṇa's ex-servant, attacked his house and kidnapped Suṁsumā. Dhaṇṇa and his sons chased the culprit. The dacoit, however, chopped off the girl's head with his sword and fled with it leaving the rest of the corpse behind. Dhaṇṇa and his sons had to eat the flesh of the corpse to pacify their hunger. Later Dhaṇṇa renounced the world and became a disciple of **Mahāvīra**. He will attain liberation in future in the **Mahāvideha** region.[1] See also **Dhaṇṇa(6)**.

1. Jna. 136–140, AvaCu. I. p. 497, AvaN. 943, NanM. p. 166.

2. Dhaṇṇa An ascetic who abandoned food etc. for ever and lay on a slab near mount **Vebhāragiri** in the vicinity of **Ṇālaṁdā**. After death he was born as a god in **Aṇuttara** celestial abode.[1]

1. Mar. 444–447, SthA. p. 474.

3. Dhaṇṇa He was the first to give alms to **Pāsa,(1)** the twenty-third **Titthaṁkara**.[1]

1. Sam. 157, AvaN. 329.

4. Dhaṇṇa A **Jakkha** in the **Thūbhakaraṁḍa** garden of **Usabhapura(2)**.[1]

1. Vip. 34.

5. Dhaṇṇa Son of **Bhaddā(6)**, a lady merchant (caravan-leader) of **Kāgaṁdī**. He had married thirty-two girls. He renounced the world and became a disciple of **Mahāvīra**. Immediately after renunciation he started observing

two days' fasts taking coarse and dry food on every third day. Thus, he practised asceticism for nine months. Mahāvīra praised him before king Seṇiya(1) for his severe penances. After death he took birth as a god in the **Savvaṭṭhasiddha** heavenly abode. In future he will take one more birth and attain liberation in the **Mahāvideha** region.[1]

1. Anut. 3-5, AcaCu. p. 221.

6. Dhaṇṇa A merchant of **Rāyagiha**. **Bhaddā(17)** was his wife, **Dhaṇapāla(3)**, **Dheṇadeva(6)** **Dhaṇagova(1)** and **Dhaṇarakkhiya(1)** were his sons and **Ujjhiyā**, **Bhogavatiyā(2)** **Rakkhatiyā** and **Rohiṇiyā** were his daughters-in-law. Once he had tested the intelligence of all his daughters-in-law by giving each of them five rice-corns.[1] See also **Dhaṇṇa(1)**.

1. Jan. 63, VyaBh. 4. 183.

7. Dhaṇṇa A caravan-leader belonging to **Vasaṁtapura(3)**. He had been to **Ṇevuttiṇagara** accompanied by a number of persons.[1]

1. AvaCu. I. p. 509, Vis. 3510-18.

8. Dhaṇṇa A caravan-leader belonging to the city of **Caṁpā**. He went to **Ahicchattā** accompanied by a number of persons. After returning from there he took to asceticism, studied eleven **Aṁga(3)** texts and took birth as a god after death. He will, in future, attain emancipation in the **Mahāvideha** region.[1]

1. Jna. 105.

9. Dhaṇṇa First chapter of the third section of **Aṇuttarovavāiya**.[1] It is mentioned as the second chapter in **Thāṇa**.[2]

1. Anut. 3. | 2. Sth. 755.

10. Dhaṇṇa A merchant of **Rāyagiha**. **Bhaddā(16)** was his wife and **Devadiṇṇa** was his son. Once he was sentenced to imprisonment for committing a crime. He and robber **Vijaya(14)**, murderer of his son, were fattered together. On refusing to cooperate with him in urinating etc. he had to share his food with **Vijaya**. Later he renounced the world and became a disciple of ascetic **Dhammaghosa(6)**[1]

1. Jan. 33-42.

11. Dhaṇṇa Another name of merchant **Dhaṇāvaha(1)**.[1]

1. KalpCu. p. 102.

Dhaṇṇakaḍa (Dhanyakṛta) A village where **Vimala(1)**, the thirteenth **Titthaṁkara**, had his first *pāraṇā* at the hands of householder **Jaya(2)**.[1] It is identified with Kupari in Balasar district in Bengal.[2]

1. AvaN. 324, 328. | 2. LAI. p. 281.

1. **Dhaṇṇaṁtari** (Dhanvantari) Physician of king **Kaṇagaraha(2)** of **Vijayapura** and previous birth of **Uṁbaradatta(1)**, son of merchant **Sāgaradatta(5)** of **Pāḍalasaṁḍa**. He was well-versed in all the eight branches of āyurveda.[1]

1. Vip. 28, SthA. p. 508.

2. **Dhaṇṇaṁtari** A physician belonging to the city of **Bāravaī**.[1]

1. AvaN. 1300, AvaCu. I. pp. 460–1.

3. **Dhaṇṇaṁtari** A physician being the founder of the science of *āyurveda*.[1]

1. NisCu. III. p. 512, IV. p. 340, BrhKs. p. 302.

Dhaṇṇā (Dhanyā) Wife of **Surādeva(1)** of **Vāṇārasī** and a lay votary of **Mahāvīra**.[1]

1. Upa. 30.

Dhaṇṇiyā (Dhannikā) Maid-servant of a barber and wife of a weaver of **Gobbaragāma**.[1]

1. BrhBh. 6096, BrhKs. p. 1611.

1. **Dhamma** (Dharma) Disciple of preceptor **Hatthi** and teacher of preceptor **Sīha(2)**. He belonged to the **Suvvaya(5)** lineage.[1]

1. Kalp. pp. 265–6,

2. **Dhamma** Disciple of preceptor **Sīha(2)** and teacher of preceptor **Saṁḍilla(2)**. He belonged to the **Kāsava(1)** lineage.[1]

1. Kalp. pp. 265–266.

3. **Dhamma** Fifteenth **Titthaṁkara** of the current descending cycle.[1] In his previous birth he was **Sīharaha(2)**.[2] Dhamma was son of king **Bhāṇu(1)** and his queen **Suvvayā(2)** of **Rayaṇapura**.[3] His height was forty-five *dhaṇuṣas*.[4] His complexion was like that of heated gold.[5] He had renounced the world along with one thousand men.[6] He used **Sāgaradattā** palanquin on that occasion. He had broken his first fast at the house of **Dhammasīha(2)** in the town of **Somaṇasa(2)**.[7] *Dadhiparṇa* was his sacred tree.[8] His first disciple was ascetic **Ariṭṭha(2)**.[9] **Sivā(3)** was his first woman disciple.[10] He had forty-eight groups of ascetics as well as the same number of group leaders under him.[11] He had 64000 male disciples and 62400 female disciples.[12] He attained liberation after enjoying the longevity of one million years, before three *Sāyaropama* years of **Malli's(1)** death. He was a prince for 2½ lakh years and a king for 5 lakh years.[13]

1. Saṁ. 157, Nan. V. 19, Vis. 1759, Tir. 328, AvaN. 371, 1094, Sth. 411,
2. Sam. 157.
3. Sam. 157, AvaN. 383, 386, 388, Tir. 478.
4. Sam. 45, AvaN. 379, Tir. 363.
5. AvaN. 377, Tir. 341.
6. Sam. 157, AvaN. 225, Tir. 392.
7. AvaN. 324, 328, Sam. 157.
8. Sam. 157, Tir. 406.
9. Sam. 157, Tir. 450.
10. Sam. 157, Tir. 460.
11. Sam. 48; According to AvaN. 267, and Tir. 450, the number is 43.
12. AvaN. 256 ff.
13. AvaN. 272–305, Kalp. 190, Sth. 735.

4. Dhamma Ninth chapter of **Sūyagaḍa**.[1]

1. Sam. 16,23.

Dhammakahā (Dharmakathā) Second section of **Ṇāyādhammakahā**.[1]

1. Jna. 5.

Dhammagaṇi (Dharmagaṇin) A preceptor who made modifications in the expiatory rules of ascetics.[1]

1. BrhKs. III. p. 726 f. n. 3.

1. Dhammaghosa (Dharmaghoṣa) A disciple of **Mahāvīra**.[1]

1. AvaN. 1281, AvaCu. II, p. 193.

2. Dhammaghosa A disciple of preceptor **Dhammavasu**[1] who is also called **Dhammavaggu**.[2] He along with **Dhammajasa(2)** spent a rainy season at **Vāṇārasi** observing fasts of the duration of one month. They were so resolute in practising the *Uttaraguṇas* that while crossing river **Gaṁgā** they did not even think of taking water although they were very thirsty.[3] While staying at **Kosambī**, Dhammajasa undertook to perform *sallekhanā* with the intention of winning praise and worship at the hands of the lay-votaries as nun **Viṇayavatī** had gained. But it so happened that the city was attacked by **Avaṁtiseṇa** and the ascetic left his mortal coils without receiving even usual services and his dead body was thrown out in the emergency.[4]

1. AvaN. 1281.
2. AvaCu. II. p. 189.
3. AvaN. 1306, AvaCu. II. p. 204.
4. AvaCu. II. p. 190.

3. Dhammaghosa Minister of king **Mittappabha** of **Caṁpā**. He made a plan to kill **Sujāta(2)**, a handsome son of merchant **Dhaṇamitta(1)** on account of a misunderstanding that he (Sujāta) had spoiled the sanctity of his harem. When the truth was disclosed Dhammaghosa was expelled from the territory by the king. He went to **Rāyagiha**, repented for his deeds and took to asceticism. From there he went to **Vārattapura** and ordained minister **Vāratta(3)** as an ascetic.[1]

1. AvaN. 1297, AvaCu. II. pp. 197–199, PinNM. p. 169.

4. Dhammaghosa An ascetic who started from **Ujjeṇī** on his way to **Caṁpā** along with the caravan of merchant **Dhaṇavasu**. The caravan got confused and dispersed hither and thither when attacked by some robbers. The ascetic along with a few members of the caravan entered a forest. There he could not get suitable alms. Hence he gave up food and performed *sallekhanā* on a slab. In due course he attained liberation.[1]

1. AvaN. 1276, AvaCu. II. pp. 154–155.

5. Dhammaghosa Grand-disciple of **Titthayara Vimala(1)**. He ordained **Mahabbala(1)** to the monastic order at **Hatthiṇāpura.**[1]

1. Bha. 431, 559.

6. Dhammaghosa A *sthavira* while sojourning at the **Guṇasilaa** shrine of **Rāyagiha**, he initiated merchant **Dhaṇṇa(10).**[1]

1. Jna. 42.

7. Dhammaghosa A preceptor who had **Dhammarui(4)** as his disciple.[1]

1. Jna. 107.

8. Dhammaghosa A *sthavira* who along with his disciple **Sudatta** and others paid a visit to **Hatthiṇāura.**[1]

1. Vip. 33.

9. Dhammaghosa A merchant of the city of **Mahāghosa(3)**. Because of offering alms to ascetic **Dhammasīha(1)** he was born as prince **Bhaddaṇaṁdī(4)** after death.[1]

1. Vip. 34.

10. Dhammaghosa An *ācārya*. He had king **Jiyasattu(38)** as his lay-devotee. The king helped the *ācārya* in chastising his disciple.[1]

1. AcaCu. p. 38, AcaSi. p. 76.

11. Dhammaghosa An *ācārya* who consecrated a merchant of **Mahurā(2)** to the monastic order.[1]

1. AvaCu. I. p. 473.

12. Dhammaghosa A preceptor who ordained **Dhaṇasirī(3).**[1]

1. AvaCu. I. p. 526.

13. Dhammaghosa An *ācārya* whose disciple was **Sumaṇabhadda(3)**, son of king **Jiyasattu(37)** of **Caṁpā.**[1]

1. UttN. and UttS. p. 92, UttK. p. 36.

1. Dhammajasa (Dharmayaśas) A disciple of **Mahāvīra.**[1]

1. AvaN. 1289, AvaCu. II. p. 193.

2. Dhammajasa A disciple of *ācārya* **Dhammavasu**[1] who is also known as **Dhammavaggu.**[2] He performed *Sallekaṇā* on the bank of **Vacchagā** and attained liberation. He was worshipped by king **Avaṁtiseṇa** of **Ujjeṇī** and **Maṇippabha(1)** of **Kosaṁbī** on that occasion.[3] See also **Dhammaghosa(2).**

1. AvaN. 1281.
2. AvaCu. II. p. 189.
3. Mar. 475-476, AvaCu. II. p. 190.

Dhammajjhaya (Dharmadhvaja) Fifth would-be **Titthaṁkara** of the **Eravaya(1)** region. **Titthogālī** mentions him as eighth Titthaṁkara and **Atthasiddha** as fifth one.[1]

1. Sam. 159, Tir. 1118.

Dhammajjhayaṇa (Dharmādhyayana) Ninth chapter of the first section of **Sūyagaḍa**.[1]

1. SutN. 99, VyaBh. 7.66.

Dhammaṇṇaga (Dharmānvaga) One of the eight well-disciplined disciples of a certain preceptor.[1]

1. VyaBh. 3.350.

Dhammatthakāma (Dharmārthakāma) Sixth chapter of **Dasaveyāliya**.[1] It is the same as **Mahāyārakahā**.

1. DasH. p. 206.

Dhammapaṇṇatti (Dharmaprajñapti) See **Chajjīvaṇiyā**.[1]

1. Das. 4.1.

Dhammamitta (Dharmamitra) Previous birth of **Paumappaha**, the sixth **Titthaṁkara**.[1]

1. Sam. 157.

1. Dhammarui (Dharmaruci) King of **Vāṇārasī**. He attacked king **Udiodaa**, to abduct his wife **Sirikaṁtā(1)**.

1. AvāCu. I. p. 559, AvaN. 943,1545, NanM. pp. 165-6.

2. Dhammarui Preceptor of ascetic **Āsāḍhabhūi**.[1]

1, PinN. 474. PinNM. p. 137.

3. Dhammarui An ascetic who burnt boat-man **Ṇaṁda(12)** to death as he had harassed him.[1]

1. AvaCu. I. p. 516.

4. Dhammarui A disciple of **Dhammaghosa(7)**. At **Caṁpā** while on a begging tour he was offered a sweet juicy preparation of acrid gourd by **Ṇāgasirī(2)**, a Brāhmaṇa lady. Dhammaghosa asked him to abandon the food arguing that it was poisonous and would bring his life to an end. But Dhammarui devoured all that food to save numerous ants which would have come into contact with the abandoned food and died. Then he performed *Sallekhanā*, left his mortal coils and took birth as a celestial being. He will attain liberation in his next life.[1]

1. Jna. 107, JitBh. 855, KalpCu. p. 96, Vis. 3332, 3347, AvaCu. II. pp. 95,211. In AvaN. 1313 and AvaCu. II. p. 211, the place and the offerer are mentioned as town Rohiḍaga and courtezan Rohiṇī(3).

5. Dhammarui An ascetic who was offered alms by king **Vimalavāhaṇa(1)** of the city of **Sataduvāra**. The king, for that reason, was born after death as prince **Varadatta(2)** at **Sāgeya.**[1]

1. Vip. 34.

6. Dhammarui A prince. He was son of **Dhāriṇī(20)** and **Jiyasattu(26)** of **Vasaṁtapura**. He renounced the world along with his father and became a **Patteyabuddha.**[1]

1. AvaN. 866, 878, AvaCu. I. p. 498, AcaSi. p. 21.

7. Dhammarui An ascetic. While passing through a forest on the occasion of breaking his fast, he was offered food by a god which he did not accept.[1]

1. OghN. 455-456, OghNBh. 232-238, OghND. pp. 159-160.

Dhammaruci (Dharmaruci) Same as **Dhammarui(5).**[1]

1. Vip. 34.

Dhammaruyi (Dharmaruci) Same as **Dhammarui(3).**[1]

1. AvaCu. I. p. 516.

Dhammavaggu (Dharmavalgu) He is identical with **Dhammavasu.**[1]

1. AvaCu. II. p. 189.

Dhammavasu (Dharmavasu) A preceptor who had **Dhammaghosa(2)** and **Dhammajasa(2)** as his disciples.[1]

1. AvaN. 1281, UttK. p. 73.

1. Dhammavīriya (Dharmavīrya) An ascetic to whom king **Jiyasattu(2)** of **Tigiṁchī** offered alms. As a consequence of it the king again took birth as prince **Mahacaṁda(4)** after death.[1]

1. Vip. 34.

2. Dhammavīriya A contemporary king of **Supāsa(1)**, the seventh **Tittha-ṁkara.**[1]

1. Tir. 470.

Dhammasirī (Dharmaśrī) Last **Titthaṁkara** of the past **Ussappiṇī**[1] in the **Bharaha(2)** region.

1. Mahan. p. 135.

1. Dhammasīha (Dharmasiṁha) An ascetic to whom merchant **Dhamma-ghosa(9)** of the city of **Mahāghosa** offered alms and obtained human life again in the next birth as a consequence of it.[1]

1. Vip. 34.

2. Dhammasīha First person to offer alms to **Dhamma(3)**, the fifteenth **Titthaṁkara**. He belonged to **Somaṇasa(2)**.[1]

1. Sam. 157, AvaN. 324, 328.

3. Dhammasīha Previous birth of **Abhiṇaṁdaṇa**, the fourth **Titthaṁkara**.[1]

1. Sam. 157.

4. Dhammasīha A man living in **Pāḍaliputta** in the time of king **Caṁdagutta**. **Caṁdasirī(2)** was his wife. He observed a vow called *giddhapiṭṭha-gṛddhapṛṣṭha* at **Kullaura** and attained a good state of existence (vigayasoga).[1]

1. SamS. 70-72.

1. Dhammaseṇa (Dharmasena) Previous birth of the seventh **Baladeva(2)** **Ṇaṁdaṇa(1)**. His preceptor was **Āsāgara**.[1]

1. Sam. 158.

2. Dhammaseṇa One of the hundred sons of **Usabha(1)**.[1]

1. KalpDh. p. 152, KalpV. p. 236.

Dhammā (Dharmā) Mother of **Kaṇhā(2)** etc.[1]

1. Jna. 158.

Dhammāvāya (Dharmavāda) One of the ten name of **Diṭṭhivāya**.[1]

1. Sth. 742.

1. Dhammila Father of **Suhamma(1)**, the fifth **Gaṇadhara** (principal disciple) of **Mahāvīra**. He belonged to the **Kollāga(2)** settlement.[1]

1. AvaN. 648, Vis. 2509, KalpDh. p. 162, KalpV. p. 249.

2. Dhammila A character in **Vasudevahiṁḍi**.[1]

1. AvaCu. II. p. 324, DasCu. p. 328, AvaN. 1614.

Dhammilla See **Dhammila**.[1]

1. KalpDh. p. 162, KalpV. p. 249, SutCu. p. 390, AvaN. 1614.

1. Dhara Twentieth **Titthaṁkara** of the **Earavaya(1)** region.[1] Vara is a wrong reading for Dhara.

1. Sam. 159, SamA. p. 159, Tir. 339.

2. Dhara Father of **Paumābha**, the sixth **Titthaṁkara**.[1]

1. Tir. 469, Sam. 157.

3. Dhara King of **Mahurā(1)** who was invited to participate in the self-choosing *(svayaṁvara)* ceremony of princess **Dovaī**.[1]

1. 1. Jna. 117.

1. Dharaṇa Lord *(indra)* of the southern Ṇāgakumāra gods.[1] He has 6000 *sāmāṇia* gods etc. His abode extends to 25000 *yojanas*.[2] He has six principal wives.[3] Ilā(1),[4] Sukkā, Sadārā, Sodāmaṇī(3), Iṁdā(2) and Ghaṇavijjuyā(1).[5] His capital is called Dharaṇā. His throne is known by his own name.[6] He has fortyfour lakhs of dwelling places.[7] Kālavāla, Selavāla, Saṁkhavāla and Kolavāla are his Logapālas.[8] When Ṇami(3) and Viṇami approached Usaha(1) for their share in the kingdom, Dharaṇa presented them many *Vidyās* (lores) and made them kings of the southern and northern Veyaḍḍha(2).[9] He paid a visit to Mahāvīra at Mahilā (Mihilā) and asked about his welfare.[10] He revived the life of a child who had died on account of observing a fast which lasted for three days during *paryuṣaṇā*.[11] His seven generals are : Bhaddseṇa(1), Jasodhara(2), Sudaṁsaṇa(16), Nīlakaṁṭha, Āṇaṁda(9), Naṁdaṇa(7) and Tetali(4).[12]

1. Praj. 46, Bha. 169, 404, Jiv. 120.
2. Jam. 119, Bha. 129, AvaCu. I. p. 146.
3. Bha. 406.
4. Jna. 151.
5. Bha. 406.
6. Ibid.
7. Bha. 129, Sam. 44.
8. Bha. 169, BhaA. p. 199.
9. AvaCu. I. p. 161, Vis. 1705, KalpV. p. 238, KalpSan. p. 129.
10. AvaN. 517, AvaCu. I. p. 315, Vis. 1973, KalpV. p. 169, KalpS. p. 132.
11. KalpV. p. 10, KalpDh. p. 10.
12. Sth. 404, 582.

2. Dharaṇa Throne of Dharaṇa(1).[1]

1. Bha. 406.

3. Dharaṇa A king who was a friend of king Mahabbala(2) of Vīyasogā city in the Salilāvaī district of Mahāvideha.[1]

1. Jna. 64.

4. Dharaṇa Son of Vaṇhi(1) and Dhāriṇī(5) of Bāravaī. He renounced the world and became a disciple of Ariṭṭhaṇemi. He attained emancipation on mount Settuṁja.[1] He was one of the ten revered kings.[2]

1. Ant. 3.
2. Ant. p. 2.

5. Dharaṇa A Jakkha in the Puḍhavīvaḍeṁsaa park of the city of Rohīḍaa.[1]

1. Vip. 30.

6. Dharaṇa Sixth chapter of the second section of Aṁtagaḍadasā.[1]

1. Ant. 3.

Dharaṇā (Dharaṇi) Capital of *indra* Dharaṇa(1).[1]

1. Bha. 406.

1. Dharaṇi First woman-disciple of Vāsupujja,[1] the twelth Titthayara.

1. Sam. 157, Tir. 459.

2. Dharaṇi A goddess.[1]

1. Ava. p. 19.

3. Dharaṇi Capital of *indra* **Dharaṇa**(1) where **Ilā**(1) was born as a principal queen.[1] It is the same as **Dharaṇa**.

1. Jna. 151.

Dharaṇiṁda (Dharaṇendra) Same as **Dharaṇa**(1).

1. Bha. 406.

Dharaṇikhīla (Dharaṇikīla) Another name of mount **Maṁdara**(3).

1. Sur. 26.

Dharaṇidharā First woman-disciple of **Vimala**(1), the thirteenth **Titthayara**[1] In Tir. (460) she is called **Varā**.

1. Sam. 157.

Dharaṇisiṁga (Dharaṇiśṛṅga) Another name of mount **Maṁdara**(3).[1]

1. Sur. 26.

Dharaṇovavāya (Dharaṇopapāta) An **Aṁgabāhira Kāliya** text[1] which was permitted to be taught to a monk of 12 years standing.[2] It is not extant now.

1. Nan. 44. | 2. Vya. 10.26.

Dhātaisaṁḍa (Dhātakīkhaṁḍa) See **Dhāyaīsaṁḍa**.[1]

1. Sur. 100.

Dhātakīkhaṁḍa See **Dhāyaīsaṁḍa**.[1]

1. AvaCu. I. p. 172, AvaH. p. 762.

Dhāya (Dhātṛ) Lord of the southern **Paṇavaṇṇiya** gods.[1]

1. Praj. 49, Sth. 94.

Dhāyaisaṁḍa (Dhātakīkhaṇḍa) See **Dhāyaīsaṁḍa**.[1]

1. Bha. 418, Jna. 123, AvaCu. I. p. 176, Jiv. 174, Sam. 85.

Dhāyaīkhaṁḍa (Dhātakīkhaṇḍa). See **Dhāyaīsaṁḍa**.

1. Dev. 149, Sur. 275.

Dhāyaikhaṁḍa (Dhātakīkhaṁḍa) See **Dhāyaīsaṁḍa**.[1]

1. Jiv. 164, Sam. 127.

Dhāyairukkha (Dhātakīvṛkṣa) A tree in **Dhāyaīsaṁḍa**. See **Dhāyaīsaṁḍa**.[1]

1. Sth. 641, Jiv. 174.

Dhāyaīsaṁḍa (Dhātakīkhaṇḍa) A concentric island next to **Jaṁbuddīva.**[1] It encircles Lavaṇa ocean and is itself surrounded by **Kāloya** ocean.[2] Its plinth is two *gavyūtis* in height.[3] Its width from one side touching the Lavaṇa ocean to the other side touching the Kāloya ocean measures four lakhs of *yojanas*.[4] The distance from the eastern corner of Jaṁbuddīva to the western corner of Dhāyaīsaṁḍa is seven lakhs of *yojanas*.[5] The outer circumference of Dhāyaīsaṁḍa measures 4110961 *yojanas*.[6] The northern and southern **Isuyāra(2)** mountains divide the island into two halves ; eastern and western.[7] Each half has seven regions (**Bharaha(2)** etc.), seven mountains (**Cullahimavaṁta** etc.) and fourteen rivers all having their names and situations similar to those in Jaṁbuddīva.[8] Mount **Maṁdara(3)** which is situated in the middle of each half of Dhāyaīsaṁḍa is one thousand *yojanas* deep,[9] eighty four thousand *yojanas* high,[10] somewhat less than ten thousand *yojanas* wide at the base and one thousand *yojanas* wide at the top.[11] **Bharaha(2)** and **Eravaya(1)** regions of the island experience all the six eras.[12] Each of the two halves has a **Kūḍasāmali** tree and a **Garuḍa** god.[13] In addition to them **Dhāyairukkha** and **Mahādhāyairukkha** are situated in the eastern and western parts respectively. They are the residential places of gods **Sudaṁsaṇa(19)** and **Piyadaṁsaṇa(1)**.[14] The height of the dhāyaī tree is eight *yojanas*.[15] The districts, mountains, peaks, gods etc. of Dhāyaīsaṁḍa are double inJambuddīva.[16] Dhāyaīsaṁḍa has sixty-eight **Cakkavaṭṭivijayas**,[17] four gates,[18] twelve suns, equal number of moons, 336 constellations, 1056 planets and 803700 *koṭākoṭi* stars.[19] **Naṁdiggāma(2)** was situated in the **Maṁgalāvatī Vijaya(23)** of **Puvvavideva** of Dhāyaīsaṁḍa.[20] **Avarakaṁkā** was the capital of the southern half of Bharaha(1) in the eastern Dhāyaīsaṁḍa.[21]

1. SutSi. p. 122.
2. Sur. 100, Jiv. 174, AnuH. p. 90.
3. Sth. 92.
4. Ibid. 306, Sam. 127, Sur. 100, Jiv. 174.
5. Sam. 130.
6. Sur. 100, Jiv. 174.
7. SthA. p. 81, PrasA. p. 95.
8. Sth. 555.
9. Sth. 721.
10. Sam. 85.
11. Sth. 721.
12. Ibid. 92.
13. Ibid.
14. Ibid, Jiv. 174.
15. Sth. 641.
16. Ibid. 92, 183, 197, 302, 522, 721, 768.
17. Sam. 68.
18. Jiv. 174.
19. Sur. 100, Jiv. 174, Bha. 363, Dev. 113, 114, 149–151. For the details of moon and sun-islands see Jiv. 164, and for days and nights See Sur. 29, Bha, 179.
20. AvaCu. I. pp. 172, 176.
21. Jna. 123.

Dhāraṇī (Dhāriṇī) Same as **Dhāriṇī**.[1]

1. Vip. 33, Bha. 417, Dasa 5.1, Sam. 157, Jna. 64,91, AvaM. p. 251, Ava. p. 28, AvaN. 1282, AvaCu. I. pp. 320, 498.

1. Dhāriṇī Wife of king **Seṇia(1)** of **Rāyagiha**. She had a vision of an

elephant in her dream and conceived the embryo of prince Mehakūmāra.[1] She developed a pregnancy-longing for riding on an elephant along with her husband in the midst of untimely rain just like in rainy season.[2] Her longing was fulfilled by prince Abhaya(1), her step-son, with the help of a deity.[3] She, in due course, gave birth to Mehakumāra.[4] She was extremely distressed to learn from her son that he was renouncing the world.[5] Her other sons also renounced the world and became disciples of Mahāvīra.[6]

1. Jna. 8.10, KalpDh. pp. 30-31.
2. Jna. 13.
3. Jna. 15-16.
4. Jna. 17.
5. Jna. 23.
6. Anut, 1-2.

2. Dhāriṇī Wife of king Koṇiya of the city of Caṁpā. It is also known as Subhaddā(2).[1]

1. Aup. 7, Dasa. 9.1, PrasA. p. 1, Aup, 34, 37.

3. Dhāriṇī Wife of king Dadhivāhaṇa of Caṁpā and mother of Caṁdaṇā(1). See Caṁdaṇā(1) for further information.

1. AvaCu. I. p. 320, KalpV. p. 170, KalpDh. p. 109, JayaV. p, 95, KalpS. p. 133.

4. Dhāriṇī Wife of King Vasudeva of Bāravatī and mother of Dārua(1), Aṇādiṭṭhi(2)[1] etc.

1. Ant. 7-8.

5. Dhāriṇī Wife of king Aṁdhagavaṇhi of Bāravatī.[1]

1. Ant. 1.

6. Dhāriṇī Wife of king Baladeva(1) of Bāravatī. She had three sons: Sumuha(1), Dummuha(2) and Kūvadāraa.[1]

1. Ant. 7.

7. Dhāriṇī Wife of king Vairaseṇa(1) of Puṁḍarigiṇī(1) in Puvvavideha of Jaṁbuddīva and mother of Usaha(1) in one of his previous births.

1. AvaCu. I. p. 133.

8. Dhāriṇī She is also called Maṁgalāvatī(5). She was mother of Vairaṇābha.[1] She is the same as Dhāriṇī(7).

1. AvaCu. I. p. 180.

9. Dhāriṇī Wife of king Dhaṇaṁjaya(2) and mother of Piyamitta(1), a previous birth of Mahāvīra.[1]

1. AvaCu. I. p. 235, KalpDh. p. 38, KalpV. p. 44.

10. Dhāriṇī Wife of king Visāhabhūti of Rāyagiha and mother of Mahāvīra's previous birth as Vissabhūti.[1]

1. AvaCu. I. p. 230, KalpS. p. 39, KalpDh. p. 38.

11. Dhāriṇī Principal woman disciple of Sejjaṁsa(1), the eleventh Titthayara.[1]

1. Tir. 459, Sam. 157.

12. Dhāriṇī Chief among the several wives of Baladeva(2) Ayala(5).[1]

1. Tir. 588.

13. Dhāriṇī Wife of Ajiyaseṇa(2), the king of Kosaṁbī.[1]

1. AvaCu. II. p. 189.

14. Dhāriṇī Wife of king Adīṇasattu(2) of the city of Hatthisīsa and mother of prince Subāhu(1).[1]

1. Vip. 33.

15. Dhāriṇī Wife of Caṁdavaḍeṁsaa, king of Sāgeya and mother of Guṇacaṁda and Muṇicaṁda(2).[1]

1. AvaCu. I. p. 492.

16. Dhāriṇī Wife of king Jitasena of Kosaṁbī.[1]

1. UttK. p. 73.

17. Dhāriṇī Wife of king Jiyasattu(20) of the city of Khitipatiṭṭhiya(2).[1]

1. NisCu. III. p. 150, PakY. p. 1.

18. Dhāriṇī Wife of king Jiyasattu(1) of the city of Caṁpā and mother of prince Adīṇasattu(3).[1]

1. Jna. 91.

19. Dhāriṇī Chief wife of Jiyasattu(14) of Mihilā.[1]

1. Sur. 1, SurM. p. 2, Jam. 1.

20. Dhāriṇī Wife of king Jiyasattu(26) of Vasaṁtapura(3) and mother of prince Dhammarui(6).[1]

1. AvaCu. I. p. 498, AcaSi. p. 21.

21. Dhāriṇī Wife of king Jiyasattu(6) of Vāṇiyaggāma.[1]

1. Dasa. 5.1.

22. Dhāriṇī Wife of king Jiyasattu(22) of Sāvatthī. Khaṁdaa(1) and Puraṁdarajasā were their off-springs.[1]

1. BrhKs. III. p. 915, UttCu. p. 73, UttN. and UttS. pp. 114-115.

23. Dhāriṇī Wife of king Bala of the Vīyasogā city in Mahāvideha. She had a vision of a lion in her dream while conceiving and later gave birth to Mahabbala(2).[1]

1. Jnā. 64.

24. Dhāriṇī Wife of king Mahasena(6) of Supaiṭṭha(6) city and mother of prince Sīhasena(1).[1]

1. Vip. 30.

25. Dhāriṇī Wife of Mittappabha, the king of Caṁpā.[1]

1. AvaCu. II. p. 197.

26. Dhāriṇī Wife of Rajjavaddhaṇa, the younger brother of king Avaṁtivaddhaṇa of Ujjeṇī. When her husband was killed by Avaṁtivaddhaṇa to obtain her, she fled and became a nun to protect her chastity.[1] See also Ajiyaseṇa(2).

1. AvaN. 1282, AvaCu. II. p. 189, UttK. p. 73.

27. Dhāriṇī Wife of king Siva(7) of Hatthiṇāgapura and mother of prince Sivabhadda.[1]

1. Bha. 417, AvaCu. I. p. 469.

28. Dhāriṇī Chief among the several wives of king Seya(1) of Āmalakappā city.[1]

1. Raj. 6.

29. Dhāriṇī Wife of Somacaṁda(2), the king of Potaṇapura.[1]

1. AvaCu. I. p. 456.

30. Dhāriṇī A virtuous lady.[1] Probably she is the same as Dhāriṇī(3).

1. Ava. p. 28.

31. Dhāriṇī Wife of king Ruppī(3) and mother of Subāhu(3).[1]

1. Jna. 71.

32. Dhāriṇī Wife of king Caṁḍavaḍaṁsaa and mother of Muṇicaṁda(4).[1]

1. UttN. & UttS. p. 375, UttCu. p. 213.

1. Dhii (Dhṛti) A goddess residing in Tigiṁchiddaha. Her life-span is of one *palyopama* years.[1]

1. Jam. 83, Sth. 197, 522.

2. Dhii A peak of mount Ṇisaha(2).[1]

1. Jam. 84, Sth. 689.

3. Dhii Third chapter of Pupphacūlā(4).[1]

1. Nir. 4.1.

Dhijjāiya (Dhigjātīya) Another name of the Brāhmaṇa community.[1]

1. UttCu. p, 89, AvaCu. I. p. 495, II. pp. 21,206.

Dhiti (Dhṛti) See **Dhii.**[1]

1. Nir. 4.1, Sth. 197, 689.

1. Dhitidhara (Dhṛtidhara) Sixth chapter of the sixth section of Aṁtagaḍadasā.[1]

1. Ant. 12.

2. Dhitidhara A merchant of the city of Kāgaṁdī who renounced the world and became a disciple of Titthayara Mahāvīra. He observed asceticism for a period of sixteen years and attained liberation on mount Vipula.[1]

1. Ant. 14.

Dhīra One of the hundred sons of Usabha(1).

1. KalpDh. p. 152, KalpV. p. 236.

Dhua (Dhuta) Sixth chapter of the first section of Āyāraṁga.[1]

1. AvaN. 31. 33, 250, 251, AcaSi. p. 389.

Dhuṁdhumāra. King of Sūṁsumārapura. He had a daughter named Aṁgāravatī.[1]

1. AvaCu. II. p. 199, AvaN. 1298, AvaH. p. 711.

Dhuttakkhāṇaga (Dhūrtākhyānaka). A satire containing humorous tales narrated by four knaves : Sasaga(1), Elāsāḍha, Mūladeva(1) and lady Khaṁḍapāṇā. They were staying in a garden at Ujjeṇī. It was a rainy season and they were all suffering from hunger. Hence, they agreed that they should narrate, one by one, their experiences or whatever they had heard. He whose narration is proved as an incredible lie will feed the gathering and he who cofirms the tale by quoting parallels from Bhāraha(2) and Rāmāyaṇa, need not give any thing. All of them narrated fantastic tales and confirmed them by the legends which were unnatural, inconsistent and unacceptable to reason as they are found in Mahābhārata, Rāmāyaṇa etc.[1]

1. NisCu. I. p. 105, IV. p. 26; BrhKs. III. p. 722.

Dhura One of the eighty-eight Gahas.[1]

1. Sth. 90, Sur. 107, JamS. pp. 534–535, SthA. pp. 78–79, SurM. pp. 295–296.

Dhuraa (Dhuraka) Same as **Dhura.**[1]

1. Sur. 107, SurM. p. 295, JamS. p. 534.

Dhuva (Dhruva) One of the hundred sons of Usabha(1).[1]

1. KalpDh. p. 151, KalpV. p. 236.

Dhūmakeu or **Dhūmaketu** (Dhūmaketu). One of the eighty-eight Gahas:[1]

1. Sur. 107, Sth. 90. JamS. pp. 534–535, SurM. pp. 295–296, SthA. pp. 78–79.

Dhūmappabhā (Dhūmaprabhā) An infernal region[1] numbering fifth in order.[2] It extends to 18000 *yojanas*.[3] The minimum life span of denizens is ten *sāgaropama* years.[4] It is called Dhūmappabhā because the whole region is smoke-like in appearance.[5] It is the same as **Riṭṭhā(1)**.

1. Sut. 5.1.
2. Sth. 757.
3. Sam. 18,
4. Sth. 757.
5. AnuH. p. 89, UttS. p. 697.

Dhoruginа (Dhorukina) Same as **Thārukiṇa**.[1]

1. Jna. 18.

N

See Ṇ.

P

Paigā (Pratikā) Daughter of **Pajjuṇṇaseṇa** and wife of **Cakkavaṭṭi Baṁbhadatta(1)**.[1]

1. UttN. p. 379.

1. Paiṭṭha (Pratiṣṭha). Father of **Supāsa(1)**, the seventh **Titthaṁkara**.[1]

1. Sam. 157, Tir. 470.

2. Paiṭṭha Another name of the month of Bhādrapada.[1] It is also called **Supaiṭṭha(4)**.[2]

1. Jam. 152.
2. Sur. 53.

Paiṭṭhāṇa (Pratiṣṭhāna) A city situated on the bank of **Goyāvarī**[1] in **Dakkhiṇāvaha**.[2] King **Sālavāhaṇa** reigned there.[3] On being forced by the ruler of **Ujjeṇī** preceptor **Kālaga(2)** left for **Paiṭṭhāṇa** in the middle of the rainy season which he was spending at **Ujjeṇī**. There he altered the date of *pajjosavaṇā* from the fifth to the fourth day of the bright half of the month of Bhādrapada at the instance of king **Sālavāhaṇa**, for the convinience of the people, in view of their local festival of *Indra*.[4] Merchant **Ṇāgavasu** belonged to this place. He had a son named **Ṇāgadatta(2)** who

1. BrhKs. p. 1647, VyaM. IV. p. 36.
2. UttK. p. 229.
3. BrhKs. p. 1647, VyaM. IV. p. 36. AvaCu. II. p. 200, AvaN. 1299, VisK. p. 406, BrhM. p. 52.
4. NisCu. III. pp. 130–131, KalpCu. p. 89.

became a monk.[5] *Acārya* Pālitta cured its king Muruṁḍa(2) from a severe headache and the latter became his follower.[6] Two Brahmin brothers Varāhamihira and Bhaddabāhu were initiated here. When the title of *ācārya* was bestowed upon the latter, the former reverted to Brahmanism.[7] Paiṭṭhāṇa is identified with modern Paithan situated on the bank of river Godavari in the Aurangabad District.[8]

5. AvaCu. II. p. 188, AvaN. 1280.
6. PiṇNM. p. 142; BrhKs. p. 1123 mentions Muruṁḍa as the king of Kusumapura.
7. KalpV. p. 251, KalpDh. p. 163, UttK. p. 229.
8. SGAMI. p. 154.

Paiṭhāṇa (Pratiṣṭhāna) Same as **Paiṭṭhāṇa.**[1]

1. AvaN. 1280, 1299, VyaM. IV. p. 36.

Paiṇṇa (Prakīrṇa) Same as **Paiṇṇaga.**[1]

1. Sam. 84.

Paiṇṇaga or **Paiṇṇaya** (Prakīrṇaka) Canonical texts other than eleven Aṁgas(3) and Diṭṭhivāya.[1] All the Aṁgabāhira texts, whether Āvassaya or Āvassayavairitta are mentioned as Paiṇṇaga, Paiṇṇagajjhayaṇa or Paiṇṇa.[2] Śāntisūri excludes Uvaṁgas from the Paiṇṇaga class.[3] The number of these texts is not fixed. It varies with every Titthaṁkara. It is said that in every *tīrtha* the number of Paiṇṇagas corresponds to that of the disciples of the *Jina,* endowed with four types of knowledge. Paiṇṇagas are composed by these disciples in accordance with the teachings of the *Jina.*[4] There were eighty four thousand Paiṇṇagas in the *tīrtha* of Titthayara Usaha(1), numerable in those of subsequent twenty two and fourteen thousand in that of Titthayara Mahāvīra.[5] In the current sixfold classification of the Āgama there are ten Paiṇṇagas. They are as follows : Causaraṇa, Āurapaccakkhāṇa, Mahāpaccakkhāṇa, Bhattapariṇṇā, Taṁdulaveālia, Saṁthāraga, Gacchāyāra, Gaṇivijjā, Deviṁdatthaya and Maraṇasamāhi. This number has been fixed since the time of Bhāvaprabhasūri (1772 V.S), but the names of the texts differ. Bhāvaprabhasūri mentions Caṁdāvijjhaya in place of Gacchāyāra. In the Jaina Granthāvalī three different sets of ten Paiṇṇagas are given. In the first set Vīrastava and Candravedhyaka replace Maraṇasamāhi and Gacchāyāra. In the second set Ajīvakalpa, Gacchācāra, Maraṇasamādhi, Siddhaprābhṛta, Tīrthodgāra (Titthogālī), Ārādhanāpatākā, Dvīpasāgaraprajñapti, Jyotiṣkaraṇḍaka, Aṁgavidyā and Tithi prakīrṇaka find mention and in the third set all the ten names are different, viz., Piṁḍaviśuddhi, Sārāvali, Paryantārādhanā, Jīvavibhakti, Kavacaprakaraṇa, Yoniprābhṛta, Aṅgacūliyā, Vṛddhacatuḥśaraṇa and Jambupayanno.[6]

1. Utt, 28.23.
2. Nan. 44, NanM. p. 208, NanCu. p. 60, AnuCu. p. 3, Sam. 84.
3. UttS. p. 565.
4. Nan. 41, NanM. p. 208, GacV. p. 41.
5. Ibid. Sam. 84, VyaBha. (pīṭhikā. 119), Vol. 12. p. 110.
6. See CLJ, pp. 49-51, for details.

Paiṇṇagajjhayaṇa (Prakīrṇakādhyayana) Same as **Paiṇṇaga**.[1]

1. NanCu. p. 60.

Pailla (Prakalya) Same as **Payalla**.[1]

1. Sur. 107, SurM. p. 295, Sth. 90.

Paīva (Pradīpa) A Jāyava prince.[1]

1. Jna. 122.

1. Pauma (Padma) A big lotus in the centre of lake **Nīlavaṁta**(2). It is one *yojana* in length as well as in breadth. Its thickness is half a *yojana*. Its circumference measures somewhat more than three *yojanas*. It is ten *yojanas* deep into and two *Krośas* high above the water. It measures from bottom to top somewhat more than ten *yojanas*.[1]

1. Jiv. 149. The readings of the text and the commentary seem to be erroneous. See Jam. 73.

2. Pauma One of the two deities presiding over **Pukkharavaradīva**.[1]

1. Jiv. 176.

3. Pauma A celestial abode in **Sahassārakappa** where gods have maximum span of life of eighteen fortnights and have desire for food once in eighteen thousand years.[1]

1. Sam. 18.

4. Pauma A celestial abode in **Mahāsukka**(1) where gods have maximum span of life of seventeen *sāgaropama* years. They breathe once in seventeen fortnights and have desire for food once in seventeen thousand years.[1]

1. Sam. 17.

5. Pauma Eighth would-be **Baladeva**(2) of the **Bharaha**(2) region.[1]

1. Sam. 158, Tir. 1144.

6. Pauma Eighth **Baladeva**(2) of the **Bharaha**(2) region. He was son of king **Dasaraha**(1) and his queen, **Aparāiyā**(3) and brother of **Vāsudeva**(1) **Nārāyaṇa**(8). In his previous birth he was **Aparāiya**(8). Pauma was 16 bows tall. **Rāyagiha** is said to be his birthplace as well as of his brother **Nārāyaṇa**(1). He renounced the world and attained emancipation. He lived for 15000 years.[1] See also **Rāma**(2).

1. Sam. 158, Tir. 577, AvaN. 408, 602-616, Vis. 1771, Sth. 672, AvaBh. 41, AvaN. 403-414.

7. Pauma Eighth would-be **Cakkavaṭṭi** of the **Bharaha**(2) region.[1]

1. Sam. 158, Tir. 1125.

8. Pauma A merchant of **Sāvatthī** who was the father of **Paumā**(5).[1]

1. Jna. 157.

9. Pauma A merchant belonging to Ṇāgapura. He had a daughter named Paumā(6).[1]

1. Jna. 153.

10. Pauma One of the eight kings to be consecrated by **Mahāpauma(10)**, the first would-be **Titthaṁkara.**[1]

1. Sth. 625.

11. Pauma An inhabitant of **Vijayapura**[1] who was the first to offer alms to **Sumai(7)**, the fifth **Titthaṁkara.**[2]

1. AvaN. 323. | 2. Sam. 157; AvaN. 327.

12. Pauma Disciple of preceptor **Vaira(2)**. A monastic offshoot named **Paumā(7)** started from him.[1]

1. Kalp. p. 264.

13. Pauma Son of **Kāla(1)** and his wife **Paumāvaī(12)** of **Caṁpā**. He renounced the world and became a disciple of **Mahāvīra**. After death he was born as a god in **Sohammakappa.**[1]

1. Nir. 2.1.

14. Pauma Sixth chapter of the eleventh section of **Viyāhapaṇṇatti.**[1]

1. Bha. 409.

15. Pauma First chapter of **Kappavaḍiṁsiyā.**

1. Nir. 2.1.

16. Pauma Presiding god of mount **Gaṁdhāvai.**[1]

1. Jam. 111.

17. Pauma A peak of the southern **Ruyaga(1)** mountain.[1]

1. Sth. 643.

18. Pauma Presiding god of mount **Mālavaṁtapariāa.**[1] See **Pabhāsa(7).**

1. Sth. 87, 302, JivM. p. 244.

19. Pauma See **Mahāpauma(10)**,[1]

1. Tir. 1026, 1106.

1. Paumagumma (Padamagulma). Seventh chapter of **Kappavaḍiṁsiyā.**[1]

1. Nir. 2.1.

2. Paumagumma An abode[1] in the celestial region of **Sohamma.**[2] **Cakkavaṭṭi Baṁbhadatta**'s soul descended from this abode.[3] It is called Nalinīgulma as well as Nalinagulma.[4] It is similar to the **Pauma(3)** celestial abode.

1. UttCu. p. 214. | 3. Utt. 13.1.
2. UttCu. p. 220, UttS. p. 395. | 4. UttK. p. 259, UttS. p. 376.

3. Paumagumma Son of Vīrakaṇha(1) and grandson of king Seṇia(1). He renounced the world and became a monk. After observing asceticism for three years he died and again took birth as a god in the Mahāsukka(2) heavenly region.[1]

1. Nir. 2.7.

4. Paumagumma One of the eight kings to be consecrated by Mahāpauma(10), the first would-be Titthaṁkara.[1]

1. Sth. 625.

5. Paumagumma A celestial abode in Sahassārakappa in which the maximum longevity of gods is 18 *sāgaropama* years.[1]

1. Sam. 18.

Paumajiṇiṁda (Padmajinendra) Same as **Paumappabha**.[1]

1. Tir. 1150.

1. Paumaṇābha Ninth **Cakkavaṭṭi** (Supreme king) of the **Bharaha(2)** region.[1] He is also known as **Mahāpauma(4)**.[2] See **Mahāpauma(4)** for details.

1. AvaN. 397, 419. | 2. Sam. 158.

2. Paumaṇābha One of the hundred sons of **Usabha(1)**.[1]

1. KalpDh. p. 152, KalpV. p. 236.

3. Paumaṇābha King of **Avarakaṁkā(1)** in the **Dhāyaīsaṁḍa** island. He had seven hundred wives. He kidnapped **Dovaī** and persuaded her to become his wife. She did not accept his offer. The king had to fight with **Paṁḍavas**, sons of king **Paṁḍu** and husbands of Dovaī, and also with **Kaṇha(1)** in this connection. He was, however, defeated by Kaṇha and Dovaī was restored to Paṁḍavas. Paumaṇābha was later dethroned and his son **Suṇābha(1)** was installed as the king by **Vāsudeva(1) Kavila(1)**[1].

1. Jna. 123-5, DasH. p. 110, PrasA. p. 87, KalpV. p. 39, KalpDh. pp. 34-5, SthA. p. 524.

Paumaṇāha (Padmanābha).[1] See **Paumaṇābha**.[1]

1. KalpDh. p. 152.

Paumadaha or Paumaddaha (Padmadraha) A big lake situated on mount **Cullahimavaṁta**.[1] It measures one thousand *yojanas* in length,[2] five hundred *yojanas* in breadth and ten *yojanas* in depth.[3] In the centre of the lake there is a big lotus made of gems. In the centre of the lotus there stands a palace which has three doors, a couch of jewels and so on. There are one hundred and eight more lotuses around the main lotus. In

1, Jam. 73, Sth. 197, 522, PrasA. p. 96, JivM. pp. 99, 244, 368, PrajM. p. 75. | 2. Sam. 113. | 3. KalpV. p. 61.

different quarters there are other numerous lotuses. It has many goddesses, being the retinue of the presiding goddess Siridevī(6).[4] As the lake consists of numerous lotuses, it is called Paumaddaha.[5] Rivers **Gaṁgā**, **Rohiyaṁsā(2)** and **Siṁdhu(1)** are rising from it. They first pass through eastern, northern and western arches respectively.[6] Gods carry water of this lake for consecration ceremony.[7]

4. SamA. p. 105.
5. Jam. 73. JamS. pp. 286–294.
6. Jam. 74.
7. Jiv. 141.

Paumaddhaya (Padmadhvaja) One of the eight kings to be consecrated by **Mahāpauma(10)**, the first would-be **Titthaṁkara**.[1]

1. Sth. 625.

Paumappabha (Padmaprabha) Sixth **Titthaṁkara** of the current descending cycle.[1] He was son of king **Dhara(2)** and his queen **Susīmā(1)** of **Kosaṁbī** in **Vaccha(1)** country.[2] His height was two hundred and fifty *dhanuaṣas*.[3] He was red coloured.[4] He took to asceticism along with one thousand men. He used the palanquin **Vejayaṁtī(2)**.[5] He broke his first fast at the house of **Somadeva(1)** of the town of **Baṁbhathala**.[6] He obtained omniscience in the **Sahasaṁbavaṇa(2)** park of **Kosaṁbī** on the full-moon day of the month of Caitra.[7] *Chatrābha* was his sacred tree.[8] **Suvvaya(3)** was his first disciple.[9] **Rai** was his first woman-disciple.[10] He had under him 107 groups of monks, the same number of group-leaders (gaṇadharas), 330000 monks and 420000 nuns.[11] He attained emanicipation at the end of his life of thirty lakh *pūrvas*. (7½ lakh as a prince, 21½ as a king and 1 lakh as an omniscient).[12] His other names are **Paumābha** **Suppabha(4)**.[13] In his previous birth he was **Dhammamitta**.[14]

1. AvaN. p. 4, AvaN. 1089, Kalp. 199, Tir. 319, 1150, Sth. 411.
2. AvaN. 382–7, Sam. 157, Tir. 469.
3. Sam. 103, AvaN. 378, Tir. 362.
4. AvaN. 376, Tir. 341.
5. Sam. 157, AvaN. 224, 225, Tir. 391.
6. AvaN. 323, 327, Sam. 157.
7. AvaN. 241–254.
8. Sam. 157, Tir. 405.
9. Sam. 157, Tir. 445, 461.
10. Sam. 157.
11. AvaN. 256–266, 272–305, AvaM. p. 206. ff; According to Tir. 446, he had 101 Gaṇadharas.
12. AvaN. 302–6.
13. Tir. 446, 469, Vis. 1758, AvaN. 370.
14. Sam. 157.

Paumappabhā (Padmaprabhā) One of the four *nandā* ponds situated fifty *yojanas* interior of the **Bhaddasālavaṇa** and to the north-east of **Jaṁbusudaṁsaṇā** tree. It measures one *kosa* long and half a *kosa* broad and is five hundred *dhanuṣas* deep. A palace is situated in its centre.[1]

1. Jiv. 152, Jam. 90, 103.

Paumappaha (Padmaprabha) See **Paumappabha**.[1]

1. Sth. 411, Sam. 157, Ava. p. 4, Kalp. 199.

1. Paumabhadda (Padmabhadra) Son of prince Sukaṇha and grandson of king Seṇia(1). He took initiation from Mahāvīra, practised asceticism for four years and was born as a god in the Baṁbhaloa celestial region after death. In future, he will attain emancipation in the Mahāvideha region.[1]

1. Nir. 2.5.

2. Paumabhadda Fifth chapter of Kappavaḍiṁsiyā.[1]

1. Nir. 2.1.

1. Paumaraha (Padmaratha) King of Ujjeṇī. His father's name Devalāsuya.[1]

1. AvaCu. II. p. 203, AvaN. 1304, AvaH. p. 714.

2. Paumaraha King of the city of Mihilā. He was true to his faith.[1]

1. AvaCu. I. p. 519, AvaH. p. 391.

Paumarukkha (Padmavṛkṣa) A sacred tree situated in the eastern Pukkharavaradīvaḍḍha.[1] It is the abode of god Pauma(2).[2]

1. Sth. 641. | 2. Jiv. 176.

Paumavaḍeṁsaa (Padmāvataṁsaka) An abode in the Sohamma(1) celestial region.[1]

1. Jna. 157.

Paumasaṁḍa (Padmakhaṇḍa) A place where the eighth Titthaṁkara Caṁdappaha(1) received his first alms.[1]

1. AvaN. 323. AvaM. p. 227.

1. Paumasirī (Padmaśrī) One of the two wives of merchant Dhaṇamitta(2) of Daṁtapura. She had an obstinacy of getting constructed a palace of ivory, which was fulfilled by Daḍhamitta, her husband's friend.[1]

1. AvaCu. II. p. 154, AvaN. 1275, NisCu. IV. p. 361, VyaM. III. p. 17.

2. Paumasirī Daughter of *Vidyādhara* Maharaha(3) and wife of Cakkavaṭṭi Subhūma(1).[1]

1. AvaCu. I. p. 521, Sam. 158,

1. Paumaseṇa (Padmasena) Son of Mahākaṇha and grandson of king Seṇia(1). He took initiation from Titthayara Mahāvīra, observed asceticism for three years and was born as a god in the Laṁtaga celestial region after death. He will take one more birth in the Mahāvideha region and attain liberation there.[1]

1. Nir. 2.6.

2. **Paumasena** Sixth chapter of **Kappavadiṁsiyā.**[1]

1. Nir. 2.1.

1. **Paumā** (Padmā) First chapter of the ninth sub-section of the second section of **Ṇāyādhammakahā.**[1]

1. Jna. 157.

2. **Paumā** Chief woman-disciple of **Aṇaṁta,** the fourteenth **Titthaṁkara.**[1]

1. Tir. 460; In Samavāyāṁga (157) the reading Paḍhama is wrong.

3. **Paumā** One of the eight principal wives of **Sakka(3).**[1]

1. Bha. 406, Jna. 157, Sth. 612.

4. **Paumā** Thirteenth chapter of the fifth sub-section of the second section of **Ṇāyādhammakahā.**[1]

1. Jna. 153.

5. **Paumā** Daughter of merchant **Pauma(8)** of **Sāvatthī.** She was consecrated by **Pāsa(1),** the twenty-third **Titthaṁkara.** After death she was born as a principal wife of **Sakka(3).** She is the same as **Paumā(3).**[1]

1. Jna. 157.

6. **Paumā** Daughter of merchant **Pauma(9)** of **Ṇāgapura.** She was initiated by **Pāsa(1).** After death she took birth as a principal wife of **Bhīma(3),** the lord of the southern **Rakkhasa** gods.[1] The same is the name of principal wife of **Mahābhīma(1).**

1. Jna. 153, Bha. 406, Sth. 273.

7. **Paumā** A monastic off-shoot originating from preceptor **Pauma(12),** disciple of *ārya* **Vaira(2).** It is the same as **Ajjapaumā.**[1]

1. Kalp. p. 264.

8. **Pauma** One of the four *naṁdā* ponds resembling **Paumappabhā.**[1]

1. Jiv. 152, Jam. 90, 103.

9. **Paumā** Same as **Paumāvaī(5).**[1]

1. Sam. 157.

Paumābha (Padmābha) Identical with **Paumappabha.**[1]

1. AvaN. 1089, Tir. 469.

1. **Paumāvaī** (Padmāvatī) Wife of king **Paḍibuddha** of **Sāgeya.** She had once organised a big festival of *nāgpūjā* (Snake-worship).[1]

1. Jna. 68.

2. **Paumāvaī** Wife of king **Kaṇagaraha(1)** of **Teyalipura.**[1]

1. Jna. 96, AvaCu. I. p. 499.

3. **Paumāvaī** Wife of king Mahāpauma(7) of the city of Puṁḍarīgiṇī(1).[1]

1. Jna. 141, UttS. p. 326.

4. **Paumāvaī** Wife of king Selaga(3) and mother of prince Maṁḍuaa.[1]

1. Jna. 55.

5. **Paumāvaī** Wife of king Sumitta(3) of Rāyagiha and mother of Muṇi-suvvaya(1), the twentieth Titthaṁkara of the current descending cycle.[1]

1. Sam· 157, AvaN. 229, Tir. 483.

6. **Paumāvaī** Wife of prince Udāyaṇa(2), son of king Sayāṇīya of Kosaṁbī. She was raped by Vahassaidatta, son of priest Somadatta(4).[1]

1. Vip. 24.5.

7. **Paumāvaī** One of the four principal wives of Bhīma(3), the lord of the southern Rakkhasa gods.[1] She is also called Vasumaī(3)[2] The same is the name of a principal wife of Mahābhīma(1).

1. Bha. 406. | 2. Sth. 273, Jna. 153.

8. **Paumāvaī** Daughter of king Ceḍaga of Vesālī, wife of king Dahivāhaṇa of Campā and mother of Karakaṁḍu.[1] See Dahivāhaṇa for further details.

1. AvaCu. II. pp. 204-5, NisCu. II. p, 232, BrhBh. 5099, UttS. p. 300.

9. **Paumāvaī** Wife of king Kūṇia of Caṁpā and mother of Udāi(2). She was jealous of the elephant and necklace possessed by Halla(3) and Vihalla(1). It was this jealousy that made her husband Kūṇia fight with king Ceḍaga of Vesālī.[1]

1. Nir. 1.1, AvaCu. II. pp. 171-2, BhaA. pp. 316-7.

10. **Paumāvaī** Wife of king Ṇahavāhaṇa of Bharuyaccha. She was very much impressed by the poetic power of *ācārya* Vairabhūti but got disappointed seeing his ugly appearance.[1]

1. VyaBh. 3.58.

11. **Paumāvaī** A goddess of this name.[1]

1. Ava. p. 19.

12. **Paumāvaī** Wife of Kāla(1) and mother of Pauma(13) of Caṁpā.[1]

1. Nir 2.1.

13. **Paumāvaī** Wife of king Mahabbala(11) and mother of prince Vīraṁgaya(2) of the city of Kohīḍaga.[1]

1. Nir. 5.1.

14. Paumāvaī One of the eight principal wives of **Vāsudeva Kaṇha(1)**,[1] She was daughter of king **Hiraṇṇaṇābha** of **Ariṣṭapura** In order to obtain her **Kaṇha** had to fight with many of the kings invited on the occasion of her self-choosing *(svayaṁvara)* ceremony.[2] She took initiation from **Titthayara Ariṭṭhaṇemi**, observed asceticism under nun **Jakkhiṇī** for a period of twenty years and then attained emanicipation.[3]

1. Ant. 9, Ava. p. 28, Sth. 626. | 3. Ant. 9, SthA. p. 433, Sth. 626.
2. Pras. 16, PrasA. p. 88, PrasJ. p. 89.

15. Paumāvaī First chapter of the fifth section of **Aṁtagaḍadasā**.[1]

1. Ant. 9.

16. Paumāvaī One of the eight principal **Disākumārīs** of the western **Ruyaga(1)** mountain. She presides over the **Maṁdara(4)** peak.[1]

1. Jam. 114, Tir. 157, Sth. 643.

Paumāvatī (Padmāvatī) See **Paumāvaī**.[1]

1. Bha. 406, Ant. 9, Vip. 24, Sam. 626, Sth. 643, Jna. 68, 96, 141, UttS. p. 300, NisCu. II. p. 232, AvaCu. II. pp. 164, 205, AvaCu. I. p. 499.

1. Paumuttara (Padmottara) A **Disāhatthikūḍa** situated in **Bhaddasālavaṇa**.[1]

1. Sth. 642, Jam. 103.

2. Paumuttara Father of **Mahāpauma(4)**, the ninth **Cakkavaṭṭi**.[1]

1. Sam. 158.

3. Paumuttara A god presiding over **Paumuttara(1) Disāhatthikūḍa** and having his abode there.[1]

1. Jam. 103.

Paurajaṁgha (Pracurajaṅgha) One of the four kinds of people during the **Susamā** era.[1] They have their thighs very strong.[2]

1. Jam, 26. | 2. JamS. p. 131.

Pausa (Prakuśa) An **Aṇāriya** country.[1] It is perhaps the same as **Bausa**.

1. Praj. 37, Pras. 4, Aup. 33, NisCu. II. p. 470.

Paesi (Pradeśin) King of the city of **Seyaviyā**. He was very cruel and had no faith in the independent existence of soul. He regarded the self to be identical with the body. It was ascetic **Kesi(1)** who convinced him with the help of emperical illustrations and arguments that the self is independent entity. Later Paesi became *Upāsaka* (layvotary). His wife **Sūriyakaṁtā** did not like this. She went to the extent of asking their son to kill him. The son declined to commit such a sinful act. Then the queen her

self poinsoned him (Paesi) to death. He, thereafter, took birth as god Sūriyābha(2) in Sohammakappa.[1]

1. Raj. 142 ff., AvaN. 469, AvaCu. I. p. 279, Vis. 1923, AvaH. p. 197.

Paoga (Prayoga) Sixteenth chapter of Paṇṇavaṇā.[1]

1. Praj. v. 5.

Paosa (Pradoṣa) An Aṇāriya country.[1] Maids were brought from there and employed to serve in harems.[2]

1. Praj. 37. | 2. BhāA. p. 460.

Paṁkappabhā (Paṁkaprabhā) An infernal region,[1] fourth in order.[2] It is mudlike in appearance.[3] There are ten lakhs of dwelling places in it and the maximum span of life of its denizens is ten *sāgaropama* years.[4] Aṁjaṇā(3) is its another name.[5] It has six Mahāṇirayas dreadful infernal abodes, namely, Āra, Vāra, Māra, Rora, Rorua and Khāḍakhaḍa.[6]

1. Sut. 5.1.
2. Nir. 1.1.
3. AnuH. p. 89, AnuCu. p. 35.
4. Sth. 757.
5. Ibid. 546.
6. Ibid. 515.

Paṁkabahula (Paṅkabahula) One of the three layers of Rayaṇappabhā region. It measures from top to bottom eighty-four thousand *yojanas*.[1]

1. Sam. 84; The text gives erroneous reading of eightyfour lakh yojanas. See SamA. p. 90 and Jiv. 79.

Paṁkavaī (Paṅkavatī) See Paṁkāvaī.[1]

1. Sth. 197, 522.

1. Paṁkāvaī (Paṅkavatī) A pond (*Kuṇḍa*) situated in Mahāvideha. It lies to the east of the district of Maṁgalāvatta and west of district Pukkhalā. It is located in the southern ridge of Ṇīlavaṁta(1). It measures just like Gāhāvaīkuṁḍa.[1]

1. Jam. 95.

2. Paṁkāvaī A river that emerges from Paṁkāvaī(1) *kuṇḍa* and flows further separating Maṁgalāvatta and Pukkhalāvatta districts of Mahāvideha.[1] It flows in the north-east of mount Maṁdara(3).

1. Jam. 95, Sth. 197, 522.

Paṁcakappa (Pañcakalpa) A canonical text dealing with five varieties of monastic conduct.[1] Probably it forms a part of Kappabhāsa.

1. BrhM. p. 83, AvaCu. I. p. 415, VyaM. 4.306, UttS. p. 178.

Paṁcajaṇṇa or Paṁcayaṇṇa (Pāñcajanya) A conch belonging to Vāsudeva(2) Kaṇha(1).[1]

1. Jna. 124, Tir. 572.

Paṁcavaṇṇā (Pañcavarṇā) A palanquin used for the initiation-ceremony of Aṇaṁta, the fourteenth **Titthaṁkara**.[1]

1. Sam. 157.

Paṁcasela (Pañcaśaila) An island where gold-smith **Aṇaṁgaseṇa**, also known as **Kumāraṇaṁdī**, was invited by **Hāsā**(2) and **Pahāsā**, wives of **Jakkha Vijjumālī**.[1]

1. AvaCu. I. p. 397, NisCu. III. pp. 140, 269, NisBh. 3182, BrhBh. 5219, 5225, BrhKs. p. 1389, UttK. p. 342, KalpL. p. 197.

Paṁcaselaga (Pañcaśailaka) Same as **Paṁcasela**.[1]

1. AvaCu. I. p. 397, AvaH. p. 296.

1. Paṁcāla (Pañcāla) An ancient sage well-versed in the science of erotics *(Kāmavidyā)*. According to him women are always to be treated with tenderness.[1]

1. Vis. 3346, AvaCu. I. p. 498. See also Āvaśyaka Niryukti Dīpikā (1939), I. p. 168.

2. Paṁcāla One of the 25½ Āriya countries.[1] Its capital was **Kaṁpilla**.[2] King **Dummuha**(3),[3] **Duvaya**[4] as well as **Jiyasattu**(2)[5] reigned there. The people of Paṁcāla are said to be quick at grasping.[6] Paṁcāla was originally a big country from the foot of Himālaya to river Chambal, north and west of Delhi, but later it was divided into North and South Pañcāla, separated by river Gangā. Kampilya was the capital of South Pañcāla.[7]

1. SutSi. p. 123. Praj. 37.
2. SutSi. p. 123, Jna. 74, 116, UttK. p. 85.
3. Utt. 18.46, UttCu. p. 178, UttS. p. 303, UttK. p. 188, AvaCu. II. p. 207. AvaBh 208.
4. Jna. 116, SthA. p. 479.
5. Sth. 564, Jna. 65, 74, 116.
6. VyaBh. 10.193.
7. GDA. p. 145.

Paṁḍagavaṇa or **Paṁḍayavaṇa** (Paṇḍakavana) A grove situated at a distance of 36000 *yojanas* from the grove of **Somaṇasa**(9). It surrounds **Maṁdaracūliā**. Its circumference is somewhat more than 3162 *yojanas*. Its width measures 494 *yojanas*.[1] There are four consecratory slabs, viz. **Paṁḍusilā**, **Paṁḍukaṁbalasilā**, **Rattasilā** and **Rattakaṁbalasilā** on the border of this grove to the east, south, west and north of Maṁdaracūlia respectively.[2] On these slabs the ablution ceremony of a new born **Tīrthaṁkara** is performed by gods.[3] Some shrines of *siddhas* are situated in this grove.[4]

1. Jam. 106, Jiv. 141, Sth. 302, Sam. 98, SamA. p. 99.
2. Jam. 107.
3. Jam. 117.
4. Bha. 683-684.

Paṁḍaraṁga (Pāṇḍurāṅga) Same as **Paṁḍuraṁga**.[1]

1. Aca. 2. 176, NisCu. II p. 119.

Paṁḍarakuṁḍaga (Pāṇḍurakuṇḍaka) A community of herdsmen.[1]

1. AvaCu. I. p. 546.

Paṁḍaraga (Pāṇḍurāga) See **Paṁḍuraṁga**.[1]

1. Aca. 2.176.

Paṁḍarabhikkhua (Pāṇḍurabhikṣuka) Another name of **Ājīvagas**, the disciples of **Gosāla**.[1] See also **Paṁḍuraṁga**.

1. NisCu. III. p. 414.

Paṁḍarajjā (Pāṇḍurāryā) A nun who was very particular in keeping her clothes, utensils etc. neat and clean. She was well-versed in the science of charms. Owing to her deceitfulness in hiding the fact of her making use of that science for gaining popularity she could not attain emancipation but had again to take birth as the principal wife of elephant-god **Erāvaṇa(1)**.[1]

1. NisCu. III. pp. 151-2, KalpCu. pp. 100-101, DasaCu. p. 62, BhaK. 153, AvaCu. I. p. 522, GacV. p. 31.

Paṁḍava (Pāṇḍava) Collective name of the five sons of king **Paṁḍu**, viz. **Juhiṭṭhilla**, **Bhīmasena(1)**, **Ajjuṇa(2)**, **Naula** and **Sahadeva**. Their mother was **Kuṁtī**. They had **Dovaī**, daughter of king **Duvaya**, as their common wife. **Paṁḍusena** was their son. They had been to **Avarakaṁkā** with **Vāsudeva(2) Kaṇha(1)** to rescue **Dovaī** who had been abducted by king **Paumaṇābha**. While returning from there the **Paṁḍavas**, just out of fun, hid the boat meant for crossing the river (**Gaṁgā**). Consequently, **Kaṇha** had to swim over the entire river. This caused him much annoyance, and hence, the **Paṁḍavas** were exiled by him. Thereupon on the advice of their parents at the hint of **Kaṇha** the **Paṁḍavas** established the city of **Paṁḍu-Mahurā** for their inhabitance. Later they renounced the world, took initiation from preceptor **Suṭṭhiya(4)**, studied fourteen **Puvvas** and attained liberation on mount **Settuṁja** after the emancipation of **Titthayara Ariṭṭhaṇemi**.[1] In their former life four of them were householders in **Ayalaggāma** and the fifth an ascetic. They all were consecrated by preceptor **Jasahara(1)**.[2]

1. Jna, 117-130, AvaCu. II. p. 197, 306, Mar. 458 tt. The name of Suṭṭhiya occurs in Mar. 458.
2. Mar. 449 ff.

Paṁḍitiyā (Paṇḍitikā) Nurse of **Sirimatī(3)**, daughter of **Cakkavaṭṭi Vairasena**.[1]

1. AvaCu. I. p. 172.

1. Paṁḍu (Pāṇḍu) Same as **Paṁḍurāya** of **Hatthiṇāura**.[1]

1. Mar. 464.

2. Paṁḍu A Cakkavaṭṭi in Jaṁbūdīva just like Bharaha(1).[1]

1. Tir. 303.

Paṁḍukaṁbalasilā (Pāṇḍukambalāśilā) One of the four consecratory slabs. It is situated on the southern border of Paṁḍagavaṇa and to the south of Maṁdaracūliā. It extends in length from east to west. Its dimensions are similar to those of Paṁḍusilā. There is only one throne on it. Titthaṁkaras from Bharaha(2) are consecrated on it.[1] It is known as Aipaṁḍukaṁbalasilā in Ṭhāṇa.[2]

1. Jam. 107. | 2. Sth. 302.

Paṁḍuṇarāhiva (Pāṇḍunarādhipa) Same as Paṁḍurāya.[1]

1. Mar. 457.

Paṁḍubhadda (Pāṇḍubhadra) One of the twelve disciples of Saṁbhūivijaya(4).[1]

1. Kalp. p. 256.

Paṁḍu-Mathurā (Pāṇḍu-Mathurā) See Paṁḍu-Mahurā.[1]

1. AvaCu. II. p. 197.

Paṁḍu-Madhurā (Pāṇḍu-Mathurā) Same as Paṁḍu-Mahurā [1]

1. SutCu. p. 326.

Paṁḍu-Mahurā (Pāṇdu-Mathurā) A town on the southern seashore. It was established by five Paṁḍavas for their inhabitance on the advice of Vāsudeva(2) Kaṇha(1) when they were exiled from their country by the latter.[1] Kaṇha was destined to die in the grove of Kosaṁbavaṇa while proceeding to their town.[2] Paṁḍuseṇa, the son as well as the successor of Paṁḍavas reigned here.[3] It was conquered by a king of Rahavīrapura.[4] It is identified with Madura in the state of Madras.[5]

1. Jna. 127, JnaA. p. 227, KalpL. p. 32. AvaCu. II. p. 197, Ant. 9.
2. Ant. 9, SthA. p. 433.
3. AvaN. 1296, AcaCu. II. p. 69.
4. AvaCu. I. p. 427, UttS. p. 179.
5. LAI. p. 320.

Paṁḍuyavaṇa (Paṇḍakavana) Same as Paṁḍagavaṇa.[1]

1. Sam. 98, SamA. 99.

Paṁḍuraga (Pāṇḍurāga) same as Paṁḍuraṁga.[1]

1. Jna 105, JnaA p. 195.

Paṁḍuraṁga (Pāṇḍurāṅga) A class of non-jain mendicants.[1] They besmeared their bodies with ashes. Paṁḍarabhikkhus form also the same class and they are identified with Ājīvagas.[3] But in the Pali literature it

1. Anu. 20, 131, AnuHe. p. 146. OghBh. 107, Aca. 2. 176, NisCu. II. p. 119, Jna. 105.
2. AnuHe. p. 25.
3. NisCu. III. p. 414.

is mentioned that they belonged to the Brahmanical types of ascetics.[4] According to Abhayadevasūri they belonged to the sect of the Shaivas.[5]

4. See Journal of the Oriental institute, Baroda, Vol. XVI. No. 2, (Dec. 1966). pp. 120–123.

5. JanA. p. 195.

Paṁḍuraga (Pāṇḍurāga) Same as Paṁḍuraṁga.[1]

1. Jna. 105, JnaA. p. 195.

Paṁḍurāya (Pāṇḍurāja) King of Hatthiṇāura. He was the husband of Kuṁtī and father of the five Paṁḍavas.[1]

1. Jna. 117 ff; SthA. p. 516, Mar. 457.

Paṁḍusilā (Pāṇḍuśilā) One of the four consecratory slabs. It is situated to the east of Maṁdaracūliā and on the eastern border of Paṁḍagavaṇa. It resembles a crescent in shape. Its length from north to south is five hundred *yojanas*. Its breadth from east to west measures two hundred and fifty *yojanas*. It is made of gold. There is a flight of three steps and one arch on all its four sides. On the slab there are two thrones, one in the south and the other in the north, on which Titthaṁkaras from Vaccha etc. and Kaccha etc. of Mahāvideha are consecrated respectively by gods immediately after their birth.[1] It is known as Paṁḍukambalasilā in Ṭhāṇa.[2]

1. Jam. 107.

2. Sth. 302.

Paṁḍuseṇa (Pāṇḍusena) Son of the five Paṁḍavas. He was born of Dovaī. He took over as king of Paṁḍu-Mahurā after his parents' initiation.[1]

1. Jna. 128, AvaCu. II. p. 197, AvaH. p. 709.

1. Paṁthaga (Panthaka) Chief among the five hundred ministers of king Selaga of Selagapura. He also renounced the world with the king. Once when the king became lax it was he who brought him back to his original position of an ascetic.[1]

1. Jna. 55 ff. SamA. p. 118.

2. Paṁthaga Servant of merchant Dhaṇṇa(10) of Rāyagiha.[1]

1. Jna. 34.

3. Paṁthaga Son of Joijasā of the city of Caṁpā.[1]

1. AvanN. 1288, AvaH. p. 704.

4. Paṁthaga Father of Ṇāgajasā and father-in-law of Cakkavaṭṭi Baṁbhadatta(1).[1]

1. UttN. p. 379.

Paṁthaya (Panthaka) See Paṁthaga.[1]

1. Jna. 34.

Paṁsukūlia (Pāṁśukūlika) A class of ascetics.[1] They seem to be wearing clothes made of rags collected out of dust-heaps. This practice was prevalent among the Buddhist monks.

1. AvaCu. p. 257.

1. Paṁsumūliya (Pāṁśumūlika) A country similar to Kālikeya.[1]

1. AvaCu. I. p. 162, AvaM. p. 215.

2. Paṁsumūliya. Probably wrong reading for Paṁsukūlia.[1]

1. AcaCu. p. 257.

Pakappa (Prakalpa) Another name of Nisīha.[1]

1. NisCu. I. p. 1, JitBh. 265, VyaBh. 5.12-2, 10.345.

Pakkaṇa (Pakvaṇa) An Aṇāriya (non-Aryan) country.[1] It is identified with Ferghana which is situated immediately to the north of Pamir.[2]

1. PraS. 4, Praj. 37, SutSi. p. 123, Bha. 380, BhaA. p. 460.
2. LAI. p. 364.

Pakkhī (Pakṣin) Fifth chapter of the seventh section of Viyāhapaṇṇatti.[1]

1. Bha. 260.

Pakkhikāyaṇa (Pākṣikāyana) One of the seven branches of Kosia(5) lineage.[1]

1. Sth. 551.

Pakkhiyasutta (Pākṣikasūtra) A canonical text partly in verse and partly in prose for fortnightly repentance (*pratikramaṇa*). It deals with six vows (*mahāvratas*) including abstention from taking food and water at night.[1] It also gives a list of canonical treatises.[2] There is a Sanskrit commentary on it by Yaśodevasūri.

1. PakY. pp. 17 ff.
2. Ibid. pp. 61 ff.

1. Pagai (Prakṛti) Fourth chapter of the first section of Viyāhapaṇṇatti.[1]

1. Bha. 3.

2. Pagai Fifth chapter of Vaṇhidasā.[1]

1. Nir. 5.1.

3. Pagai Son of king Baladeva(1) and his queen Revaī(3) of Bāravaī. He was consecrated by Titthayara Ariṭṭhaṇemi.[1]

1. Nir. 5.5.

Pagati (Prakṛti) See **Pagai**.[1]

1. Nir. 5.1, 5.5.

Pagabbhā (Pragalbhā) A nun of the line of **Titthayara Pāsa**(1).[1]

1. AvaN. 485, Vis. 1939, KalpV. p. 166, AvaM. p. 282.

Paccakkhāṇa (Pratyākhyāna) A chapter of **Āvassaya**.[1] There is a *nijjutti*[2] as well as a *cuṇṇi*[3] on it.

1. AvaN. 1554, AvaCu. I. p. 3, Anu. 59, AvaN (Dīpikā) II. p. 183, NanM. p. 204, PakY. p. 41.
2. DasCu. p. 211.
3. AvaCu. II. p. 325.

Paccakhāṇappavāya (Pratyākhyānapravāda) Ninth of the fourteen **Puvva** texts. It contained twenty chapters and eighty-four thousand *padas*. It dealt with *pratyākhyāna*.[2]

1. Nan. 57, AvaCu. II. p. 273, Sam. 20.
2. NanCu. p. 57, SamA. p. 131, AvaN. 1554. NanM. p. 241.

Pajjaraya (Prajaraka) A **Mahāṇiraya** situated in **Rayaṇappabhā**(2).[1]

1. Sth. 515, SthA. p. 367.

Pajjavasaṇākappa (Paryuṣaṇākalpa) Same as **Pajjosavanākappa**.[1]

1. KalpCu. p. 89.

1. Pajjuṇṇa (Pradyumna) Son of **Vāsudeva**(2) **Kaṇha**(1).[1] and his queen **Ruppiṇī**(1).[1] He was first among the three and a half crore **Jāyava** princes. He took initiation from **Titthayara Ariṭṭhaṇemi**, studied the twelve **Aṁga**(3) texts, observed asceticism for sixteen years and attained liberation after one month's self-starvation (*saṁlehaṇā*).[3] **Vedabbhī** was his wife and **Aṇiruddha**(2) their son[4]

1. Ant. 8.
2. Jna 117, 122, Nir, 5.1, Praś. 15, AntA. p. 1.
3. Ant. 8, AvaCu. I. p. 355, Ava. p. 27. SthA. p. 433.
4. Ant. 8.

2. Pajjuṇṇa Sixth chapter of the fourth section of **Aṁtagaḍadasā**.[1]

1. Ant. 8.

3. Pajjuṇṇa A cloud that causes crops grow for one thousand years if it rains once.[1]

1. Sth. 347.

Pajjuṇṇa-khamāsamaṇa (Pradyumnakṣamāśramaṇa) A preceptor remembered and saluted by **Jiṇadāsagaṇimahattara**, the author of **Nisīhavisesacuṇṇi**.[1] He seems to be the teacher of the author.[2]

1. NisCu. I. p. 1.
2. 'See Niśītha eka Adhyayana', Niśītha Cūrṇi. Vol. IV. p. 47.

Pajjuṇṇasena (Pradyumnasena) Father of **Paigā** and father-in-law of **Cakkavaṭṭi Baṁbhadatta(1).**[1]

1. UttN. p. 379.

Pajjusaṇākappa (Paryuṣaṇākalpa)[1] See **Pajjusavṇākappa.**

1. Sth. 755.

Pajjusavaṇā-kappa (Paryupaśamanākalpa) Eighth section of **Dasāsuya-kkhaṁdha** or **Āyāradasā.**[1] Literally the term 'pajjusavaṇākappa' means 'monsoon-rules' i.e. the rules of conduct one has to observe during the rainy season.[2] This section or work which is composed by Bhadrabāhu-svāmin[3] is divided into three parts. The first part deals with the life of **Mahāvīra, Pāsa(1), Ariṭṭhaṇemi** and **Usabha(1)** in detail whereas with that of the other **Titthaṁkaras** in brief. The life of Mahāvīra occupies the major portion. In the second part we find a list of different monastic groups *(gaṇas)*, their branches and their heads. The third part contains rules and regulations pertaining to the rainy season.[4] It forms the real subject-matter of the work corresponding to its title. This work is popularly known as Kalpasūtra. It is mostly in prose. It was read publicly for the first time in the court of king Dhruvasena of **Āṇandapura** in V.N. 980 or 993.[5] It has a big number of commentaries.

1. Sth. J55, BhaA. p. 665, KalpCu. p. 89.
2. KalpDh. p. 203.
3. KalpV. p. 8.
4. KalpV. p. 11, AvaCu. I. p. 236.
5. Kalp Sam. p. 160, KalpV. pp. 1, 9, KalpDh. pp. 9, 130–1. The same is the date of its redactian, See Kalp. 148.

Pajjoa, Pajjota or **Pajjoya** (Pradyota) King of **Ujjeṇī.**[1] He is also called **Mahseṇa(1)**[2] as well as **Caṁḍa-Pajjoya.**[3] He was a minor when **Tittha-yara Mahāvīra** renounced the world.[4] He had eight wives.[5] **Sivā(1)** and **Aṁgāravaī** were prominent among them. Sivā was daughter of king **Ceḍaga** of **Vesālī.**[6] Pajjoya attacked king **Dhuṁdhumāra** to get his daughter Aṁgāravaī in marriage but he was taken prisoner by him. Thereafter he married Aṁgāravaī.[7] **Pālaa** and **Gopālaa** were his two sons.[8] His daughter was **Vāsavadattā(1)** who was born of Aṁgāravatī. **Khaṁḍakaṇṇa** was the minister of Pajjoya.[9] Queen Sivā, elephant **Nalagiri**, messenger **Lohajaṁgha** and chariot **Aggibhīru** constituted his four jewels.[10] In his time there was a famous cosmopolitan market in Ujjeṇī.[11] Pajjoya invaded **Kosaṁbī**, the

1. AvaCu. II. p. 199.
2. Bha. 491.
3. UttN. p. 136.
4. AvaCu. I. p. 249.
5. AvaCu. I. p. 91.
6. AvaCu. II. p. 164.
7. Ibid. p. 200, AcaCu. p. 87, AvaN. 1298.
8. AvaCu. II. p. 189.
9. VyaBh. III. p. 93.
10. AvaCu. II. p. 160.
11. BrhBh. 4220, BrhKs. p. 1145.

capital of king Sayāṇīya[13] to make Migāvaī(1), Sayāṇīya's wife as his own wife. Meanwhile, Sayāṇīa expired leaving behind his son Udāyaṇa(2). Migāvaī cleverly took Pajjoya into her confidence and gradually strengthened her position. She was successful in preserving her chastity and saving her territory. Finally she took asceticism from **Mahāvīra**.[13] Udāyaṇa came to the throne of Kosambī. Princess **Vāsavadattā** being helped by **Kaṁcaṇamālā** eloped with Udāyaṇa from Ujjeṇī.[14] Pajjoya also attacked king **Seṇiya(1)** of **Rāyagiha**, but prince **Abhaya(1)** with his superior strategy forced Pajjoya to retreat to Ujjeṇī. Pajjoya took revenge upon Abhaya by capturing him. He commissioned a beautiful courtezan for this task. She and her assistants themselves disguising as lay-votaries and monks went to Rāyagiha on a pilgrimage. Finding some suitable opportunity Abhaya was administered wine and carried away to Ujjeṇī as a prisoner of Pajjoya. Abhaya while in captivity saved the life of the messenger of the king, procured Udāyaṇa by a strategy for favour of subduing the Nalagiri elephant, saved Ujjeṇī from being devastated by a fire and helped the whole city in recovering from a horrible epidemic with the help of Sivā.[15] Then Pajjoya released him as he was pleased with his intelligence and cleverness. Abhaya, on the other hand, disguised himself as a merchant and along with two charming courtezans sojourned at Ujjeṇī. He hired a man who played the role of a madman shouting in the city that he was Pajjoya. When real Pajjoya got attracted towards the courtezans, they asked him to meet them on the appointed day at a lonely place. As planned beforehand Pajjoya was captured. As he was crying "I am Pajjoya, the king' all took him as the mad man. Thus he was kidnapped and taken away to Rāyagiha as a prisoner. In due course he was set free.[16] Pajjoya attacked king **Dummuha(3)** of **Paṁcāla** to obtain his marvellous diadem but he was defeated and taken prisoner. There he developed love with princess **Mayaṇamaṁjarī** and obtained her as his wife with the consent of her father Dummuha.[17] Pajjoya kidnapped **Devadattā(4)**, a maid servant of king **Udāyaṇa(1)** of **Vītibhaya**, as well as took away the image of Titthayara Mahāvīra from there. Udāyaṇa then attacked and captured him as his prisoner. While on his way back to Vītibhaya Udāyaṇa set him free as an act of forgivenesss as he had observed the *pajjusaṇā* festival marking his forehead with the following words 'maidservants' husband.'[18] Pajjoya got **Māhissara**, a habitual adulterer killed.[19]

12. AvaCu. II. p. 167.
13. AvaCu. I. pp. 88ff., Visk. p. 332.
14. AvaCu. II. pp. 161-162.
15. AvaCu. II. p. 270.
16. AvaCu. II. pp. 159-163, AvaCu. I. p. 557, NanM. p. 166, SthA. p. 259, DasCu. p. 53, DasH. p. 53, SutSi. p. 329.
17. UttN. p. 136, UttK. p. 188.
18. AvaCu. I. pp. 400-401, AvaCu. II. p. 270, NisBh. 3185, NisCu. III. pp. 145ff, AcaCu. p. 64, SthA. p. 431, PrasA. pp. 89-90, DasaCu. p. 62, KalpCu. p. 98, UttK. p. 346, UttS. p. 96, KalpV. p. 298.
19. AvaCu. II. p. 176.

Pajjoyaṇa (Pradyotana) Same as Pajjoya.[1]

1. AvaCu. II. p. 270.

Pajjosamaṇākappa (Paryupaśamanā-kalpa) Same as Pajjusaṇākappa.[1]

1. DasaCu. pp. 52, 55, KalpCu. p. 85.

Pajjosavaṇa-kappa (Paryupaśamana-kalpa) Same as Pajjusaṇā-kappa.[1]

1. KalpV. p. 4.

Pajjosavaṇākappa (Paryupaśamanā-kalpa) See Pajjusaṇā-kappa.[1]

1. Sth. 755, KalpCu. p. 89, AvaCu. I. p. 236.

Paṭūka A country similar to Kālikeya.[1]

1. AvaCu. I. p. 162.

Paṭṭāga (Paṭṭakāra) An **Āriya** industrial group of weavers.[1]

1. Praj. 37.

Paḍikkamaṇa (Pratikramaṇa) Fourth section or chapter of **Āvassaya**.[1]

1. AvaCu. I. p. 3, AvaN. (Dipikā) II. p. 183, NanM. p. 204, Anu. 59, PakY. p. 41.

Paḍiṇīya (Pratyanīka) Eighth chapter of the eighth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 309.

Paḍibuddha (Pratibuddha) King of **Sāgeya** and husband of **Paumāvaī**(1).[1]

1. Jna. 68.

Paḍibuddhi (Pratibuddhi) A king who reigned in the country of **Ikkhāga**.[1]

1. Jna. 65.

Paḍirūva (Pratirūpa) Lord of the northern **Bhūya**(2) gods.[1] He has four principal wives : **Rūvavatī**(1), **Bahurūvā**(3), **Sūruvā**(5) and **Subhagā**(3).[2]

1. Sth. 94, Bha. 169, Praj. 48. | 2. Sth. 273, Bha. 406.

Paḍirūvā (Pratirūpā) Wife of **Abhicaṁda**(1), the fourth **Kulagara** (governor) of the **Bharaha**(2) region in the current descending cycle.[1]

1. Sth. 556, Sam. 157, Tir. 79, AvaN. 159, Vis. 1572.

Paḍisattu (Pratiśatru) Born-enemy of **Vāsudeva**(1). He is killed with his own disc at the hands of a Vāsudeva. There are as many Paḍisattus as Vāsudevas. They all go to hell after their death.[1] Paḍisattu is also known as Paḍivāsudeva in the non-canonical literature. The names of the nine Paḍisattus of the **Bharaha**(2) region of the current **Osappiṇī** are[2] : **Āsaggīva**, **Tāraa**, **Meraa**, **Mahukeḍhava**, **Nisuṁbha**, **Bali**(2), **Paharāa**(2),

1. Bha. 203, Sam. 158, 159, Tir. 609. | 2. AvaN. (Dipikā) p. 78, Sam. 158, Tir. 610, Vis. 1767.

Rāvaṇa and Jarāsiṁdhu. The names of the would-be Paḍisattus of the Bharaha(2) region are : Tilaa, Lohajaṁgha(2) or Jaṁghaloha, Vairajaṁgha(2), Kesari(1), Paharāa(1), Aparāia(9), Bhīma(1), Mahābhīma(2) and Suggīva(1).[3]

3. Sam. 159, Tir. 1146.

Paḍisui (Pratiśruti) See **Padissui.**[1]

1. Sam. 159.

Paḍisuta (Pratiśruta) A would-be **Kulagara** of the **Bharaha**(2) region.[1] See also **Kulagara.**[1]

1. Sth. 767.

1. Paḍissui (Pratiśruti) One of the ten would-be **Kulagaras** (governors) in the **Eravaya**(1) region.[1] See also **Kulagara.**

1. Sam. 159, Tir. 1007.

2. Paḍissui Second one of the fifteen **Kulagaras** of this **Osappiṇī** in the **Bharaha**(2) region.[1]

1. Jam. 28, 40.

Paḍissuya (Pratiśruta) One of the ten would-be **Kulagaras** (governors) in the **Bharaha**(2) region.[1]

1. Sth. 767.

Paḍhama (Prathama) First chapter of the eighteenth section of **Viyāhapaṇṇatti.**[1]

1. Bha. 616.

Paḍhamā (Prathmā) Wrong reading of **Paumā**(2).[1]

1. Sam. 157.

Paṇapaṇṇa (Pañcaprajñapta) Same as Paṇavaṇṇiya.[1]

1. Sth. 94.

Paṇapaṇṇiya or **Paṇavaṇṇiya** (Pañcaprajñaptika) A class of **Vāṇavaṁtara** gods.[1] **Dhāya** and **Vihāya** are its two lords.[2]

1. Praj. 47, Pras. 15.
2. Ibid. 49, Sth. 94.

Paṇiabhūmi (Paṇitabhūmi) A locality[1] in **Vajjabhūmi** where **Mahāvīra** spent one rainy season.[2]

1. Kalp. 122.
2. DasaCu. p. 65, KalpCu. p. 103, KalpV. p. 188.

Paṇṇaī (Pannagī) Name of a goddess.[1]

1. Ava p. 19.

1. **Paṇṇatti** (Prajñapti) Common abridged name for Viyāhapaṇṇatti,[1] Caṁdapaṇṇatti, Sūriyapaṇṇatti, Jaṁbudīvapaṇṇatti and Dīvasāgarapaṇṇatti.[2]

1. Sur. 108. v. 1, Vis. 4285, BrhKs. p. 220, AvaCu. I. pp. 316, 416, 418-9, 583; II. pp. 62, 173, 242.
2. Sth. 152, 277.

2. **Paṇṇatti** A goddess.[1]

1. Ava. p. 18.

1. **Paṇṇavaṇā** (Prajñāpanā) An Aṁgabāhira Ukkālia text.[1] It is regarded as the fourth Uvaṁga based on Samavāya Aṁga(3).[2] Its authorship is attributed to *ārya* Sāma.[4] Since it explains sytematically the nature of objects etc. it is named Paṇṇavaṇā-Prajñāpanā.[4] It is divided into thirty-six chapters known as *payas-padas.*[5] Each of these chapters deals with one particular topic in all its aspects. The following are their names :[6] (1) Paṇṇavaṇā(2), (2) Thāṇapada, (3) Bahuvattavva, (4) Ṭhii, (5) Visesa, (6) Vakkaṁti, (7) Usāsa, (8) Saṇṇā, (9) Joni, (10) Carima, (11) Bhāsā, (12) Sarīra, (13) Pariṇāma, (14) Kasāya, (15) Iṁdiya, (16) Paoga, (17) Lessā, 18) Kāyaṭṭhii, (19) Sammatta, (20) Aṁtakiriyā, (21) Ogāhaṇasaṁṭhāṇa, (22) Kiriyā, (23) Kamma, (24) Kammabaṁdhaa, (26) Kammavedaa, (26) Veda-baṁdhaa, (27) Veyaveyaa, (28) Āhāra, (29) Uvaoga(2), (30) Pāsaṇayā, (31) Saṇṇi (32) Saṁjama, (33) Ohi, (34) Paviyāraṇā, (35) Vedaṇa, and (36) Samugghāya. Paṇṇavaṇā is frequently referred to in Viyāhapaṇṇattī[7] and Jīvājīvābhigama.[8] *Ācārya* Malayagiri and Haribhadrasūri have composed Sanskrit commentaries on it.

1. Nan. 44, Pak. p. 43, NanM. p. 204.
2. PrajM. p. 1.
3. PrajM. p. 5, NanM. p. 105.
4. PrajM. p. 1, AnuHe p. 38, AnuH. p. 22.
5. PrajM. p. 6.
6. Praj. vv. 4-7.
7. Bha. 9, 15, 22, 24, 38, 174-5, 232, 252, 273, 312, 324, 326-7, 338, 397-8, 427, 462, 474, 488, 497, 499, 514, 554, 559, 570, 582, 588, 603, 624, 648-650, 657, 667, 691, 734, 738, 746.
8. Jiv. 4-5, 15, 53, 113, 116-7, 119, 205-6.

2, **Paṇṇavaṇā** First chapter of Paṇṇavaṇā(1).[1]

1. Praj. vv. 4-7.

Paṇhava (Pahlava) Same as **Palhava.**

1. Pras. 4.

Paṇhavāhaṇaya (Praśnavāhanaka) One of the four *kulas* of Koḍiyagaṇa(2).[1]

1. Kalp. p. 260.

Paṇhāvāgaraṇa (Praśnavyākaraṇa) Tenth of the twelve Aṁga(3) texts.[1] It is divided into ten chapters. Out of them the first five deal with

1. Nan. 45, Pak. p. 46.

āsrava, i.e. influx and the last five with *saṁvara*, i.e. cessation of influx. The names as well as the contents of these chapters in the existing text entirely differ from those noted in Ṭhāṇa, Samavāyā and Ṇaṁdī. According to Ṇaṁdī and Samavāya this work consisted of 108 *praśnas* (queries), 103 *apraśnas* (non-queries) and 108 *praśnāpraśnas* (both).[2] It mostly dealt with supernatural arts and charms.[3] It is referred to in Aṇuogaddāra.[4] According to Ṭhāṇa it consisted of the following ten chapters[5] : (1) **Uvamā**, (2) **Saṁkhā**, (3) **Isibhāsiya**, (4) **Āyariyabhāsiya**, (5) **Mahāvīrabhāsiya**, (6) **Khomagapasiṇa**, (7) **Komalapasiṇa**, (8) **Addāgapasiṇa**, (9) **Aṁguṭṭhapasiṇa** and (10) **Bāhupasiṇa**.

2. Nan. 55, Sam. 145, NanCu. p. 69, NanH. p. 84, NanM. p. 234.
3. PrasA. p. 1.
4. Anu. 42.
5. Sth. 755.

Paṇhāvāgaraṇadasā (Praśnavyākaraṇadaśā) One of the ten *dasā* texts.[1] It is identical with **Paṇhāvāgaraṇa**.

1. Sth. 755.

Pataa (Pataga) See **Payaga**.[1]

1. Sth. 94.

Patayavai (Patagapati) See **Payagavai**.[1]

1. Sth. 94.

Patiṭṭhāṇa (Pratiṣṭhāna) See **Paiṭṭhāṇa**.[1]

1. BrhKs. p. 1647, NisCu. III. p. 130, AvaCu. II. p. 200.

Pattakālaga (Patrakālaka) A shrine situated on the outskirts of **Ālabhiyā** city.[1]

1. Bha. 550.

Pattakālaya (Patrakālaka) Same as **Pattālaya**.[1]

1. AvaH. p. 202, AvaM. p. 277.

Pattālaya (Patrālaka) A village visited by **Mahāvīra** and **Gosāla** after leaving behind the **Kālāya** settlement. **Khaṁda(1)** beat here **Gosāla** for insulting him.[1]

1. AvaN. 477, Vis. 1931, AvaCu. I. p. 284, KalpV. p, 165, KalpS. p. 127, AvaH. p. 202.

Pattāhāra (Patrāhāra) A class of *vāṇaprastha* ascetics living on leaves.[1]

1. Bha. 417, Nir. 3.3, Aup. 38.

Patteyabuddha (Pratyekabuddha) One[1] whose enlightenment *(bodhi)* is brought about by some external cause *(bāhyapratyayamapekṣya)* is called a Patteyabuddha. He wanders all alone without having company or relation with any group *(gaccha)*. He necessarily possesses the knowledge of Suya prior to his enlightenment. The difference between a Patteyabuddha and a Sayaṁbuddha(1)-*svayambuddha* is that the latter does not require the help of any external cause for his enlightenment; he gets it of his own accord just as by the remembrance of his previous birth etc., he may or may not possesss the scriptural knowledge and he generally wanders along with his group. Sayaṁbuddhas are of two types, viz. Titthaṁkaras and other than the former who attain enlightenment (omniscience).[2] Karakaṁḍu, Dummuha(3), Ṇami, Ṇaggai(1) etc. were Patteyabuddhas.[3]

1. Bha. 758, Nan. 21, Praj. 7, PinN. 147, 151, 152, VyaBh. XII. p. 110. v. 119, AcaCu. I. pp. 22, 134, SutCu. p. 120.
2. NanCu. p, 26, NanM. pp. 19-20, AvaCu. I. pp. 75-76, OghN. 125, PakY. p. 3.
3. Utt. 18.45, UttS. p. 299, AvaCu. II. pp. 204-208.

Padesi (Pradeśin) See **Paesi.**[1]

1. AvaH. p. 197, AvaM. p. 274.

Pabha (Prabha) One of the four **Logapālas** of **Harikaṁta** and **Harissaha,** two lords *(indras)* of the **Vijjukumāra** gods.[1]

1. Sth. 256, Bha. 169.

1. Pabhaṁkara (Prabhaṅkara) A celestial abode in **Saṇaṁkumāra**(1) and **Māhiṁda**(3) where gods live maximum for three *sāgaropama* years.[1]

1. Sam. 3.

2. Pabhaṁkara A **Logaṁtiya** celestial abode where the **Varuṇa**(4) gods dwell.[1] It is just like **Acci.**[2]

1. Bha. 243.
2. Sam. 8.

3. Pabhaṁkara One of the eighty-eight **Gahas.**[1]

1. Sur. 107, Sth. 90, JamS. pp. 534-35, SurM. pp. 295-296, SthA. pp. 78-79.

1. Pabhaṁkarā (Prabhaṅkarā) (i) Fourth chapter of the seventh[1] as well as (ii) eighth sub-section of the Second Section of **Ṇāyādhammakahā.**[2]

1. Jna. 155.
2. Ibid. 156.

2. Pabhaṁkarā One of the four principal wives of **Sūra**(1).[1] In her former life she was a daughter of merchant of **Arakkhurī** city and had taken initiation from **Titthayara Pāsa**(1).[2]

1. Jna. 155, Bha. 406, Jam. 170, Sur. 97, Sth. 273.
2. Jna. 155.

3. **Pabhaṁkarā** One of the four principal wives of Caṁda(1).[1] In her former life she was a daughter of a merchant of Mahurā(1) city and had taken initiation from Titthayara Pāsa(1).[2]

1. Jna. 156, Jam. 170, Bha. 406, Sur. 97, 106.
2. Jna. 156.

4. **Pabhaṁkarā** Capital of the Vacchāvaī Vijaya(23). Physician Suvihi(2) belonged to it.[1]

1. Jam. 96, AvaCu. I. p. 179.

1. **Pabhaṁjaṇa** (Prabhañjana) A god presiding over Īsara(1), a Pāyālakalasa in the Lavaṇa ocean. His longevity is one *palyopama*.[1]

1. Sth. 95, 305.

2. **Pabhaṁjaṇa** One of the hundred sons of Usabha(1).[1]

1. KalpDh. p. 152, KalpV. p. 236.

3. **Pabhaṁjaṇa** Lord of the Vāukumāra gods[1] of the northern region.[2] He has forty six lakhs of dwelling places.[3] His six principal wives bear the same name as those of Būyānaṁda's(1).[4]

1. Bha. 169, Sam. 46, Sth. 256.
2. SamA. p. 69.
3. Sam. 46.
4. Sth. 508, Bha. 406.

Pabhakaṁta (Prabhakānta) One of the four Logapālas of the two lords of Vijjukumāra gods.[1]

1. Sth. 256, Bha. 169.

Pabhava (Prabhava) Successor of *ārya* Jaṁbū. He belonged to the Kaccāyaṇa(1) lineage.[1] Formerly he was the leader of a gang of five hundred thieves but later he and his gang took initiation from Suhamma(1).[2]

1. Kalp (Therāvalī). 5, Nan.v. 23, Ava. p. 27, NanM. p. 48, Tir. 712, NanCu. p. 26, NisCu. II. p. 360, DasCu. p. 6, KalpV. p. 250.
2. KalpDh. p. 162, KalpL. p. 157.

Pabhākara (Prabhākara) Same as Pabhāsa(2).[1]

1. AvaCu. II. p. 195.

1. **Pabhāvaī** (Prabhāvatī) Wife of king Bala(4) and mother of prince Mahabbala(1) of Hatthiṇāgapura.[1]

1. Bha. 428.

2. **Pabhāvaī** Wife of Nisaḍha(1) and mother of Sāgaracaṁda(1).[1]

1. AvaCu. I. p. 112.

3. Pabhāvaī Wife of king **Uddāyaṇa**(1) of **Vītabhaya** and daughter of king **Ceḍaga** of **Vesālī**.[1] She used to worship an image of **Mahāvīra** made of a particular type of Sandalwood. A big temple was built by her in the palace for this purpose and a maid-servant named **Devadattā**(4) was appointed for the service of the image.[2] Lakes and wells were constructed at the instance of the queen for the facility of soldiers.[3] She was so moved by the death of one of her maid-servants that she renounced the world and took to asceticism.[4]

1. AvaCu. II. p. 164, PrasA. p. 89, UttN. and UttS. p. 96, Bha. 491, NisCu. III. pp. 142-6.
2. AvaCu. I. p. 399.
3. Ibid. p. 400.
4. UttN. and UttS. p. 96.

4. Pabhāvaī Wife of king **Kumbhaga** of **Mihilā** and mother of **Titthaṁkara Malli**(1).[1]

1. Jna. 65, Sam. 157, Tir. 482, SthA. p. 401.

5. Pabhāvaī Fifth chapter of **Dīhadasā**.[1]

1. Sth. 755.

Pabhāvatī (Prabhāvatī) See **Pabhāvaī**.[1]

1. Jna 65, Sth, 755, Bha. 491, SutCu. p. 28, AvaCu. I. pp. 112, 399, AvaH. p. 298, Tir. 482. NisCu. III. p. 142.

1. Pabhāsa (Prabhāsa) Eleventh **Gaṇadhara** (principal disciple) of **Mahāvīra**. He was son of **Bala**(5) and **Aibhaddā** of **Rāyagiha**. He was a great Brāhmaṇa scholar of his time. He had doubt about the reality of liberation *(mokṣa* or *nirvāṇa)*. Mahāvīra apprehended this and removed his doubt about it. Convinced and impressed by the forceful arguments advanced by **Mahāvīra** he bacame his disciple along with his three hundred pupils. He attained emancipation at the age of forty in the lifetime of Mahāvīra.[1]

1. AvaN. 595, ff., Vis. 2013, 2451, KalpV. pp. 179, 186 247, KalpDh. pp. 115ff., Sam. 11.

2. Pabhāsa A painter belonging to the city of Sāgeya. He was famous for his art. **Mahabbala**(1), the king of the city, was very much impressed by his work.[1]

1. AvaCu. II. pp. 194-5, AvaN. 1292.

3. Pabhāsa A god presiding over the **Viyaḍāvai** mountain.[1]

1. Sth. 92, 302.

4. Pabhāsa A celestial abode in **Accuta** where gods have a maximum span of life of twenty-two *Sāgaropama* years. They breathe once in twenty two fortnights and have desire for food once in twenty-two thousand years.[1]

1. Sam. 22.

5. **Pabhāsa** A sacred place situated on the shore of the sea touching the **Suraṭṭha** country. It was named Pabhāsa after the illumination made by the lord of the **Lavaṇa** ocean at this place to celebrate the liberation of **Mati** and **Sumati(3)**, two daughters of **Paṁḍuseṇa** whose dead bodies were washed ashore. They were proceeding to mount **Settuṁja** on a pilgrimage but their ship sank in the way.[1] Pilgrims visiting this place used to participate in community-feasts *(saṁkhaḍi)*.[2] See also **Pabhāsatittha** and **Pahāsa**.

1. AvaCu. II. p. 197, Sth. 142. | 2. BrhBh. 3150, BrhKs. p. 884.

6. **Pabhāsa** A celestial abode where gods' maximum span of life is seven *sāgaropama* years. They have desire for food once in seven thousand years and breathe once in seven fortnights. It is similar to **Sama**.

1. Sam. 7.

7. **Pabhāsa** Presiding god of mount **Mālavaṁtapariāa**.[1]

1. Jam. 111.

Pabhāsatittha (Prabhāsatīrtha) A sacred place in the north-west direction of **Varadāma**.[1] It is situated on the shore of the **Lavaṇa** ocean, in the extreme western corner of **Bharaha(2)** and at the place where river **Siṁdhu(1)** enters the ocean.[2] Its lord was subjugated by **Bharaha(1)**.[3] It is identical with **Pabhāsa(5)**.

1. Jam. 49, AvaCu. I. p. 189, Raj. 135, JivM. p. 244. | 2. JamS. p, 213. 3. Jam. 45-62.

Pabhāsatitthakumāra (Prabhāsatīrthakumāra) A god presiding over **Pabhāsatittha**.[1]

1. Jam. 50.

Pamayavaṇa (Pramadavana) A park situated in the vicinity of the city of **Teyalipura**.[1]

1. Jna. 96.

Pamādappamāda (Pramādāpramāda) See **Pamāyappamāya**.[1]

1. NanM. p. 58.

Pamāyaṭhāṇa (Pramādasthāna) Thirty-second chapter of **Uttarajjhayaṇa**.[1]

1. UttN. p. 9, Sam. 36.

Pamāyaṭhāṇāiṁ (Pramādasthānāni) Same as **Pamāyaṭhāṇa**.[1]

1. Sam. 36.

Pamāyappamāya (Pramādāpramāda) An **Aṁgabāhira Ukkālia** text.[1] It deals with the adverse effect of carelessness and favourable fruits of carefulness.[2] It is not extant now.

1. Nan. 44, Pak. p. 43.
2. NanCu. p. 58, NanM. p. 204, NanH. pp. 70-71.

Pamuha (Pramukha) One of the eighty-eight **Gahas**.[1]

1. Sur. 107, Sth. 90, JamS. pp. 534-535, SurM. pp. 295-96, SthA. pp. 78-79.

1. Pamha (Pakṣman) A district in **Mahāvideha**. It is situated to the west of mount **Maṁdara(3)** and to the south of river **Sīoā**. Its capital is **Āsapurā**.[1]

1. Jam. 102.

2. Pamha A celestial abode in **Baṁbhaloa** where gods have maximum spon of life of nine *sāgaropama* years. They have desire for food once in nine thousand years and breathe once in nine fortnights.[1]

1. Sam. 9.

3. Pamha One of the four peaks of mount **Aṁkāvaī(2)**.[1]

1. Jam. 102.

Pamhakaṁta (Pakṣmakānta) A celestial abode just like **Paṁha(2)**.[1]

1. Sam. 9.

1. Pamhākūḍa (Pakṣmakūṭa) A **Vakkhār** mountain situated to the south, north, east and west of mount **Nīlavaṁta**, river **Sīā**, **Mahākaccha(2)** and **Kacchāvaī(2)** respectively in **Mahāvideha**. It has four peaks: **Siddhāyayaṇakūḍa**, **Pamhakūḍa(3)**, **Mahākaccha(4)** and **Kacchāvaī(3)**. It is the abode of god **Pamhakūḍa(2)**, hence it is called by the same name.[1]

1. Jam. 95, Sth. 302, 434, 637.

2. Pamhakūḍa Presiding deity of **Pamhakūḍa(1)**.[1]

1. Jam. 95.

3. Pāmhakūḍa One of the four peaks of **Pamhakūḍa(1)**.[1]

1. Jam. 95.

4. Pamhakūḍa One of the four peaks of **Vijjuppabha(1)**, a **Vakkhāra** mountain in **Mahāvideha**.[1]

1. Jam. 101, Sth. 689.

5. Pamhakūḍa A celestial abode just like **Pamha(2)**.[1]

1. Sam. 9.

1. Pamhagāvaī (Pakṣmakāvatī) A district of Mahāvideha. It is situated to the west of Mamdara(3) mountain and to the south of Sīoā river. Its capital is Vijayapurā.[1]

1. Jam. 102.

2. Pamhagāvaī One of the four peaks of mount Pamhāvaī.[1]

1. Jam, 102.

Pamhajjhaya (Pakṣmadhvaja) A celestial abode just like Pamha(2).[1]

1. Sam. 9.

Pamhappabha (Pakṣmaprabha) A celestial abode just like Pamha(2).[1]

1. Sam. 9.

Pamhalessa (Pakṣmaleśya) A celestial abode just like Pamha(2).[1]

1. Sam. 9.

Pamhavaṇṇa (Pakṣmavarṇa) A celestial abode similar to Pamha(2).[1]

1. Sam. 9.

Pamhasimga (Pakṣmaśṛṅga) A celestial abode similar to Pamha(2).[1]

1. Sam. 9.

Pamhasiṭṭha (Pakṣmasṛṣṭa) A celestial abode just like Pamha(2).[1]

1. Sam. 9.

1. Pamhāvaī (Pakṣmāvatī) A Vakkhāra mountain situated to the west of mount Mamdara(3) and to the south of river Sīoā. It separates Mahāpamha and Pamhagāvaī districts of Mahāvideha. It has four peaks, viz., Siddhāyayaṇakūḍa, Pamhāvaī(2), Mahāpamha(2) and Pamhagāvaī.(2)[1]

1. Jam. 102, Sth. 302, 637.

2. Pamhāvaī One of the four peaks of Pamhāvaī(1).[1]

1. Jam. 102.

3. Pamhāvaī Capital of district Rammaga(4) in the Mahāvideha region.[1]

1. Jam. 96.

Pamhāvatī (Pakṣmāvatī) See Pamhāvaī.[1]

1. Sth. 302, 637.

Pamhāvatta (Pakṣmāvartta) A celestial abode just like Pamha(2).[1]

1. Sam. 9.

Pamhuttaravaḍimsaga (Pakṣmottarāvataṁsaka) A celestial abode similar to Pamha(2).[1]

1. Sam. 9.

Payaṁga (Pataṅga) Same as **Payaga**.[1]

1. Pras. 15.

1. **Payaga** (Pataga) A class of **Vāṇamaṁtara** gods.[1] **Payaga**(2) and **Payagavai** are the two lords of these gods.[2]

1. Praj. 47, Sth. 94. | 2. Praj. 44, Sth. 94.

2. **Payaga** Lord of the southern **Payaga**(1) gods.[1]

1. Praj. 44, Sth. 94.

Payagavai (Patagapati) Lord of northern **Payaga**(1) gods.[1]

1. Praj. 49, Sth. 94.

Payalla (Prakalya) One of the eighty-eight **Gahas**.[1]

1. Sur. 107, JamS. pp. 534-535, SthA. pp. 78-79, SurM. pp. 295-296.

Payāusa Same as **Pausa**.[1]

1. Aup. 33.

Payāga (Prayāga) A sacred place. Preceptor **Aṇṇiyāputta**, while crossing river **Gaṁgā** at **Pupphabhadda** city, was drowned along with his disciples near this place. All of them obtained omniscience and attained liberation then and there. Gods celebrated the occasion at this place. That is why it came to be regarded as a holy place.[1] Payāga is also referred to as one of the unholy places[2] *(kutittha)* as it is accepted as a *tirtha* by the heretics.

1. AvaCu. II. p. 179. | 2. NisCu. III. p. 193.

1. **Payāvai** (Prajāpati) Another name of king **Rivupaḍisattu** of **Poyaṇapura**. His wife **Bhaddā**(2) gave birth to **Ayala**(6) and **Miyāvaī**(2). Since he married his own daugter Miyāvaī, people called him by this name. According to the Vedas, Prajāpati, i.e. Brahmā had accomplished his marriage with his own daughter.[1] **Vāsudeva**(1) **Tiviṭṭha**(1), former birth of **Mahāvīra**, was the son of king Payāvai and queen Miyāvaī.[2]

1. AvaCu. I. p. 232, KalpV. p. 43. | 2. AvaN. 448, Tir. 568, 602-3, Vis. 1814, KalpDh. p. 38, Sam. 158, Sth. 672.

2. **Payāvai** Presiding deity of the **Rohiṇī**(10) constellation.[1]

1. Jam. 157, 171, Sth. 90.

3. **Payāvai** One of the five presiding deities of the *sthāvarakāya* (immovable beings).[1]

1. Sth. 393.

4. **Payāvai** Some believe that Payāvai, i.e. Prajāpati Brahmā is the creator of the universe.[1]

1. Pras. 7, SutSi. p. 41.

5. Payāvai One of thirty Muhuttas (divisions) of a day and night.[1] It is also called Pāyāvacca.

1. Sur. 47, Jam. 152, Sam. 30.

Payāvati (Prajāpati) See **Payāvai**.[1]

1. Tir. 602.

Paramādhammiya (Paramādhārmika) See **Paramāhammiya**.[1]

1. Pras. 28.

Paramāhaṁmiya (Paramādhārmika) See **Paramāhammiya**.[1]

1. Mahan. 94.

Paramāhammiya (Paramādhārmika) A kind of gods with sinful dispositions.[1] These gods are also known as *narakapālas* (guards of hells).[2] They are of fifteen types. Their names are **Aṁba**, **Aṁbarisi(2)**, **Asipatta**, **Uvarudda**, **Kāla(8)**, **Kuṁbha(1)**, **Kharassara**, **Dhaṇu(2)**, **Rudda(1)**, **Vālu**, **Veyaraṇi(3)**, **Sabala(1)**, **Sāma(4)**, **Mahākāla(12)** and **Mahāghosa(5)**.[3] They are wicked by their nature and work. They torture hellish beings in various ways and adopt different methods for the same.[4] They belong to the **Asurakumāra** sub-class of gods.[5] They carry out the orders of **Logapāla Jama(2)**.[6]

1. Bha. 166, Utt. 31.12, Pras. 28, Pak. p. 67, Mahan. p. 94, AvaN. II. p. 88.
2. SutCu. p. 154.
3. Sam. 15, AvaN. II. p. 93, Utts. p. 614, AvaCu. II. p. 136, Bha. 166, BhaA. p. 198, SutN. 68-69.
4. SutN. 70-84, SutCu. pp. 154-156, UttS. p. 614, SamA. p. 29, PrasA. p. 143, AvaCu. II. p. 136.
5. SamA. p. 29, PrasA. p. 143, BhaA. p. 198.
6. Bha. 166.

Paramahaṁsa A class of mendicants who lived on river-banks and confluence of streams and wore rags and discarded clothes.[1]

1. Aup. 38, AupÞ. p. 92.

Parasurāma (Paraśurāma) Son of ascetic **Jamadaggi** and **Reṇugā**, His original name was **Rāma(3)**, but owing to his expertness in the art of using axe *(parasu-paraśu)* as an effective weapon, he was known as Parasurāma. Once Reṇugā had enjoyed coition with king **Aṇaṁtavīriya**, husband of her own sister, and a son was born to her. This enraged Parasurāma and he killed all the three-his own mother, the newly born child and **Aṇaṁtavīriya**. **Kattavīriya**, son of Aṇaṁtavīriya, killed Jamadaggi to take revenge of his father's murder. Parasurāma killed king Kattavīriya as a vengeance of his father's assassination. He is said to have cleared the earth of Kṣatriyas seven times. Later Kattavīriya's son **Subhūma(1)** killed Parsurāma and cleared the earth of Brāhmaṇas twenty-one times.[1]

1. AvaCu. I. pp. 520-1, AcaCu. p. 49, Vis. 3575, Jiv. 89, JivM. p. 121, AcaSi, p. 100, SutSi. p. 170, Bhak. 153, SutCu. p. 209.

Parāsara (Parāśara) A brahmin mendicant and his followers.[1]

1. Aup. 38.

Parikamma (Parikarman) One of the five sections of **Diṭṭhivāya**. It consists of seven sub-sections dealing with seven types of *parikamma* (refinement).[1]

1. Sam. 147, Sth. 262, Nan. 56.

Pariṇāma Thirteenth chapter of **Paṇṇavaṇā**.[1]

1. Praj. v. 5.

Pariväyaya (Parivrājaka) See **Parivvāyaga**.[1]

1. NisCu. III. p. 414.

Parivvāyaga (Parivrājaka) One of the five sects of **Samaṇas**(1).[1] **Geruya** is its another name.[2]

1. AvaCu. I. p. 157.
2. BrhM. p. 247, AcaSi. p. 314. NisCu. III. p. 414.

Parisaḍiyakaṁdamūlapaṁḍupattapupphaphalāhāra (Pariśaṭitakandamūlapāṇḍupatrapuṣpaphalāhāra) A class of *Vānaprastha* ascetics living on rotten and worn out bulbs, roots, leaves, flowers and fruits.[1]

1. Bha. 417, Nir. 3.3, Aup. 38, AcaCu. p. 257.

Parisaṇa The country of Persia and the Persian people. See **Pārasa**.[1]

1. NisCu. II. p. 470.

Parisā (Pariṣad) Tenth chapter of the third section of **Viyāhapaṇṇatti**.[1]

1. Bha. 126.

Parīsaha (Parīṣaha) Second chapter of **Uttarajjhayaṇa**.[1]

1. Sam. 36, UttN. p. 9.

1. Palaṁba (Pralamba) One of the eighty-eight **Gahas**.[1]

1. Sur. 107, Sth. 90, JamS. pp. 534–535, SurM. pp. 295–296, SthA. pp. 78–79.

2. Palaṁba A celestial abode in **Pāṇata** where gods have maximum age of nineteen *sāgaropama* years. They breathe once in nineteen fortnights and have desire for food once in nineteen thousand years.[1]

1. Sam. 20.

3. Palaṁba Same as **Balava**, a **Muhutta**.[1]

1. Sam. 30.

4. Palaṁba A peak of the eastern **Ruyaga**(1) mountain.[1]

1. Sth. 643.

1. Palāsa (Palāśa) A type of gods under Logapāla Varuṇa(1).[1]

1. Bha. 167.

2. Palāsa Third chapter of the eleventh section of Viyāhapaṇṇatti.[1]

1. Bha. 409.

Palāsaya (Palāśaka) A Disāhatthikūḍa situated in Bhaddasālavaṇa.[1]

1. Sth. 642.

Pallatetiya Ninth chapter of Aṁtagaḍadasā.[1] It is not extant now.

1. Sth. 755.

Pallava, Palhaga, Palhava (Pahlava) An Aṇāriya (non-Aryan) country.[1] It is identified with Media when it formed a part of the ancient Parthian kingdom of modern Persia. The Palhavas are identified with the Parthians.[2]

1. Praj. 37, Pras. 4, Jam. 43, Jna. 18, Bha. 380, BhaA. p. 460.
2. GDA. p. 143.

Palhāa (Prahlāda) Same as Paharāa(2).[1]

1. AvaM. p. 238.

Pavayaṇa (Pravacana) Pavayaṇa means the teachings of a *Jina*[1] and Duvālasaṁga.[2] It is synonymous of *Jinaśāsana*[3] and also *saṅgha* (four fold congregation).[4] The teachings or words of a *Jina* because of their originality and auspiciousness are called Pavayaṇa[5] See also Suya and Āgama.

1. Utt. 29, 23, UttS. p. 585, Jna. 64, JnaA. p. 123, Praj. 37 (119), AcaN. 9, AcaSi. p. 6, NisCu. I. p. 19, Vis. 1354-56.
2. Utt. 24.3, UttN. pp. 513-4, UttCu. pp. 1, 266, VyaBh. 6.183, JitBh. 1, Vis. 1068, 1129, NanCu. p. 9, NisCu. I. p. 165, AvaN. 270, AvaCu. I. p. 86, PrasA. p. 2.
3. PrasA. p. 2.
4. JitBh. 1, PinN. 140, AvaCu. I. p. 87.
5. Vis. 1374, VisK. p. 398.

Paviyāraṇa (Pravicāraṇa) Thirty-fourth chapter of Paṇṇavaṇā.[1]

1. Praj. v. 7.

Pavvatiṁda (Parvatendra) One of the several names of mount Maṁdara(3).[1]

1. Sur. 26.

Pavvateya (Pārvateya) A country similar to Kālikeya.[1]

1. AvaCu. I. p. 162.

Pavvapecchai (Parvaprekṣakin) One of the seven branches of Kāsava(1) lineage.[1]

1. Sth. 551.

Pavvayaa (Parvataka) Previous birth of **Duviṭṭha**(2), the second **Vāsudeva**(1). **Subhadda**(1) was his preceptor. He made a resolve (*nidāna*) at **Kaṇagavatthu** to be reborn as a Vāsudeva(1) and its cause was the game of dice.[1]

1. Sam. 158, Tir. 605ff., SamA. p. 158.

Pavvayarāya (Parvatarāja) One of the several names of mount **Maṁdara**(3).[1]

1. Sur. 26.

Pavvā (Parvā) Exterior council of the lords of some sub-classes of gods, viz. **Camara**(1) etc.[1]

1. Sth. 154.

Pavvāṇa (Pramlāna) A type of gods under **Vesamaṇa**(9).[1]

1. Bha. 168.

Pasaṇṇacaṁda (Prasannacandra) King of the city of **Potaṇapura**,[1] He was son of **Somacaṁda**(2) and **Dhāriṇī**(20). He handed over the kingdom to his minor son and took to asceticism. Once when he was engaged in contemplation, he heard some one saying[1]: "King Pasaṇṇacaṁda has committed a blunder in renouncing the world and handing over the kingdom to his minor son. His ministers are now plotting to ruin the minor king together with his entire family. The queen has already left the palace and fled somewhere." This enraged the contemplating ascetic. He started a rigorous fight in thought against the ministers. Later he realised the fact of his being a monk and no more a king. He deeply repented for his evil thoughts, obtained omniscience and attained emancipation in the presence of Mahāvīra.[2]

1. According to PakY. p. 11, he belonged to Khiipaiṭṭhiya (2).
2. AvaCu. I. p. 456, NisCu. IV. p. 68, AvaN. 1158, AcaCu. p. 179, SthA. p. 44, Ava. p. 27.

1. **Pasenai** (Prasenajit) Ninth chapter of the first section of **Aṁtagaḍadasā**.[1]

1. Ant. 1.

2. **Pasenai** Son of king **Aṁdhaga-Vaṇhi**(1) and his queen **Dhāriṇī**(5) of **Bāravaī**. He was consecrated by **Titthayara Ariṭṭhaṇemi**. After observing asceticism for twelve years he attained emancipation on mount **Settuṁja**.[1]

1. Ant. 2.

3. **Pasenai** King of the city of **Sāvatthī**.[1]

1. UttN. p. 286, UttS. p. 288.

4. **Paseṇai** Fifth **Kulagara** (governor) of the current descending cycle in the **Bharaha**(2) region.[1] **Cakkhukamtā** was his wife.[2] His height was 600 bows.[3]

1. Sam. 157, Sth. 556, Tir. 75, AvaN. 155, Vis. 1568, Jam. 28-9, KalpV. p. 232.
2. Sth. 556.
3. AvaN. 156.

5. **Paseṇai** King of **Kusaggapura**. He was the father of king **Seṇia**(1), founder of the city of **Rāyagiha**[1] and follower of **Titthayara Pāsa**(1).[2] According to Sanskrit commentators, his daughter **Prabhāvatī** was married to Pāsa, and hence, he was Pāsa's father-in-law as well.[3]

1. AvaCu. II. p. 158, I. p. 546, NanM. p. 150.
2. Tir. 486.
3. KalpDh. p. 133, KalpV. p. 204, KalpL. p. 112.

Paseṇaiya (Prasenajit). See **Paseṇai**.[1]

1. Tir. 75, 486, Sam. 157, AvaN. 155, AvaM. p. 154.

Paha (Prabha) Identical with **Pabhāsa**(2).[1]

1. AvaN. 1292.

1. **Paharāa** (Patharāja) Fifth would-be **Paḍisattu** of the **Bharaha**(2) region.[1]

1. Sam. 159, Tir. 1146.

2. **Paharāa** (Prahlāda) Seventh **Paḍisattu** of the present **Osappiṇī** in the **Bharaha**(2) region. He was also killed by **Datta**(2).[1] In the **Tiloyapaṇṇatti** he is named as **Praharaṇa**.[2] See also **Pahirāya** and **Palhāa**.

1. AvaN. 42, (Dīpikā). Vis. 1767, Sam. 158, AvaM. p. 238, Tir. 610.
2. 4.519.

Pahaliya (Pahalika) Same as **Bahalīya**.[1]

1. Praj. 37.

Pahārāiyā (Prabhārājika) One of the eighteen **Bambhī**(2) scripts.[1]

1. Sam. 18, Praj. 37.

Pahāsa (Prabhāsa) It is referred to as one of the unholy places *(kutitthas)*[1] as it is accepted as a *tīrtha* by the heretics. Otherwise it is regarded as a sacred place. See also **Pabhāsa**(5).

1. NisCu. III. p. 193.

Pahāsā (Prahāsā) One of the two wives of **Jakkha Vijjumāli** of **Paṁcasela** island. She invited goldsmith **Aṇaṁgaseṇa** of **Caṁpā** to her island.[1]

1. NisCu. III. pp. 140, 269, BrhKs. p. 1389.

Pahirāya (Prahlāda) Same as **Palhāa**.[1]

1. Tir. 609.

Pāīṇa (Prācīna) A family-line to which **Bhaddabāhu**(1) belonged.[1]

1. Nan. v. 24, Kalp (Therāvalī). 6.

Pāusa (Prakuśa) Same as **Pausa**.[1]

1. NisCu. II. p. 470.

Pāgasāsaṇa (Pākaśāsana) Another name of **Sakka**(3).[1]

1. Bha 144, Jam. 115, Kalp. 14.

Pāḍala (Pāṭala) Same as **Pāḍaliputta**.[1]

1. BrhBh. 292.

Pāḍalaputta (Pāṭalaputra) Same as **Pāḍaliputta**.

Pāḍalasaṁḍa (Pāṭalakhaṇḍa) A city having the **Vaṇasaṁḍa** park. It had a shrine of **Jakkha Uṁbaradatta**(2). **Siddattha**(6) reigned there. Merchant **Sāgaradatta**(5) of this place had a son named **Uṁbaradatta**(1), born of his wife **Gaṁgadattā**. Once **Titthayara Mahāvīra** visited this city and narrated the story of the previous birth of **Uṁbaradatta** to **Iṁdabhūti Goyama**(1).[1] Seventh **Titthaṁkara Supāsa**(1) broke his first fast here with the alms offered by **Mahiṁda**(4).[2]

1. Vip. 28, SthA. p. 508.
2. AvaN. 323, 327.

Pāḍali (Pāṭali) Same as **Pāḍaliputta**.[1]

1. BrhBh. 2292.

Pāḍaliputta (Pāṭaliputra) A city established by king **Udāi**(2) on the bank of river **Gaṁgā** around a tree of Pāḍali.[1] **Titthayara Mahāvīra** had predicted the worship of this tree in this city.[2] King **Naṁda**(1)[3], **Caṁdagutta**[4], **Biṁdusāra**(2),[5] **Asogasirī**[6] and **Muruṁḍa**(2)[7] reigned there. It was the capital of king **Jiyasattu**(41) whose minister was **Khema**.[8] Another **Jiyasattu**(24) whose minister was **Rohagutta**(2),[9] and **Kākavaṇṇa** who had attacked the ruler of **Ujjeṇī**[10] reigned there. It was predicted that king **Caumuha** would get excavated the five *stūpas* of the city which were filled with gold by king **Naṁda**.[11] **Cāṇakka**[12] who was the minister[13] of king **Caṁdagutta**, belonged to this place. It was from here that king **Asoga**(1) sent to his son **Kuṇāla** at **Ujjeṇī** a letter in which the step-mother

1. AvaN. 1279, AvaCu. II. p. 179.
2. Bha. 528.
3. AvaCu. I. p. 563.
4. NisCu. III. p. 423, AvaCu. II. p. 281, BrhBh. 292, BrhM. p. 88-89, BrhKs. p. 704, SamS. 70, Visk. p. 275.
5. BrhBh. 292, BrhM. pp. 88-89, VisK. p. 275.
6. Ibid, BrhKs. p. 917.
7. BrhBh. 2291-93, 5625, BrhKs. pp. 488, 650, NanM. p. 162, JitBh. 1444.
8. AvaCu. II. p. 283.
9. AcaCu. I. p. 132.
10. AvaCu. I. p. 540.
11. Tir. 635ff.
12. SamS. 73.
13. NisCu. III. p. 423, AvaCu. II. p. 281.

of the latter secretly added, with evil intention, a dot above the latter '*a*' of the word '*adhīyatāṁ*' making it *aṁdhīyatāṁ*. It resulted in loosing Kuṇāla's eyes.[14] **Thūlabhadda** was attached to courtezen **Kosā** of this place.[15] He was the elder son of **Sagaḍāla**, the minister of the ninth **Naṁda**.[16] *Ācārya* **Saṁbhūya(4)**,[17] **Sutṭhiya(2)**,[18] **Mahāgiri**, **Suhatthi(1)**[19] and **Pālittaya**[20] are associated with this city. *Ārya* **Rakkhiya(1)** had come here from **Dasaura** to study the Vedas before accepting monkhood.[21] A council of monks was convened here to recollect the sacred scriptures which were gradually becoming extinct on account of the difficulties created by an acute famine of twelve year's duration.[22] The council was held during the reign of the ninth **Naṁda**.[23] Merchant **Vasubhūi(2)**,[24] **Dhaṇa(8)**,[25] **Naṁda(2)**,[26] **Jiṇadāsa(5)**[27] and **Dhammasīha(4)**[28] belonged to this place. Brahmin **Huyāsaṇa(1)** of this city, his wife **Jalaṇasīhā** and his sons **Jalaṇa** and **Dahaṇa** accepted asceticism.[29] Brāhmaṇa lady **Kapilā**[30] and courtezans **Devadattā(7)**,[31] **Kosā** and **Uvakosā**[32] hailed from this city. It was a centre of learning in the science of erotics.[33] Its people are said to be more handsome than those of **Mahurā(1)**[34]. It is said to be situated at a distance of nine *yojanas* from **Rāyagiha**.[35] The *rūpaka* coin current in this city was equivalent to two *rūpakas* current in **Uttarāpaha**.[36] Other names of this city are **Kusumapura**[37] and **Kusumaṇagara**.[38]

14. BrhBh. 292, BrhKs. p. 917, VisK. pp. 275-76.
15. AvaCu. I. p. 554.
16. AvaCu. II. p. 183, KalpV. p. 252, Kalps. p. 194, UttS. p. 105.
17. Utts. p. 105.
18. NisCu. III. p. 423.
19. AvaN. 1278.
20. AvaCu. I. p. 554.
21. AvaCu. I. p. 401, UttK. p. 37.
22. AvaCu. II, p. 187.
23. UttK. p. 3.
24. AvaN. 1278, AvaCu. I. p. 155.
25. AvaCu. I. p. 395, KalpV. p. 262.
26. AvaCu. I. p. 528.
27. Ibid.
28. SamS. 70.
29. AvaCu. II. p. 195, AvaN. 1294.
30. VisK. p. 292.
31. Ibid. p. 293.
32. AvaCu. I. p. 554.
33. SutSi. p. 111.
34. AcaSi. p. 97.
35. SurM. p. 260.
36. NisBh. 958, BrhBh. 3891.
37. Tir. 624, NisCu. II. p. 95.
38. NisBh. 959, Vis. 2780.

Pāḍalisaṁḍa (Paṭalikhaṇḍa) Same as **Pāḍalasaṁḍa**.[1]

1. AvaN. 323, AvaM. p. 227, SthA. p. 508.

Pāḍha One of the sixteen countries in the time of **Mahāvīra**.[1]

1. Bha. 554. See also LAI. p. 318.

Pāḍhī Fourth sub-section of the twenty-third section of **Viyāhapaṇṇatti**. It has ten chapters.[1]

1. Bha. 692.

Pāṇa-jaṁbhaga (Pāṇa-jṛmbhaka) One of the ten types of **Jaṁbhaga** gods.[1]

1. Bha. 533.

Pāṇata (Prāṇata) Same as **Pāṇaya**.[1]

1. Sam. 19, 20.

1. **Pāṇaya** (Prāṇata) Tenth **Kappa**(1) (celestial region).[1] It consists of four hundred abodes (including those of **Āṇaya** region)[2] of the height of nine hundred *yojanas*[3] The maximum and the minimum span of life of the gods residing in this region are twenty and nineteen *sāgaropama* years respectively.[4] **Mahāvīra**'s soul descended from this region and entered the womb of **Devāṇaṁdā**(2)[5]

1. Praj. 53.
2. Jam. 118, Sam. 106, Bha. 404, 520.
3. Sam. 112.
4. Sam. 20, 19.
5. KalpV. p. 44.

2. **Pāṇaya** A celestial abode in **Āṇaya Kappa** where gods have maximum span of life of nineteen *sāgaropama* years. They breathe once in nineteen fortnights and have desire for food once in nineteen thousand years.[1]

1. Sam. 19.

Pāṇavaha (Prāṇavadha) Third chapter of the twentieth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 662.

Pāṇāivāya (Prāṇātipāta) Fourth chapter of the eighteenth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 516.

Pāṇāu (Prāṇāyuṣ) Twelfth **Puvva** text. It was divided into thirteen chapters.[1]

1. Nan. 57, Sam. 13, 14, 147.

Pāṇini (Pāṇini) A grammarian whose aphorisms are quoted in **Dasaveyāliya-cuṇṇi**.[1] He is said to be the author of Prākṛtalakṣaṇa, a work on Prakrit grammar,[2] which is not extant.

1. DasCu. pp. 61-4, 133-6, 192-3.
2. PinNM. pp. 8, 13, 46, VyaM. I. p. 5.

Pāyāvacca (Prājāpatya) Same as **Payāvai**(5).[1]

1. Jam. 152.

Pārasa An **Aṇāriya** (non-Aryan) country.[1] Preceptor **Kālaga**(1) went there and returned with ninety six kings.[2] Some ladies of **Giriṇagara** were abducted to this country. They lived here as prostitutes.[3] It is identified with modern Persia.[4]

1. Praj. 37, SutSi. p. 123, Pras. 4, Jna. 18, Bha. 380, Aup. 33, NisCu. II. p. 470, VyaM. III. p. 122, UttS. p. 147.
2. NisCu. III. p. 59.
3. AvaCu. II. p. 289.
4. LAI.

Pārasakūla Same as **Pārasa**.[1]

1. NisCu. III. p. 59, UttS. p. 147.

Pārasa-dīva (Pārasa-dvīpa) A country which merchants visited for commerce.[1] It is the same as Pārasa.

1. AvaCu. I. p. 448.

1. Pārāsara (Pārāśara) A non-jain ascetic who attained emancipation because of his penances though he used to accept cold water (having life), vegetables, fruits, etc.[1]

1. Sut. 1.3.4.3, SutSi. p. 95.

2. Pārāsara Same as **Kisipārāsara**.[1]

1. UttS. p. 119.

3. Pārāsara One of the seven branches of **Vāsiṭṭha** lineage.[1]

1. Sth. 551.

Pārihadagiri (Pārihradagiri) A hill where preceptor **Vaira(2)** performed *Sallekhanā* (fast unto death).[1]

1. AcaCu. p. 247.

Pārihāsaya (Pārihāsaka) An off-shoot of **Uddehagaṇa(2)**.[1]

1. Kalp. p. 259.

Pāla Seventh chapter of the third section of **Viyāhapaṇṇatti**.[1]

1. Bha. 126.

Pālaa (Pālaka) See **Pālaga(2)**.[1]

1. Tir. 620, AvaN. 1112, AvaM. p. 184, AvaCu. II. p. 189.

Pālaka See **Pālaga(1)**.[1]

1. UttS. p. 115.

Pālakka (Pālaka) See **Pālaga(1)**.[1]

1. JitBh. 528.

1. Pālaga (Pālaka) Priest of king **Daṁḍagi** of **Kuṁbhakārakaḍa**. He did not believe in *Kriyāvāda*. He was once defeated by king **Khaṁdaa(1)** of **Sāvatthi** in religious dispute when he insulted some Jina-monks. This made him enemy of Khaṁdaa. When Khaṁdaa happened to go to Kuṁbhakārakaḍa Pālaga treacherously got him and his five hundred pupils crushed to death in an oil-mill.[1]

1. NisCu. IV. pp. 127-8, JitBh. 528, VyaBh. 10. 589, UttCu. p. 73, UttS. p. 115, SutSi. p. 239.

2. **Pālaga** King of **Avaṁtī** or **Ujjeṇī**. His coronation ceremony was held the same night **Mahāvīra** attained liberation. He reigned for sixty years.[1] He was son of **Pajjoa**, brother of **Gopālaa** and father of **Avaṁtivaddhaṇa** and **Raṭṭhavaddhaṇa**.[2]

1. Tir. 620-621. | 2. AvaN. 1282, AvaCu. II. p. 189.

3. **Pālaga** A son of **Kaṇha(1)**, who was non-elect *(abhavya)*.[1]

1. AvaCu. II. p. 19, AvaN. 1112, NisCu. I. p. 10.

4. **Pālaga** Travelling car[1] of **Sakka(3)**[2]. Its extent is one lakh *yojanas*.[3]

1. Sth. 328.
2. Sth. 644, Bha. 567.
3. Sam. 1.

5. **Pālaga** Managing god of **Pālaga(4)**, the travelling car of **Sakka(3)**.[1]

1. Jam. 115-116, 118, AvaCu. I. pp. 141, 145.

6. **Pālaga** A village where **Mahāvīra** arrived from **Sumaṁgalā(3)**. Merchant **Vāila** while going on a journey saw him. He considered his countenance as evil-boding and therefore, attacked Mahāvīra with his sword. But god **Siddhattha(8)** intervened and chopped off the head of that merchant.[1]

1. AvaN. 523, Vis. 1978, AvaCu. I p. 320, KalpJay. p. 96.

7. **Pālaga** Son of **Kālasoyariya** and friend of **Abhaa(1)**.[1] See **Sulasa** also.[1]

1. AvaH. p. 681.

Pālaya (Pālaka) See **Pālaga(6)**.[1]

1. Jam. 115, AvaCu. I. p. 320.

Pālāsaa (Pālāśaka) A settlement in the **Bhāraha(2)** region of **Jambuddīva**. Thirty-three merchants of this place having performed penances died and were born as *tāyatīsaga-trāyastriṁśaka* gods under **Camara(1)**.[1]

1. Bha. 404.

Pālitta (Pādalipta) A preceptor, contemporary of king **Muruṁḍa(2)**. When all the physicians failed, Pālitta cured Muruṁda from a severe headache by the power of *mantras*.[1] He was master of sciences and performed surprising acts.[2] Once he made an image of the sister of the king and fixed some mechanical devices to it. That doll walked, winked and waved the fan. The king was astonished to see it.[3] Pālitta is said to have composed Kālajñāna[4] and a commentary on Jyotiṣakaraṇḍaka.[5] Prabhāvakacaritra mentions that the preceptor was son of merchant Phulla and Pratimādevī belonging to the city of Kośala. His original name was Nāgendra and at

1. NisCu. III. p. 423, PinN. 498, 499, JitBh. 1444.
2. AvaCu. I. p. 554, NanM. p. 162.
3. BrhBh. 4915, BrhKs. p. 1316.
4. SurM. p. 73. See also JivM. p. 122.
5. VyaM. II. p. 91.

the age of eight he accepted asceticism from preceptor Saṅgamasiṁha, the disciple-brother of Nāgahastin. He was instructed by Maṇḍanagaṇin. He became *ācārya* after ten years of his initiation.[6]

6. See Ch 5.

Pālittaga or **Pālittaya** (Pādaliptaka) See **Pālitta**.[1]

1. Ava Cu. II. p. 554, BrhBh. 4915. PinN. 498.

Pāliya (Pālita) A merchant of the city of **Caṁpā**. He was a lay-votary (*śrāvaka*) and had a son named **Samuddapāla**.[1]

1. Utt. 21. 1, UttCu. p. 261.

Pāvasamaṇijja (Pāpaśramaṇīya) Seventeenth chapter of **Uttrajjhayaṇa**.[1]

1. Sam. 36, UttN. p. 9.

1. Pāvā (Pāpā) Capital of the **Bhaṁgī** country.[1] It should have lain in the region adjoining the Parasnath hills.[2]

1. Praj. 37, SutSi p. 123.
2. SBM. p. 375.

2. Pāvā **Mahāvīra** attained emancipation at this place.[1] **Mahāpauma**(10) will also attain emacipation at this place which is said to be different from **Pāvā-Majjhimā**.[2] In the Pali literature there is mentioned that the place of the death of Nirgrantha Jñātṛputra (i.e. Mahāvīra) was a city of the Mallas and it lay near Kusinārā.[3] It is identified with Padraona near Kusinagara or Pappaur near Sewan which was the capital of the Mallas.[4] Some identify it with Sathiyānva Ḍīha, 10 miles south-east of Kusinara.[5]

1. Ava N. 307, Vis. 1702, Tir. 555.
2. Tir. 1106.
3. DPPN. pp. 193-194.
4. See also GDA. p. 155, SBM. p. 375; These works identify Pāvā with modern Pāvāpurī (in South Bihar).
5. 'Vaishali' by Vijayendrasuri (second edition). pp. 85-87.

Pāvā-Majjhimā A town also mentioned as **Majjhimā**(1), **Majjhimāṇayarī** and **Majjhimā Pāvā**[1]. **Mahāvīra**, after having attained omniscience, visited this place and stayed in the **Mahāsenavaṇa** park of this place. At that time Brahmin **Somila**(2) was performing a big *yajña* (sacrifice). Mahāvīra's second *samosaraṇa*=*samavasaraṇa* was held here. He attained the status of *dhammavaracakkavaṭṭi*=*dharmavaracakravartin* as he delivered here his great sermon.[2] He initiated **Iṁdabhūi** and other ten Brahmins and appointed them as his **Gaṇadhras**.[3] Second *samavasaraṇa* of **Mahāpauma**(10) will also be held here. He will also initiate eleven **Gaṇadharas**.[4] This place is identified with modern Pavapuri seven miles to the east of Bihar-Sarif in Bihar.[5] The Kalpasūtra mentions that Mahāvīra passed his last rainy

1. AvaCu. I. pp. 322, 324, AvaN. 526, KalpV. p. 171.
2. Ibid. AvaN. 541, Vis. 1996.
3. AvaN. 593, Vis. 2011.
4. Tir, 1093.
5. GDA. p. 155, SBM. p. 375.

season at this place in the Rajjugasabhā of king **Hatthivāla** and he attained emancipation at this place.[6] But according to Titthogālī Pāvā and Pāvā Majjhimā are two different places.[7] The Kalpacūrṇi mentions that this place was named Pāvā by gods as Mahāvīra had died there.[8] Later commentators tell us that formerly its name was Apāpā and after the death of Mahāvīra it was renamed as Pāpā (Pāvā).[9]

6. Kalp. 122–123, 147.
7. See Pāvā (2).
8. KalpCu. p. 103.
9. KalpV. p. 188.

1. Pāsa (Pārśva) Twenty-third **Titthaṁkara** of the current **Osappiṇī** in the **Bharaha**(2) region of **Jaṁbuddīva**.[1] In his previous birth he was **Sudaṁsaṇa** (5).[2] He was son of king **Assaseṇa** and his queen **Vāmā** of the city of **Vāṇārasī**.[3] His height was nine *rayaṇis=ratnis*.[4] He descended from the **Pāṇaya** celestial world in the womb of Vāmā on the fourth day of the dark half of the *caitra* month when the moon was in conjunction with the **Visāhā** constellation.[5] His knowledge, then, was three-fold.[6] After the lapse of nine months and seven and a half days, on the tenth day of the dark half of the Pauṣya month when the moon was again in conjunction with the Visāhā constellation, Vāmā gave birth to a perfectly healthy boy[7] who was named Pāsa.[8] His complexion was blue.[9] He lived thirty years as a householder.[10] Then entered the state of houselessness along with three hundred men.[11] He used on that occasion the **Visālā**(3) palanquin. **Dhaṇṇa** (3) was the first to offer alms to him.[12] For a period of eighty-three days he meditated apon his self neglecting his body etc.[13] On the eighty-fourth day he obtained omniscience.[14] His sacred tree was *dhātakī*.[15] Pāsa had under him eight groups of monks *(gaṇas)*, eight **Gaṇadharas** (heads of groups), sixteen thousand monks with preceptor **Diṇṇa**(4) as their head, thirty-eight thousand nuns with **Pupphacūlā**(1) at their head, one hundred and sixty-four thousand lay-votaries with **Suvvaya**(6) at their head, three hundred twenty-seven thousand female lay-votaries with **Sunaṁdā**(5) at their head, three hundred and fifty monks who new the fourteen **Puvvas**, etc.[16]

1. Nan. v. 19, AvaN. 371, Vis. 1759, Tir. 334, Ava. pp. 4, 19, Sam. 24, 157, Sth. 411.
2. Sam 157.
3. Kalp. 150, Sam. 157, AvaN. 384–9, Tir. 486.
4. Sam. 9, Nir 3.1, AvaN. 380, Sth. 69, Tir. 364.
5. Kalp. 150.
6. Ibid. 151.
7. Ibid. 152.
8. Ibid. 154.
9. AvaN. 377, Tir. 353.
10. Sam. 30, Kalp. 155, AvaN. 299.
11. Kalp. 157, Sth. 229, AvaN. 221–232, 299, Tir. 393.
12. Sam. 157.
13. Kalp. 158–9.
14. Ibid. 159, AvaN. 252–4.
15. Sam. 157, Tir. 407.
16. Kalp. 160–166, Nir. 3.1, Sth. 520, 617, Sam. 8, 16, 38, 105, 109, 113, 114, 126, AvaCu. I. p. 159, Tir. 455, 462, AvaN. 259, 262. According to AvaN. 268, Pāsa had ten Gaṇadharas. See also SthA. pp. 14, 430.

After living one hundred years life he attained liberation on the summit of mount Sammeya.[17] His liberation took place 250 years before Mahāvīra's emancipation[18] and (he was born) 83750 years after **Ariṭṭhaṇemi's** salvation.[19] Pāsa had paid visits to **Āmalakappā, Sāvatthī, Campā, Ṇāgapura, Sāgeya, Arakkhurī, Mahurā(1), Rāyagiha, Kampillapura, Kosambī, Hatthiṇāura** etc.[20]

See **Iṁdabhūi** and **Kesi(1)** for the Law preached by Pāsa which recognises four vows and allows clothes to a monk.[21] For Pāsa's association with Kamaṭha, Dharaṇa and Padmāvatī the reader may be referred to Samayasundara's commentary on Kalpasūtra.[22]

The five most important events of Pāsa's life occured when the moon was in conjunction with constellation Visāhā : (1) decending from heaven and entry into the mother's womb, (2) birth, (3) renunciation (4) omniscience and (5) emancipation.[23] As regards his name he was named Pāsa in view of the fact, the commentrators say, that before his birth his mother saw in the dark a black serpent crawling near *(pāsa-pārśva)* her bed.[24] According to Sanskrit commentators, Prabhāvatī, the daughter of Prasenajit was married to Pāsa.[25]

Whenever Mahāvīra has referred to Pāsa, he has done so in reverential terms. He calls him 'Arahā Purusādāṇīe'[26] (i.e. worthy to be worshipped and followed). We have references to the effect that Mahāvīra agreed with many of the teachings of Pāsa, viz.. *asaṁkhejje loe* (innumerable pradeśas of the universe), *aṇaṁtā rātiṁdiyā* (infinite days and nights) *Sāsae loe, aṇād̄e loe* (unending and beginningless universe) etc.[27]

17. Kalp. 168, Sam. 70, 100, AvaN. 305.
18. AvaBh. 17.
19. Ibid. 16.
20. Jña. 148–158, Nir. 4.1, AvaCu. II. p. 202, AvaN. 234.
21. Utt.Ch. 23, Bha. 226. 378, UttCu. p. 264.
22. KalpSam. pp. 164–5.
23. Kalp. 149, Sth. 411.
24. AvaN. 1098, KalpDh. p. 133, KalpV p. 204.
25. KalpDh. p. 133, KalpV. p. 204 KalpL. p. 112.
26. Bha. 226, 378, Jna. 148–158.
27. Bha. 226, 378, BhaA. pp. 268, 455.

2. Pāsa (Pāśa) Same as the **Māsa** country.[1]

1. Praj. 37.

3. Pāsa A non-jain sage in **Titthayara Pāsa's** *tīrtha*, recognised as a **Patteyabuddha**.[1]

1. Risi. 31, Risi (Saṅgrahaṇī)

Pāsaṇayā (Paśyattā) Thirtieth chapter of **Paṇṇavaṇā**.[1]

1. Praj. v. 7, PrajM. p. 529.

Pāsamiya (Pāśamṛga) A Jakkha whose shrine was situated in the park of Uttarakuru(5) of Sāgeya.[1]

1. Vip. 34.

Pāhuṇia or Pāhuṇiya (Prāghuṇika) One of the eighty-eight Gahas.[1]

1. Jam. 170, Sur. 107, Sth. 90, JamS. pp. 534-535, SurM. pp. 295-296, SthA. pp. 78-79. Its Sanskrit equivalent 'Prādhunika' is due to lipidoṣa.

Pii or Piu (Pitṛ) Presiding god of the constellation Maghā(2).[1]

1. Jam. 157, 171, Sur. 46.

Piudatta (Pitṛdatta) A householder of Sāvatthī. His wife's name was Siribhaddā.[1]

1. AvaN. 480, AvaCu. I. p. 288, Vis. 1934, KalpDh. p. 106, KalpV. p. 165.

Piuseṇakaṇha (Pitṛsenakṛṣṇa) Ninth chapter of Ṇirayāvaliyā(1).[1]

1. Nir. 1.1.

1. Piuseṇakaṇhā (Pitṛsenakṛṣṇā) Ninth chapter of eighth section of Aṁtagaḍadasā.[1]

1. Ant. 17.

2. Piuseṇakaṇhā Wife of king Seṇia(1) of Caṁpā. She was consecrated by Mahāvīra. She observed asceticism for sixteen years and attained liberation after practicising severe penances.[1]

1. Ant 25.

Piṁga (Piṅga) A brahmin mendicant recognised as a Patteyabuddha. He has been in the *tīrtha* of Titthayara Pāsa(1).[1]

1 Risi. 32, Risi (Saṅgrahaṇī).

Piṁgala (Piṅgala) Same as Piṁgalaa(2).[1]

1. Sth. 90.

1. Piṁgalaa (Piṅgalaka). An ascetic who was a follower[1] of Mahāvīra. He belonged to the city Sāvatthī. He had asked some questions regarding the nature of the universe to mendicant Khaṁdaa(2) which he could not answer.[2]

1. He is called 'nirgrantha' as well as 'Śrāvaka'.
2. Bha. 90, 91.

2. Piṁgalaa One of the eighty-eight Gahas.[1]

1. Sur. 107, Sth. 90, JamS. pp. 534-535, SurM. pp. 295-296, SthA. pp. 78-79.

3. Piṁgalaa A mendicant who fell victim of his own suggestion.[1]

1. DasCu. p. 53, SthA. p. 259.

Piṁgalā Wife of Cakkavaṭṭi Baṁbhadatta(1).[1]

1. UttN. and UttS. p. 379.

Piṁgalāyaṇa (Piṅgalāyana) One of the seven branches of Koccha lineage.[1]

1. Sth. 551.

Piṁgāyaṇa (Piṅgāyana) Family-name of constellation Maghā.[1]

1. Sur. 50, Jam. 159.

Piṁḍaṇijjutti (Piṇḍaniryukti) A versified commentary on the fifth chapter of **Dasaveyāliya**.[1] It is referred to in **Dasaveyāliya-cuṇṇi**, **Uttarajjhayaṇa-cuṇṇi** etc.[2] Commentator Malayagiri refers to some older Sanskrit commentary composed on it before that of his own.[3]

1. PinNM. p. 1.
2. Aca Cu. pp. 20, 262, 327, Das Cu. pp. 67, 112, 178, UttCu. p. 67, NisCu. II. p. 249, IV. pp. 67, 191, 207, 220.
3. PinNM. p. 179.

Piṁḍesaṇā (Piṇḍeṣaṇā) (i) Fifth chapter of **Dasaveyāliya**[1] as well as (ii) first chapter of the second section of **Āyāraṁga**.[2]

1. DasN. p. 161, DasCu. p. 165, Das H. p. 190, PinNM. p. 1.
2. AcaSi. p. 321, PinNM. p. 4.

Pikkhura An Aṇāriya people living to the west of river **Siṁdhu(1)**. They were conquered by **Suseṇa(1)**, the commander of the army of **Bharaha(1)**.[1]

1. Jam. 52.

Piṭṭha-Campā (Pṛṣṭha-Campā) A place where **Mahāvīra** spent his fourth rainy season.[1] **Sāla**, the king of this place, acccepted asceticism from Mahāvīra.[2] It was situated to the west of **Campā** on way to **Rāyagiha**.[3]

1. Kalp. 122, AvaN. 479, Vis. 1933, Kalp V. pp. 165, 188, KalpDh. p. 121.
2. AvaCu. I. p. 381, UttS. pp. 321, 323, UttK. p. 215.
3. SBM. p. 377.

Piṭṭhi-Campā (Pṛṣṭha-Campā) See **Piṭṭha-Campā**.[1]

1. AvaCu. I. p. 381, AvaH. p. 286. AvaM. p. 279.

1. Piṭṭhimāia (Pṛṣṭimātṛka) Seventh chapter of the third section of **Aṇuttarovavāiyadasā**.[1]

1. Anut. 3.

2. Piṭṭhimāia Son of lady-merchant **Bhaddā(9)** of **Vāṇiyaggāma**. He was initiated by **Mahāvīra**. After death he was born as a god in the **Savvaṭṭhasiddha** heavenly abode. In future he will attain liberation in the **Mahāvideha** region.[1]

1. Anut. 6.

Piṭṭhī-Campā (Pṛṣṭhī-Campā) See Piṭṭha-Campā.[1]

1. AvaN. 479, Vis. 1933, UttN. p. 323.

Piḍhara (Piṭhara) King of the city of Kaṁpillapura. He was the husband of queen Jasavaī(1) and father of prince Gāgali.[1]

1. UttS. p. 323, UttK. p. 215, AvaCu. I. p. 381, AvaH. p. 286.

1. Piyaṁgu (Priyaṅgu) Wife of Dhammaghosa(3), minister of king Mittappabha of Campā. She was very much attracted towards Sujāta(2), a handsome son of merchant Dhaṇamitta(1) of the same town[1]

1. AvaCu. II. p. 197, AvaN. 1297.

2. Piyaṁgu Wife of merchant Dhaṇadeva(1) of Vaddhamāṇapura and mother of Aṁjū(4).[1]

1. Vip. 32.

Piyakāriṇī (Priyakāriṇī) Another name of Tisalā, the mother of Titthayara Mahāvīra.[1]

1. Aca. 2.177, Kalp. 109.

Piyaggaṁtha (Priyagrantha) One of the five disciples of preceptor Suṭṭhiya Suppaḍibuddha.[1]

1. Kalp (Therāvalī). 7; KalpV. pp. 261-2, KalpDh. p. 169.

Piyacaṁda (Priyacandra) King of Kaṇagapura, husband of Subhaddā(5) and father of Vesamaṇa (2).[1]

1. Vip. 34.

1. Piyadaṁsaṇa (Priyadarśana) One of the two presiding gods of Dhāyaīsaṁḍa.[1]

1. Jiv. 174.

2. Piyadaṁsaṇa Fifth Gevijjaga celestial abode.[1]

1. Sth. 685.

3. Piyadaṁsaṇa Another name of mount Maṁdara(3).[1]

1. Sam. 16.

Piyadaṁsaṇā (Priyadarśanā) Daughter of Mahāvīra and his wife Jasoyā,[1] wife of Jamāli(1)[2] and mother of Jasavaī(1)[3]. She was consecrated by Mahāvīra.[4] Her other name was Aṇujjā.[5] Formerly she held the schismatic view of her husband on account of her attachment with him, but later she re-entered the order of Mahāvīra.[6] She once stayed in the house of potter Ḍhaṁka at Sāvatthī.[7]

1. AvaBh. 80, Kalp. 109, Aca. 2.177 AvaCu. I.pp. 245, 416, UttK. p. 101.
2. AvaCu. I. p. 416.
3. Ibid. p. 245.
4. Ibid. p. 416.
5. Aca. 2.177.
6. Vis. 2825, 2832.
7. AvaCu. I. p. 418.

Piyadarisaṇa (Priyadarśana) See **Piyadaṁsaṇa**.[1]

1. Sth. 685.

1. Piyamitta (Priyamitra) A previous birth of **Mahāvīra**. He was son of king **Dhaṇaṁjaya**(2) and queen **Dhāriṇī**(9) of **Mūyā** city in the **Avaravideha**(1) region. He was **Cakkavaṭṭi** of his time. He took initiation from **Puṭṭila**(1).[1]

1. AvaCu. I. p. 235, AvaN. 425, 449–450, AvaM. pp. 251–2, Vis. 1788, 1815, KalpV. pp. 41, 44, KalpDh. p. 36, Tir 605.

2. Piyamitta Previous birth of **Purisapuṁḍarīa**, the sixth **Vāsudeva**(1). His preceptor was **Gaṁgadatta**(1). He performed *nidāna* at **Kāyaṁdī** and its cause was his too much affection for his wife.[1]

1. Sam. 158, Tir. 609.

Piyaseṇa (Priyasena) Later birth of **Ujjhiyaa**(2). He was son of a courtezan of **Iṁdapura**. He was sterilised in his childhood.[1]

1. Vip. 14.

Piyā (Priyā) Wife of merchant **Sudaṁsaṇa**(1) of **Rāyagiha** and mother of **Bhūyā**(1).[1]

1. Nir. 4.1, SthA. p. 512.

Pisāya (Piśāca) A class of **Vāṇamaṁtara** gods. They dwell in the **Rayaṇa** *kāṇḍa* of the **Rayaṇappabhā**(2) hellish region, excluding one hundred *yojanas* of the upper as well as the lower portion of the *kāṇḍa*.[1] Their two lords are **Kāla**(4) and **Mahākāla**(9).[2]

1. Praj. 47–48, Pras. 15. | 2. Praj. 48, Bha. 169.

Pihuṁḍa. A city. Merchant **Pāliya** of **Caṁpā** who was a lay-votary of **Mahāvīra**, went there in a ship for business. There he married the daughter of a merchant and returned home.[1] It is identified with Pithuḍaga or Pithuḍa mentioned in the Khāravela inscription which was located in the interior of Chicakole and Kalingapatam towards the course of river Nāgavatī.[2]

1. Utt. 21.2, 3. | 2. LAI. p. 322.

Pīigama (Prītigama) Managing god of the **Pītimaṇa** travelling car of the lord of the **Mahāsukka**(1) celestial region.[1]

1. Jam. 118, AvaCu. I. p. 145.

Pīidhammiya (Prītidhārmika) One of the seven branches of **Cāraṇagaṇa**(2).[1]

1. Kalp. p. 259.

Piivaddhaṇa (Prītivardhana) Extraordinary name of the month of Kārtika.[1]

1. Jam. 152, Sur. 53.

Pīḍha (Pīṭha) Son of king Vairasena(1) of the city of Puṁḍarīgiṇī(1). His elder brother Vairaṇābha (previous birth of Usabha(1) was the Cakkavaṭṭi (supreme king) of the region.[1]

1. AvaCu. I. pp. 133, 180, AvaN. 176.

Pīḍhara (Pīṭhara) See **Piḍhara**.[1]

1. AvaCu. I. p. 381.

Pītimaṇa (Prītimanas) A travelling car (*Vimāna*) belonging to the lord of the Mahāsukka(1) celestial region. **Piigama** is its managing god.[1]

1. Sth. 644, Jam. 118.

Puṁkha (Puṅkha) A celestial abode similar to **Kaṁbu**.[1]

1. Sam. 12.

1. **Puṁḍa** (Puṇḍra) A celestial abode similar to **Kaṁbu**.[1]

1. Sam. 12.

2. **Puṁḍa** A type of gods under **Varuṇa**(1), a **Logapāla** of **Sakka**(3).[1]

1. Bha. 167.

3. **Puṁḍa** A country *(janapada)* with its capital at **Sayaduvāra**.[1] The soul of **Kaṇha**(1) will be born there as *Tīrthaṅkara* **Amama**(2).[2] At one place it is said to be situated at the foot of mount **Veyaḍḍha**(2)[3] whereas its situation is mentioned at the other at the foot of **Viṁjhagiri**.[4] It is probably the same Puṇḍra which is identified with the modern districts of Santal-paragana, Birbhum and the northern portion of Hazaribag.[5]

1. Bha. 559, Sth. 693.
2. Ant. 9.
3. Tir. 1017, Sth. 693.
4. Bha. 559.
5. GESM. p. 109.

Puṁḍaria (Puṇḍarīka) See **Puṁḍarīya**(4).[1]

1. Ava. p. 27, Mar. 637, AvaH. p. 701.

Puṁḍarigiṇī (Puṇḍarīkiṇī) See **Puṁḍarīgiṇī**.[1]

1. Tir. 159, AvaM. p. 159, AvaCu. I. p. 180, Vis. 1590.

Puṁḍarīā (Puṇḍarīkā) A principal **Disākumārī** residing on the **Savvarayaṇa**(2) peak of the northern **Ruyaga**(1).[1]

1. Jam. 114, Tir. 159, Sth. 643.

Puṁḍarīga (Puṇḍarīka) See **Puṁḍarīya**(5).[1]

1. Jiv. 181.

1. **Pumḍarīgiṇī** (Puṇḍarīkiṇī) Capital of the **Pukkhalāvaī**(1) district (**Vijaya** (23)) in **Mahāvideha**.[1] Its length measures twelve *yojanas*. It is nine *yojanas* in breadth. There is a **Naliṇivaṇa** park situated to the north-east of the city.[2] King **Mahāpauma**(7) reigned here. He had **Paumāvatī**(3) as his wife and **Pumḍarīya**(4) and **Kamḍarīya**(1) as his sons.[3] **Titthamkara Jugabāhu**(2) visited it and prince **Vijayakumāra** offered alms to him.[4] **Usaha**(1), in one of his previous births, was born here as **Cakkavaṭṭi Vairaṇābha**,[5] son of **Vairaseṇa**(1).[6] **Vairaseṇa**(2) also reigned here.[7]

1. Jam. 95, AvaCu. I. pp. 133, 384, Jna. 141.
2. Jna. 141, AvaCu. I. p. 384.
3. Jna. 141, UttS. p. 326; AvaCu. I. pp. 384, 501.
4. Vip. 34.
5. AvaCu. I. p. 180, KalpV. p. 240, AvaH. p. 117.
6. AvaN. 175, Vis. 1590.
7. AvaCu. I. p. 172.

2. **Pumḍarīgiṇī** Same as **Pumḍarīā**.[1]

1. Tir. 159.

Pumḍarīya (Puṇḍarīka) A celestial abode of **Sahassārakappa** similar to **Pauma**(3).[1]

1. Sam. 18.

2. **Pumḍarīya** King of **Sāeya**. He killed his younger brother **Kamḍarīya**(2) to subjugate his wife **Jasabhaddā**, but she fled to **Sāvatthī** and became a nun. **Jayasamdha** was his minister at that time.[1]

1. AvaCu. II. pp. 191, 192, AvaN. 1283-84.

3. **Pumḍarīya** (i) Ninteenth chapter of the first section of **Nāyādhammakahā**[1] as well as (ii) seventh chapter of **Sūyagaḍa**.[2]

1. Jna. 5, AvaCu. I. p. 384, Sam. 19.
2. Sam. 23, VyaBh. 2.159, VyaM. IV. p. 37, SthA. p. 256, SutCu. p. 109.

4. **Pumḍarīya** Son of **Mahāpauma**(7) and his queen **Paumāvatī**(1) of **Pumḍarīgiṇī**(1) in **Pukkhalāvaī**(1) district of **Mahāvideha** in **Jambuddīva**. He became a lay-votary while his younger brother **Kamḍarīya**(1) accepted asceticism. Kamḍarīya could not stick to the monastic rules and gradually developed attachment towards worldly things. Pumḍarīya, thereupon, transferred the authority of kingship to Kamḍarīya and himself became a monk taking over the articles of monastic life from his brother. He suffered from many diseases during the period of asceticism but he remained resolute in observing the rules of monastic conduct. After death he took birth in Savvaṭṭhasiddha heavenly abode. He will attain liberation in due course.[1]

1. Jna. 141-146, AvaCu. I. pp. 384-9, Ava. p. 27, Mar. 637, UttK. pp. 216-7, AcaCu. p. 58, AcaSi. p. 111,

5. **Pumḍarīya** One of the two deities presiding over **Pukkharavaradīva**.[1]

1. Jiv. 176, Jiv. 181, Sth. 764.

6. **Puṁḍarīya** A mountain where **Thāvaccāputta** performed **Sallekhanā**.[1] It is identified with **Settuṁjaya**.[2]

1. Jna. 55, 56. | 2. JnaA. p. 111.

7. **Puṁḍarīya** A lake situated on mount **Sihari(1)** in **Jaṁbuddīva**. The **Suvaṇṇakūlā**, **Rattā** and **Rattāvaī** rivers rise from its southern, eastern and western sides respectively.[1] The lake measures one thousand *yojanas* in length,[2] It is an abode of godess **Lacchī(1)**.[3] Gods take its water for consecration ceremony.[4]

1. Jam. 111. Sth. 197, 522, JivM. p. 244
2. Sam. 113.
3. SamA. P. 105.
4. Jiv. 141.

8. **Puṁḍarīya** One of the two deities presiding over the **Khīravara** island.[1]

1. Jiv. 181.

9. **Puṁḍarīya** See also **Poṁḍarīa**.

Puṁḍarīyagumma (Puṇḍarīkagulma) A celestial abode of **Sahassārakappa** similar to **Pauma(3)**.[1]

1. Sam. 18.

Pukkharadaṁta (Puṣkaradanta) One of the presiding deities over the **Khīravara** island.[1]

1. Jiv. 181.

Pukkharaddha (Puṣkarārdha) Same as **Pukkharavaradīvaḍḍha**.[1]

1. Sur. 29.

Pukkharavara (Puṣkaravara) A concentric island encircling the **Kāloya** ocean. It measures sixteen lakhs of *yojanas* in width at all points from one side to the other. Its circumference is 19289894 *yojanas*. It has 144 suns the same number of moons, 4032 constellations, 12672 planets, and 9644400 *Koṭākoṭi* of stars. It is divided into two halves by a circular mountain **Māṇusuttara**.[1] These two halves are known as **Abbhiṁtara-Pukkharaddha** and **Bāhira-Pukkharaddha**. It is full of lotuses pukkharas, therefore it is called **Pukkharavara**. **Pauma(2)** and **Puṁḍarīya(5)** are its presiding deities.[2] Each of the two halves of Pukkharavara is eight lakhs of *yojanas* in width. The circumference of the inner half measures 14230249 *yojanas*. It has half number of the suns, moons etc.[3]

1. Sur. 100, Jiv. 176. The reading relating to the circumference of the island as found in Suriyapaṇṇatti is erroneous. See also Dev. 118-120, AnuHe. p. 90, Bha. 363.
2. Jiv. 176.
3. Sth. 632, Sur. 29, 100, Jiv. 176, Bha. 363. Sam. 72, Dev. 121-123.

The plinth of Pukkharavara island is two *gavyūtis* in height. There are regions like **Bharaha(2)**, **Eravaya(1)** etc. in the eastern inner half of the island. There are two big trees of **Kūḍasāmali** and *pauma* in it. These trees are the abodes of **Garula** and **Veṇudeva**. Similar regions are situated in the western inner half. In it the two trees are of **Kūḍasāmali** and **Mahāpauma** and deities are Garula and Veṇudeva. Thus in the inner half there are two Bharahas, two Eravayas etc., two **Maṁdaras (3)**, two **Maṁdaracūliās** etc.[4] as in **Dhāyaīsaṁḍa**.

4. Sth. 93.

Pukkharavaradīva (Puṣkaravaradvīpa) See **Pukkharavara**.[1]

1. Jiv. 176, Sur. 101.

Pukkharavaradīvaḍḍha (Puṣkaravaradvīpārdha) Inner half of the **Pukkharavara** island. The eastern as well as the western Pukkharavaradīvaḍḍha has its own regions, subregions, mountains, rivers etc.[1]

1. Sth. 522, 555, 641, 721, 768.

Pukkharasāriyā (Puṣkarasārikā) One of the eighteen **Baṁbhī(2)** scripts[1] also mentioned as **Kharasāviyā**.[2]

1. Praj. 37, | Sam. 18.

Pukkharoda (Puṣkaroda) A concentric ocean surrounding **Pukkharavaradīva**. It measures numerous thousands of *yojanas* in extent and circumference.[1] Its water called *rasodaya*, is pure, healthful and crystal-like clear.[2] This ocean is encircled by the **Varuṇavara** continent.[3] It has numerous moons and *koṭākoṭis* of stars etc.[4]

1. Sur. 101, Jiv. 180, Sth. 555, AnuHe. p. 90.
2. Jiv. 180, Praj. 16, PrajM. p. 29.
3. Jiv. 180.
4. Jiv. 180, 166, 141, Vis. 345. In the Bhagavatīsūtra the reading is 'Pukkharaddhe samudde.' See Bha. 363.

1. Pukkhala (Puṣkala) Perhaps same as **Pakkaṇa**.[1]

1. Bha. 380.

2. Pukkhala A god presiding over the **Pukkhalāvatta Vijaya (23)** (district).[1]

1. Jam. 95.

Pukkhalavaṭṭaa (Puṣkaravartaka) or **Pukkhalasaṁvaṭṭaa** (Puṣkarasaṁvartaka) A cloud that causes crops grow for ten thousand years if it rains once.[1] It sheds rain at the outset of the second era *(ārā)* of **Ussappiṇī**.[2]

1. Sth. 347, Tir. 980. | 2. Bha. 214, Jam. 38, AnuHe. p. 162.

1. **Pukkhalāvaī** (Puṣkalāvatī) A Vijaya(23) (district) in the **Puvva-Videha**[1] sub-region of **Mahāvideha**. It is situated to the south of mount **Nīlavaṁta**, north of river **Sīā**, east of mount **Egasela(2)** and west of the northern **Sīāmuha** grove. Its length from north to south is equal to that of **Kaccha(1)** district. Its capital is **Puṁḍarīgiṇī(1)**.[2] God **Pukkhalāvaī(3)** presides over this district.[3] Titthaṁkara **Vairaseṇa(1)** and Cakkavaṭṭi **Vairaṇābha** were born here.[4] Cakkavaṭṭi Vairaseṇa(2) also belonged to it.[5]

1. Jam. 95, Jna. 141, AvaCu. I. p. 133, Sth. 637.
2. Jam. 95, AvaCu. I. pp. 384, 501, UttS. p. 326.
3. Jam. 95.
4. AvaCu. I. p. 133.
5. AvaCu. I. p. 172.

2. **Pukkhalāvaī** A peak of mount **Egasela(2)**, five hundred *yojanas* in height.[1]

1. Jam. 95.

3. **Pukkhalāvaī** A deity presiding over **Pukkhalāvaī(1)** district.[1]

1. Jam. 95.

Pukkhalāvatī See **Pukkhalāvaī**.[1]

1. Sth. 637, AvaCu. I. p. 172.

1. **Pukkhalāvatta** (Puṣkalāvartta) A district in **Mahāvideha**, situated to the south of mount **Nīlavaṁta(1)**, north of river **Sīyā(1)**, east of **Paṁkāvaī(6)** and west of **Egasela(2)**. It is like **Kaccha(1) Vijaya**. God **Pukkhala(2)** presides over it. The capital of this district is **Osahī**.[1]

1. Jam. 95, Sth. 637.

2. **Pukkhalāvatta** A peak of mount **Egasela(2)**, five hundred *yojanas* in height.[1]

1. Jam. 95.

Pucchāra (Pucchakāra) An Aryan industrial group engaged in preparing chowries etc.[1]

1. Praj. 37.

Puṭṭasāla (Poṭṭaśāla) See **Poṭṭasāla**.[1]

1. UttN. & UttS. p. 168.

1. **Puṭṭila** A preceptor who initiated **Cakkavaṭṭi Piyamitta(1)**, a previous birth of **Titthayara Mahāvīra**.[1]

1. AvaN. 450, Vis. 1816, AvaCu. I. p. 235, KalpV. p. 44.

2. **Puṭṭila** A preceptor from whom prince **Naṁdaṇa(6)**, a previous birth of **Titthayara Mahāvīra**, accepted asceticism.[1]

1. AvaN. 451, Vis. 1817, AvaCu. I. p. 235.

3. **Puṭṭila** Previous life of **Sayaṁpabha**(3), the fourth would-be **Titthaṁkara** in the **Bharaha**(2) region. He was an ascetic in the order of **Mahāvīra**.[1]

1. Sam, 159, Sth. 692, SthA. p. 456.

Puṭṭilā See **Poṭṭilā**.[1]

1. SuCu. p. 28, Risi. 10.

1. **Puṭṭhila** (Proṣṭhila) Ninth chapter of the third section of **Aṇuttarovavāiyadasā**.[1]

1. Anut. 3.

2. **Puṭṭhila** Son of **Bhaddā**(10), a lady merchant of **Hatthiṇāpura**. He accepted asceticism from **Mahāvīra** and went to the **Savvaṭṭhasiddha** heaven after death. He will attain emancipation in **Mahāvideha**.[1] He is also known as **Poṭṭila**(5).[2]

1. Anut. 6. | 2. SthA. p. 456.

1. **Puḍhavī** (Pṛthivī) Name of one of the four chief wives of each of the four **Logapālas** under **Īsāṇiṁda**.[1]

1. Bha. 406. Sth. 2J3.

2. **Puḍhavī** (i) Fifth chapter of the first section,[1] (ii) eigth chapter of the sixth section,[2] (iii) third chapter of the twelfth section,[3] (iv) first as well as (v) fourth chapter of the thirteenth section,[4] (vi) sixth as well as (vii) seventh chapter of the seventeenth section[5] and (viii) third chapter of the nineteenth section[6] of **Viyāhapaṇṇatti**.

1. Bha. 3.
2. Ibid. 229.
3. Ibid. 437.
4. Ibid. 470.
5. Ibid. 590.
6. Ibid. 648.

3. **Puḍhavī** See **Puhaī**.[1]

1. Sth. 643.

Puḍhavīvaḍeṁsaa (Pṛthivyavataṁsaka) A park in the city of **Rohīḍaa**. It had a shrine of **Jakkha Dharaṇa**(5).[1]

1. Vip. 30.

Puḍhavīsirī (Pṛthvīśrī) A prostitute of **Iṁdapura**. She was a former birth of **Aṁjūsirī**(4).[1]

1. Vip. 32, SthA. p. 508.

Puṇaṇaṁda (Pūrṇananda) Same as **Puṇṇaṇaṁda**.[1]

1. AvaN. 328.

1. Puṇavvasu (Punarvasu) One of the twenty-eight Nakkhattas(1). Its presiding deity is **Aii**. Vāsiṭṭha is its family-name.[1]

1. Sth. 20, Jam. 155-161, Sur. 36 ff., 50, Sam. 5.

2. Puṇavvasu A resident of **Riṭṭhapura**, who was the first to offer alms to **Sīyala**, the tenth **Titthaṁkara**.[1]

1. Sam. 157, AvaN. 324, 328, AvaM. p. 227.

3. Puṇavvasu Previous birth of **Nārāyaṇa(i)**, the eigth **Vāsudeva(1)**. His preceptor was **Samudda(2)**. He performed *nidāna* at **Mihilāpurī** and its cause was the *paraiḍḍhi* (other's prowess).[1]

1. Sam. 158, Tir. 605.

1. Puṇṇa (Pūrṇa) Fifth chapter of **Pupphiyā**.[1]

1. Nir. 3.1.

2. Puṇṇa Fifth, tenth as well as fifteenth day of a fort-night.[1]

1. Jam. 152, Sur. 49.

3. Puṇṇa Lord of the southern **Dīvakumāra** gods.[1] He has six principal wives whose names bear similarity with those of **Dharaṇa's(1)**.[2]

1. Bha. 169. | 2. Ibid. 406, Sth. 508.

4. Puṇṇa A peak of mount **Veyaḍḍha(1)** in the **Kaccha(1)** district of **Mahāvideha**.[1]

1. Jam. 93, Sth. 689.

5. Puṇṇa Same as **Puṇṇabhadda**.[1]

1. Sth. 689, Jiv. 182.

Puṇṇakalasa (Pūrṇakalaśa) Two thieves who considered countenance of **Titthayara Mahāvīra** as evil-boding. They attacked him with their swords but **Sakka(3)** killed them and saved the Lord.[1] Puṇṇakalaśa is also referred to as a village in **Lāḍha** country inhabited by non-Aryans. Two thieves of that village attacked Mahāvīra but god **Siddhattha(8)** intervened and killed the thieves.[2]

1. AvaN. 483, (Dīpikā). p. 100. | 2. AvaCu. I. p. 290, KalpV. p. 166, AvaM. p. 281

Puṇṇaghosa (Pūrṇaghoṣa) Tenth would-be **Titthaṁkara** of the **Eravaya(1)** region. **Titthogālī** mentions him as second Titthaṁkara and **Daḍhakeu** as tenth Titthaṁkara.[1]

1. Sam. 159, Tir. 1117-1118.

Puṇṇaṇaṁda (Pūrṇananda) Same as **Naṁda(4)**.[1]

1. Sam. 157.

Puṇṇapattiā (Pūrṇapatrikā) An off-shoot of **Uddehagaṇa**(2).[1]

1. Kalp. p. 259.

1. **Puṇṇabhadda** (Pūrṇabhadra) Eleventh chapter of the sixth section of **Aṁtagaḍadasā**.[1]

1. Ant, 12.

2. **Puṇṇabhadda** A merchant of **Vāṇiyagāma**, who took initiation from **Titthayara Mahāvīra** and attained emancipation on mount **Vipula**.[1]

1. Ant. 14.

3. **Puṇṇabhadda** One of the disciples of **Saṁbhūivijaya**(4).[1]

1. Kalp. p. 256.

4. **Puṇṇabhadda** A shrine situated to the north-east of **Campā**.[1] It was visited by **Pāsa**(1),[2] **Mahāvīra**[3] and **Suhamma**(1) and **Jaṁbū**(1).[4] It was dedicated to **Jakkha** god of the same name.[5]

1. Aup. 2, Jna. 79, 91, 105, 152, Vip. 34.
2. Jna. 152.
3. Jna. 176, Ant. 17-26, Dasa. 9.1.
4. Upa. 2, Nir. 1.1, PrasA. p. 1, Jna. 2.
5. Vip. 34.

5. **Puṇṇabhadda** One of the two lords of the **Jakkha** gods.[1] He performed worship of **Titthayara Mahāvīra** every night during the latter's four months sojourn at **Campā**.[2] He is under **Logapāla Vesamaṇa**(9).[3] He will maintain the army of **Mahāpauma**(9 and 10) of **Sayaduvāra**.[4] His principal wives are **Puṇṇā**(1), **Uttamā**(2), **Tārayā** and **Bahuputtiyā**(1).[5]

1. Bha. 169, KalpDh. p. 110, Praj. 48, NisCu. III. p. 224.
2. AvaCu. I. p. 320.
3. Bha. 168.
4. Bha. 554, 559, Sth. 693.
5. Bha. 406, Sth. 273, Jna. 153.

6. **Puṇṇabhadda** A peak of mount **Veyaḍḍha**(2) in **Bharaha**(2). It is constituted of gold.[1]

1. Jam. 12.

7. **Puṇṇabhadda** A peak of mount **Mālavaṁta** in **Mahāvideha**.[1]

1. Jam. 91, Sth. 689.

8. **Puṇṇabhadda** A deity presiding over the **Puṇṇabhadda**(6) peak.[1]

1. Jam. 14.

9. **Puṇṇabhadda** A god belonging to the **Puṇṇabhadda**(10) celestial abode of the **Sohamma**(1) region. He performed thirty-two kinds of dramas before **Titthayara Mahāvīra**. In his previous birth he was a merchant of the same name in **Maṇivaiyā** city. He had become a monk and observed asceticism. He will attain liberation in **Mahāvideha**.[1]

1. Nir. 3.5.

10. Puṇṇabhadda An abode in the Sohamma(1) celestial region.[1]

1. Nir. 3.5.

11. Puṇṇabhadda One of the two presiding gods of the **Khododa** ocean.[1]

1. Jiv. 182.

Puṇṇabhaddakūḍa (Pūrṇabhadrakūṭa) Same as **Puṇṇabhadda(6)**.[1]

1. Jam. 12.

Puṇṇarakkha (Pūrṇarakṣa) A god under **Logapāla Vesamaṇa(9)**.[1]

1. Bha. 168.

1. Puṇṇaseṇa (Pūrṇasena) Thirteenth chapter of the second section of **Aṇuttarovavāiyadasā**.[1]

1. Anut. 2.

2. Puṇṇaseṇa Son of king **Seṇiya(1)** and his wife **Dhāriṇī(1)** of **Rāyagiha**. He renounced the world and became a disciple of **Titthayara Mahāvīra**. After observing asceticism for a period of sixteen years he died and again took birth as a god in **Savvaṭṭhasiddha** celestial abode. After one more incarnation he will attain salvation.[1]

1. Anut. 2.

1. Puṇṇā (Pūrṇā) Name of one of the four queens of **Puṇṇabhadda(5)**, the lord of **Jakkha** gods.[1] The same is the name of a queen of **Māṇibhadda(1)**.

1. Bha. 406, Sth. 273, Jna. 153.

2. Puṇṇā Daughter of merchant of **Ṇāgapura**. She remained unmarried, accepted asceticism from **Titthayara Pāsa(1)** and became a disciple of nun **Pupphacūlā(1)**. After her death she became a queen of a lord of **Vāṇamaṁtara** (**Jakkha**) gods,[1] i.e. the same as **Puṇṇā(1)**.

1. Jna 153.

3. Puṇṇā Ninth chapter of the fifth subsection of the second section of **Ṇāyādhammakahā**.[1]

1. Jna. 153.

Putthī (Pustī ?) A wife of **Cakkavaṭṭi Baṁbhadatta(1)**.[1]

1. UttN. p. 379.

1. Puppha (Puṣpa) Same as **Pupphakeu(1)**.[1]

1. Sur. 107, SurM. p. 295, JamS. p. 535, SthA. p. 79.

2. Puppha A celestial abode of **Pāṇata** where gods have maximum life-span of twenty *Sāgaropama* years. They breathe once in twenty fortnights and have desire for food once in twenty thousand years.[1]

1. Sam. 20.

1. **Pupphaa** (Puṣpaka) A celestial abode.[1] It is probably the same as **Puppha**(2).

1. AvaCu. II. p. 175.

2. **Pupphaa** A travelling car meant for the lord of the **Īsāṇa** celestial region.[1]

1. Sth. 644.

3. **Pupphaa** Managing god of the **Pupphaa**(2) celestial car belonging to the lord of the **Īsāṇa** heavenly region.[1]

1. AvaCu. I. p. 145.

Pupphakaṁta (Puṣpakānta) A celestial abode similar to **Puppha**(2).[1]

1. Sam. 20.

1. **Pupphakaraṁḍaa** (Puṣpakaraṇḍaka) A park situated in the north-east of **Hatthisīsa** city. The shrine of **Jakkha Kayavaṇamālapiya** was located there.[1]

1. Vip. 33.

2. **Pupphakaraṁḍaa** A park situated in **Rāyagiha**. Two princes, viz., **Vissabhūti** and **Visāhaṇaṁdī** developed a quarrel for this park.[1]

1. AvaCu. II. p. 23.

Pupphakaraṁḍaga (Puṣpakaraṇḍaka) See **Pupphakaraṁḍaa**.[1]

1. AvāCu. I. p. 230.

1. **Pupphakeu** (Puṣpaketu) One of the eighty-eight **Gahas** also known as **Puppha**(1).[1]

1. Sur. 107, Sth. 90, SthA. p. 79.

2. **Pupphakeu** King of **Pupphabhadda**.[1] He is called **Pupphasena** also.[2] He had **Pupphacūla**(1) and **Pupphacūlā**(2) as his son and daughter respectively born of **Pupphavatī**(4). He performed their marriage with each other because they loved mutually.[3]

1. AvaCu. II. p. 177.
2. AvaCu. I. p. 559, AvaH. p. 429.
3. AvaCu. II. p. 177, AvaCu. I. p. 559, BrhKs. p. 411.

3. **Pupphakeu** Seventh would-be **Titthaṁkara** of the **Eravaya**(1) region.[1] **Titthogālī** mentions **Mahāyasa** in this context.[2]

1. Sam. 159.
2. Tir. 1118.

Pupphaketu (Puṣpaketu) See **Pupphakeu**(1).[1]

1. Sth. 90.

1. **Pupphacūla** (Puṣpacūla) King of **Pupphapura**. He was son of **Pupphakeu**(2) and his wife **Pupphavatī**(4). He had married his own sister, **Pupphacūlā**

(2). He renounced the world and became a monk. Once a god tried to distract him from meditation by creating the scene of **Pupphacūlā(2)** being molested by a knave. But Pupphacūla did not swerve.[1]

1. BrhBh. 1349–1351, BrhKs. p. 411.

2. Pupphacūla King of the city of **Campā** and friend of **Cakkavaṭṭi Baṁbhadatta(1)**.[1]

1. UttN. p. 377, UttK. p. 254, UttS. p. 377.

1. Pupphacūlā (Puṣpacūlā) Chief woman-disciple of **Pāsa(1)**, the twenty-third **Titthaṁkara**.[1]

1. Jna. 148, 158, Tir. 462, Sam. 157, AvaCu. I. p. 159, Ava p. 28.

2. Pupphacūlā Daughter of king **Pupphakeu(2)** and his queen **Pupphavatī(4)** of **Pupphabhadda**. She married her brother **Pupphacūla(1)** with the consent of her father.[1] Her mother did not like it and renounced the world. After her death she was born as a goddess. She wanted to enlighten her daughter. She showed scenes of hell and heaven to her daughter in dreams. Pupphacūlā was frightened. Then her father asked the heretics about the conditions of hell and heaven. They were not able to give the true account. *Ācārya* Aṇṇikāputta gave the correct description and the deeds which lead to that type of existence. Puppacūlā then accepted asceticism from that *Ācārya* with the condition that she would accept alms from her father's house. In due course she attained omniscience. Once while crossing river Gaṁgā in a boat she along with others was drowned in the river. That place came to be known as **Payāga**.[2] See also **Payāga**.

1. BrhBh. 1349–51.
2. AvaCu. II. pp. 177–178, I. p. 559, AvaN. 1191 (interpolated), AvaCu. II. p. 36, SthA. p. 474, Sams. 56, NanM. p. 166.

3. Pupphacūlā Wife of prince **Subāhu(1)**, Son of king **Adīṇasattu(2)** of **Hatthisīsa**.[1]

1. Vip. 33.

4. Pupphacūlā Identical with **Papphacūliyā**.[1]

1. Nir. 4.1, NanCu. p. 60, NanH. p. 73.

Pupphacūliyā (Puṣpacūlikā) An **Aṁgabāhira Kālia** text.[1] It forms a section of **Uvaṁga**.[2] It consists of the following ten chapters[3]: (1) **Sirī(3)**, (2) **Hirī(6)**, (3) **Dhiti(3)**, (4) **Kitti**, (5) **Buddhi(1)**, (6) **Lacchī(3)**, (7) **Ilādevī**, (8) **Surādevī(1)**, (9) **Rasadevī(1)**, (10) **Gaṁdhadevi(1)**.

1. Pak. p. 45, Nan. 44, NanCu. p. 60, NanH. p. 73, NanM. p. 208.
2. Nir. 1.1.
3. Ibid. 4.1.

Pupphajaṁbhaga (Puṣpajṛmbhaka) One of the ten kinds of **Jaṁbhaga** gods.[1]

1. Bha. 533.

Pupphajjhaya (Puṣpadhvaja) A celestial abode similar to **Puppha**(2).[1]

1. Sam. 20.

1. **Pupphadaṁta** (Puṣpadanta) Ninth **Titthaṁkara** of the current descending cycle.[1] He was **Jugabāhu**(3) in his previous birth.[2] He is also known as **Suvihi**(1)[3]. His father king **Suggīva**(2) and his mother queen **Rāmā**(3) belonged to the city of **Kāgaṁdī**.[4] His height was one hundred *dhanuṣas*.[5] His colour was bright like moon.[6] He took to asceticism accompanied by one thousand men. **Aruṇappabhā** was his sacred palanquin.[7] He broke his first fast at the residence of **Pussa**(2) in the town of **Seyapura**.[8] He obtained omniscience in a park outside the city of **Kāgaṁdī**.[9] His sacred tree was *māli* or *malli*.[10] **Varāha**(1) was his first male disciple.[11] **Vāruṇī**(1) was his first woman-disciple.[12] He had under him 86 groups of monks, the same number of group-leaders,[13] 2,00,000 monks and 3,00,000 nuns.[14] He attained liberation at the end of his life of two lakh *pūrva* years.[15]

1. Ava. p. 4, Nan. v. 18, Vis. 1758, AvaN. 1091, Tir. 472, Kalp. 196, Sth. 411.
2. Sam. 157.
3. Ava. p. 4, Sam. 75, 86, 100, Tir. 322,
4. Sam. 157, AvaN. 385, 388, Tir. 472.
5. Sam. 100, AvaN. 378, Tir. 362.
6. AvaN. 376, Tir. 342.
7. Sam. 157, AvaN. 225, Tir. 391.
8. AvaN. 324, 328, Sam. 157.
9. AvaN. 254, Sam. 157.
10. Sam. 157, Tir. 406.
11. Sam. 157, Tir. 447.
12. Sam. 157, Tir. 448, 458.
13. Sam. 86. According to AvaN. 266, the number is 88. According to Tir. 450, it is 84.
14. AvaN. 257, 261.
15. Ibid. 303, 307.

2. **Pupphadaṁta** General of the elephant column of **Īsāṇiṁda**.[1]

1. Sth. 404, 582.

Pupphadatta (Puṣpadatta) An ascetic who accepted alms from merchant **Usabhadatta**(2) of the town of **Usuyāra**(3).[1]

1. Vip. 34.

Pupphapabha (Puṣpaprabha) A celestial abode similar to **Puppha**(2).[1]

1. Sam. 20.

Pupphapura (Puṣpapura) Same as **Pupphabhadda**.[1]

1. BrhBh. 1349.

Pupphaphalajaṁbhaga (Puṣpaphalajṛmbhaka) One of the ten kinds of **Jaṁbhaga** gods.[1]

1. Bha. 533.

Pupphabhadda (Puṣpabhadra) A city situated on the bank of **Gaṁgā**. It is the the same as **Pupphapura**. King **Pupphakeu**(2) and his queen **Pupphavatī**(4)

reigned there. They had Pupphacūla(1) and Pupphacūlā(2) as their twin son and daughter.[2] Pupphakeu is also known as Pupphasena.[3] The city is identified with Pāṭaliputta.[4]

1. AvaCu. II. p. 177, AvaH. p. 429.
2. BrhBh. 1349-1351, BrhKs. p. 411.
3. AvaCu. I.p. 559.
4. LAI. p. 324.

Pupphamālā (Puṣpamālā) A principal Disākumārī goddess of the lower world.[1] According to Ṭhāṇa, she belongs to the upper world.[2]

1. Jam. 112.
2. Sth. 643.

Pupphalesa (Puṣpaleśya) A celestial abode similar to Puppha(2).[1]

1. Sam. 20.

Pupphavaī (Puṣpavatī) See Pupphavatī.[1]

1. BrhBh. 1351, AvaH. p. 429.

Pupphavaṇṇa (Puṣpavarṇa) A celestial abode similar to Puppha(2).[1]

1. Sam. 20.

1. Pupphavatī (Puṣpavatī) Principal woman-disciple of Muṇisuvvaya(1), the twentieth Titthaṁkara.[1]

1. Sam. 157, Tir. 461.

2. Pupphavatī A shrine situated to the north-west of Tuṁgiyā city.[1]

1. Bha. 107.

3. Pupphavatī Twenty-fourth chapter of the fifth sub-section of the second section of Ṇāyādhammakahā.[1]

1. Jna. 153.

4. Pupphavatī Queen of king Pupphakeu(2) or Pupphasena of Pupphapura or Pupphabhadda.[1] She renounced the world and became a goddess after death. Then she showed scenes of hell and heaven to frighten and enlighten her daughter Pupphacūlā(2) to follow right path.[2]

1. BrhBh. 1351, BrhKs. p. 411.
2. AvaCu. I. p. 559, II. p. 177-178, NanM. p. 166.

5. Pupphavatī Daughter of a merchant of Ṇāgapura. She accepted asceticism from Titthayara Pāsa(1). Rest is similar to Puṇṇā(2).[1]

1. Jna. 153.

6. Pupphavatī One of the four principal wives of Sappurisa, a lord of the Kiṁpurisa(3) gods. In her previous birth she was a daughter of a merchant of Ṇāgapura, i.e the same as Pupphavatī(5). The same is the name of a principal wife of Mahāpurisa.[1]

1. Bha. 406, Sth. 273, Jna. 153.

Pupphasāla (Puśpaśāla) A famous songster belonging to **Vasaṁtapura**(3). **Bhaddā**(4), the wife of a merchant of the same town was so much immersed in his music that she completely forgot herself and fell down from the upper floor and died.

1. AvaH. p, 398, AcaSi. p. 154, AvaCu. I. pp. 529-530.

2. Pupphasāla A merchant of **Gobbaragāma**(1).[1]

1. AvaCu. I. p. 469.

3. Pupphasāla See **Pupphasālaputta**.[1]

1. Risi (Saṅgrahaṇī).

Pupphasālaputta (Puṣpaśālaputra) A non-jain sage in the *tirtha* of **Ariṭṭhanemi**, recognised as a **Patteyabuddha**.[1]

1. Risi. 5, Risi (Saṅgrahaṇī).

Pupphasālasua (Puṣpaśālasuta) Son of merchant **Pupphasāla**(2) of **Gobbaragāma**(1).[1] He was very modest and of helpful nature. He was enlightened when **Titthayara Mahāvīra** asked him to serve him with a broom *(rajoharaṇa)*.

1. AvaCu. I. p. 469.
2. Ibid., AvaN. 847, AcaCu. p. 120, VisK. p. 787.

Pupphasiṁga (Puṣapśṛṅga) A celestial abode similar to **Puppha**(2).[1]

1. Sam. 20.

Pupphasiddha (-siṭṭha) (Puṣpasiddha) (ṣṛṣṭa) A celestial abode similar to **Puppha**(2).[1]

1. Sam. 20.

Pupphaseṇa (Puṣpasena) Another name of **Pupphakeu**(2).[1]

1. AvaCu. I. p. 559, AvaH. p. 429.

Pupphārāma (Puṣpārāma) A park on the outskirts of **Rāyagiha**.[1]

1. Ant. 13.

Pupphāvatta (Puṣpāvartta) A celestial abode similar to **Puppha**(2).

1. Sam. 20.

Pupphāhāra (Puṣpāhāra) A class of *vānaprastha* ascetics living on flowers only.[1]

1. Bha. 417, Nir. 3.3, Aup. 38.

Pupphiyā (Puṣpikā) An **Aṁgabāhira Kālia** text.[1] It forms a part of **Uvaṁga**.[2] It consists of the following ten chapters.[3] (1) **Caṁda**(2), (2) **Sūra**(8), (3) **Sukka**(5), (4) **Bahuputtiyā**(6), (5) **Puṇṇa**(1), (6) **Māṇibhadda**(3), (7) **Datta**(13), (8) **Siva**(4), (9) **Bala**(9), (10) **Aṇāḍhiya**(3).

1. PaK. p. 45, Nan. 44, NanCu. p. 60, NanH. p. 73, NanM. pp. 207-8,
2. Nir. 1.1,
3. Ibid. 3.1,

Pupphujjaa (Puṣpayuta) One of the hundred sons of Titthayara Usabha(1).[1]

1. KalpDh. p. 151, KalpV. p. 236.

Pupphuttara (Puṣpottara) A celestial abode. Mahāvīra's soul descended into the womb of Devāṇaṁdā(2) from this abode.[1] Its another name is Mahāvijaya.[2]

1. Aca. 2. 176, Kalp. 2, Vis. 1817. | 2. AvaCu. I. p. 236, Aca. 2.176.

Pupphuttaravaḍiṁsaga (Puṣpottarāvataṁsaka) See Pupphuttaravaḍeṁsaa.[1]

1. Sam. 20.

Pupphuttaravaḍeṁsaa (Puṣpottarāvataṁsaka) A celestial abode similar to Puppha(2).[1]

1. Sam. 20, AvaCu. I. p. 235.

Puraṁdara (Purandara) See Sakka(3).[1]

1. Utt. 11.23.

Puraṁdarajasā (Purandarayaśā) Daughter of king Jiyasattu(22), sister of Khaṁdaa(1) and wife of king Daṁḍagi.[1] She was initiated by Muṇisuvvaya(1), the twentieth Titthaṁkara.[2]

1. UttN. and UttS. pp. 114-5, NisCu. IV. 127, BrhKs. pp. 915-6, VyaBh. 10.589, UttCu. p. 73.
2. BrhKs. pp. 915-6.

Purāṇa A heretical scripture.[1]

1. Nan. 42, Anu. 41.

Purimatāla or **Purimayāla** (Purimatāla) A city to the north-east of which a park named Amohadaṁsaṇa was situated. There was a shrine of Jakkha Amohadaṁsi in that park. The dreadful forest of Sālā, a hide-out for robbers, lay to the north-east of this city.[1] There was also an old temple of Malli(1).[2] Titthayara Mahāvīra had visited Purimatāla.[3] There he narrated the previous birth of Abhaggasena(2).[4] Ninnaya, a resourseful merchant and dealer in eggs, belonged to this place.[5] Seven disciples of *parivrājaka* Ammaḍa(1) had started for this city from Kaṁpillapura.[6] Titthayara Usabha(1) attained omniscience in the Sagaḍamuha park which was situated on the outskirts of Purimatāla.[7] This city was situated in the vicinity of Viṇīā.[8] It is also called Vinītāśākhāpura.[9] The lord of the Īsāṇa celestial region worshipped Titthayara Mahāvīra at this place, and merchant Vaggura who belonged to this place also paid homage to him.[10]

1. Vip. 15.
2. AvaCu. I. p. 295.
3. Vip. 16.
4. Ibid. 17.
5. Ibid. 17, SthA. p. 507.
6. Aup. 39.
7. Kalp. 212, Jam. 31, AvaN. 254, 339, AvaCu. I. p. 181, Vis. 1673, 1719, BrhKs. p. 381, KalpS. p. 189, KalpV. p. 240.
8. AvaN. 243, AvaCu. I. p. 181, Vis. 1722, AvaH. p. 430.
9. KalpV. p. 240.
10. AvaN. 491, Vis. 1945, AvaCu. I. p. 295.

King Mahabbala(8) reigned here.[11] **Udiodia**, the king of this city was attacked by **Dhammarui(1)**, the ruler of **Vārāṇasī**.[12] **Citta(1)**, a merchant's son, was born in Purimatāla.[13] It was a suburb of **Ayodhyā**.[14]

11. Vip. 15.
12. Vip. 17. AvaCu. I. p. 559, NanM. p. 166.
13. Utt. 13.2. UttCu. p. 214, UttK. p. 254.
14. SBM. p. 376.

Puriyā (Purikā) A city which was visited by preceptor **Vaira(2)** during the famine of twelve years. A Buddhist king reigned there.[1] There was a image of the living *Tīrthaṅkara*.[2] Puriyā is identified with Puri Jagannatha in Orissa.[3]

1. AvaN. 773, 1188, AvaCu. I. p. 396.
2. OghND. p. 59.
3. LAI. p. 325.

Puri-vaṭṭa (Puri-Varta) One of the twenty-five and a half **Āriya** countries with its capital at **Māsapurī**. It is the same as **Vaṭṭa**.[1]

1. Praj. 37, SutSi. p. 123.

Purisa (Puruṣa) Thirty-fourth chapter of the ninth section of **Viyāhapaṇṇatti**.[1]

1. Bha. 362.

Purisapuṁḍarīa (Puruṣapuṇḍarīka) Sixth **Vāsudeva(1)** of the current descending cycle in the **Bharaha(2)** region and brother of sixth **Baladeva(2) Āṇaṁda(1)**. He was son of king **Mahasiva** and his queen **Lacchimaī(1)** of **Cakkapura**. In his previous birth he was **Piyamitta(2)**. He killed his **Paḍisattu Bali(3)**. He was 29 bows tall. He lived for 65 thousand years and after death fell to the sixth hell.[1]

1. Sam. 158, AvaBh. 40-41, AvaN. 403-413, Tir. 577, 602-615, Sth. 672.

Purisapura (Puruṣapura) Capital of **Gaṁdhāra(1)** country. Its ruler was **Naggai**.[1] King **Muruṁḍa(2)** of **Pāḍali** city had sent his envoy to this city.[2] It was frequented by *bhikṣus* wearing red robes.[3] It is identified with Peshawar.[4]

1. AvaCu. II. p. 208, UttCu. p. 178, UttS. p. 304.
2. BrhBh. 2291, 2292.
3. BrhKs. p. 650.
4. GDA. p. 162.

Purisavijjā (Puruṣavidyā) See **Khuḍḍaganiyaṁṭhijja**.[1]

1. Sam. 36, UttN p. 9.

Purisasīha (Puruṣasiṁha) Fifth of the nine **Vāsudevas(1)** of the current descending cycle in the **Bharaha(2)** region and brother of **Sudaṁsaṇa(7)**. He was son of king **Siva(6)** and his queen **Ammayā** of **Assapura**.. **Dhamma** was his contemporary **Titthaṁkara**. In his previous birth he was **Isivāla(2)**.

Purisasīha was 45 bows high and he lived for 10 lakh years. He killed his Padisattu Nisumbha. He fell after death to the sixth hellish region.[1]

1. Sam. 158, 133, AvaBh 40–41, AvaN. 403–413, Tir. 478, 577, 602–15, Sth. 672, 735.

1. Purisasena (Purusasena) Fourth chapter of the first section of Anuttarovavāiyadasā.

1. Anut. 1.

2. Purisasena Son of king Senia(1) and his queen **Dhārinī(1)** of **Rāyagiha.** He was consecrated by **Titthayara Mahāvīra.** After death he took birth as a god in an Anuttara celestial abode. He will attain emancipation in the Mahāvideha region after one more incarnation.[1]

1. Anut. 1.

3. Purisasena Fourth chapter of the fourth section of Amtagadadasā.[1]

1. Ant. 8.

4. Purisasena Son of king **Vasudeva** and his queen **Dhārinī(4)** of **Bāravaī.** He took initiation from **Titthayara Aritthanemi** and attained liberation on mount Settumja after practising asceticism for sixteen years.[1]

1. Ant. 8.

Purisuttama (Purusottam) Fourth **Vāsudeva(1)** of the the current descending cycle in the **Bharaha(2)** region of **Jambuddīva** and brother of **Suppabha(1).** He was son of king **Soma(9)** and his queen **Sīyā(6)** of **Bāravaī.**[1] Anamta, the fourteenth **Titthamkara,** was his contemporary.[2] He killed his **Padisattu Mahukedhava.**[3] He was 50 bows tall and he lived for 30 lakh years.[4] In his previous birth he was **Samuddadatta(2)**[5] and after death he fell to the sixth hell[6]

1. Sam. 158, AvaBh. 40–41, AvaN. 403–413, Tir. 577, Sth. 672, 602–5. Sam. 158 mentions Rudda(5) as his father.
2. Tir. 477.
3. Sam. 158, Tir. 605.
4. Sam. 158, Tir. 604.
5. AvaN. 403, 405, Sam. 50.
6. Sam. 158, Tir. 615, AvaN. 413.

Pulaa (Pulaka) Seventh part of the first layer of **Rayanappabhā(2).** It is one thousand *yojanas* in extent.[1]

1. Sth. 778.

Pulamda or Pulimda (Pulindra) An **Anāriya** people and country. It is identified with the region comprising the western portion of Bundelkhand and the district of Sagar.[2]

1. Praj. 37, SutSi. p. 123, Pras. 4, Bha. 380, Jna. 18, Jam. 43, Aup. 33.
2. GDA. p. 161.

Puvva (Pūrva) Same as **Puvvagaya**.[1]

1. Sam. 14, Nan. 35, Tir. 809, NanM. p. 240.

Puvvaṁga (Pūrvāṅga) First day of a fortnight.[1]

1. Jam. 152, Sur. 48.

Puvvagata (Pūrvagata) See Puvvagaya.[1]

1. Sth. 742, NanCu. p. 75.

Puvvagaya (Pūrvagata) Third section of **Diṭṭhivāya**.[1] It consisted of the following fourteen sub-sections known as **Puvvas**: (1) **Uppāya**, (2) **Aggāṇīya**, (3) **Vīriya**, (4) **Atthiṇatthippavāya**, (5) **Ṇāṇappavāya**, (6) **Saccappavāya**, (7) **Āyappavāya**, (8) **Kammappavāya**, (9) **Paccakkhāṇappavāya**, (10) **Vijjāaṇuppavāya**, (11) **Avaṁjhappavāya**, (12) **Pāṇāu**, (13) **Kiriyāvisāla**, (14) **Biṁdusāra**.[2] They are collectively known as **Cauddasapuvvā**.[3] **Mahāvīra** had predicted that his Puvvagaya would last one thousand years.[4] But the **Titthogālī** mentions that these fourteen Puvvas will be extinct after 170 years of the the emancipation of **Titthayara Mahāvīra**,[5] i. e. **Thūlabhadda** will be the last *catnrdaśapūrvadhārin*. Since this section was devised first *(puvva = pūrva)* and then Āyāra etc., it was named Puvvagaya.[6] Puvvagaya is also another name of Diṭṭhivāya.[7] It is regarded as the source of other canonical works[8] and therefore it is said that Puvvas were composed first and then the other Aṁgas(3) by the **Gaṇadharas**.[9] In this connexion we come across some references which specifically mention the names of some canonical as well as non-canonical works and chapters derived from the particular Puvvas and their sections.[10]

1. Sam. 147, Nan. 57, NanCu. p. 75, Sth. 262.
2. Sam. 14.
3. Ibid.
4. Bha. 678, Tir. 805.
5. Tir. 697.
6. NanM, p. 240.
7. Sth. 742, See CLJ. p. 8.
8. Vis. 551–552, Brh. 145–146.
9. NanCu. p. 56, AvaN. 292–3. There is also other view that the Ācārāṅga was composed first and then the other Aṁgas. See AcaN. 8, 9, AcaCu. p. 3; See also Āgama yuga kā Jain Darśana by Pt. D. Malavania (1966). pp. 20–22.
10. SeeCLJ. pp. 87–89 with foot notes for details.

Puvvaphagguṇī (Pūrvaphālgunī) Identical with **Puvvāphagguṇī**.[1]

1. Jam. 155, Sth. 110.

Puvvabhaddavayā (Pūrvabhādrapadā) Identical with **Puvvābhaddavayā**.[1]

1. Jam. 155.

1. Puvva-Videha or Puvvavideha (Pūrva-Videha) One of the four sub-regions of **Mahāvideha** situated in **Jaṁbuddīva**.[1] It lies to the east of mount

1. Jam. 85, Sth. 302, Anu. 130.

Maṁdara(3).[2] River Sīyā passes through it.[3] There are the districts of Pukkhalāvaī(1),[4] Maṁgalāvaī(1)[5] etc. in it. Similar Puvvavideha is also situated in Dhāyaīsaṁḍa as well as in Pukkharavaradīvaḍḍha.[6] See also Mahāvideha(1).

2. Sth. 86, JamS. p. 322.
3. Jna. 144, JivM. p. 244.
4. AvaCu. I. pp. 133, 172.
5. AvaCu. I. p. 172.
6. Ibid.

2. Puvvavideha Same as **Puvvavidehakūḍa**.[1]

1. Jam. 84, 110.

1. Puvvavideha-kūḍa (Pūrvavideha-kūṭa) A peak of mount Ṇisaha.[1]

1. Jam. 84.

2. Puvvavideha-kūḍa A peak of mount Ṇīlavaṁta(1).[1]

1. Jam. 110.

Puvvāpoṭṭhavayā (Pūrvāproṣṭhapadā) Identical with **Puvvābhaddavayā**.[1]

1. Sur. 36.

Puvvāphagguṇī (Pūrvāphālgunī) One of the twenty-eight Ṇakkhattas(1). Its family name is **Govallāyaṇa**.[1]

1. Sth. 90, 110, Sam. 2, Sur. 36, 50, Jam. 155 ff., 159.

Puvvābhaddavayā (Pūrvābhādrapadā) One of the twenty-eight constellations. **Aya** is its presiding deity and **Jāukaṇṇa** its family-name.[1]

1. Sth. 90, 110, Sam. 2, Sur. 36, 50, Jam. 155 ff., 159.

Puvvāsāḍhā (Pūrvāṣāḍhā) One of the twenty-eight Ṇakkatta(1). **Āu**(1) is its presiding deity and **Vajjhiyāyaṇa** is its family name.[1]

1. Sth. 90, Sam. 4, Sur. 36, 50, Jam. 155–161.

1. Pussa (Puṣya) One of the twenty-eight Ṇakkhattas(1). **Vahassai**(4) is its presiding god. **Omajjāyaṇa** is the family name of Pussa.[1]

1. Sth. 90, 411, 589, 694, 781, Sam. 3, 10, Jam. 155–161, Dev. 153, Sur. 36, 50, SutCu. 21.

2. Pussa A resident of **Seyapura** who was the first to offer alms to **Pupphadaṁta**, the ninth **Titthaṁkara**.[1]

1. AvaN. 324, 328, Sam. 157, AvaM. p. 227.

3. Pussa See **Pūsa**.[1]

1. Sur. 46.

Pussadevaya (Puṣyadaivata) A heretical treatise.[1]

1. Nan. 42.

Pussabhūti (Puṣyabhūti) Same as Pūsabhūti.[1]

1. VyaBh. 204, VyaM. IV. p. 47, BrhBh. 6290.

Pussamitta (Puṣyamitra) See Pūsamitta.[1]

1. AcaCu. p. 2.

Pusssāyaṇa (Puṣyāyana) Family name of the constellation Revatī (4).[1]

1. Sur. 50, Jam. 159.

1. Puhaī (Pṛthivī) Mother of Supāsa(1)[1] and wife of king Paiṭṭha(1).[1]

1. Tir. 470, Sam. 157, AvaN. 385.

2. Puhaī Mother of the third Vāsudeva(1) Sayaṁbhū(1).[1]

1. Tir. 603, AvaN. 409, Sam. 157.

3. Puhaī Mother of the first three Gaṇadharas of Mahāvīra and wife of Vasubhūi(1).[1]

1. AvaN. 649, VisK. p. 692. | AvaN. 648.

4. Puhaī Wife of king Sālavāhaṇa. Once she had put on her husband's dress and acted like him.[1]

1. VyaM. VIII. p. 36.

5. Puhaī A principal Disākumārī residing on the Himava peak of the western Ruyaga(1) mountain.[1]

1. Jam. 114, Tir. 157, Sth. 643.

Puhavī (Pṛthivī) See Puhaī.[1]

1. Tir. 157, VyaM. VIII. p. 36, Jam. 114, Vis. 2510, Sam. 157, AvaN. 649.

Pūtaṇā or Pūyaṇā (Pūtanā) A notorious Vaṁtara goddess who used to kill children.[1]

1. Sut. 1.3.4.13, Pras. 15, PinNBh. 41, PinNM. p. 126, NisCu. III. p. 408.

1. Pūraṇa One of the six friends of king Mahabbala(2) of the city of Vīyasogā.[1]

1. Jna. 64.

2. Pūraṇa Seventh chapter of the second section of Aṁtagaḍadasā.[1]

1. Ant. 3.

3. Pūraṇa Son of king Aṁdhagavaṇhi and his queen Dhāriṇī(5) of Bāravaī. He was initiated by Titthayara Ariṭṭhanemi. After observing asceticism for a period of sixteen years he attained liberation on mount Settuṁja.[1]

1. Ant. 3.

4. Pūraṇa A merchant of the settlement of Bebhela. He had renounced the world and become an ascetic. After death he was born as *indra* Camara(1) in Camaracaṁcā.[1]

1. Bha. 144.

1. Pūsa (Puṣya) Presiding god of the Revaī(4) constellation.[1]

1. Jam. 157, 171, Sur. 46.

2. Pūsa See Pussa.[1]

1. Pūsa and Pussa, as independent names as well as affixes, have been rendered into Sanskrit as Puṣya as well Puṣpa. The latter form seems to be erroneous.

3. Pūsa A palmist who having observed the marks of a Cakkavaṭṭi in the foot-prints of Titthayara Mahāvīra thought of to serve him for getting some gifts from him.[1] Following the foot-prints he reached Thūṇāga settlement but found that Mahāvīra was merely a monk. He got dejected and doubted the accuracy of the science of palmistry. Sakka(3) appeared and removed his doubt and explained that the Lord was a *dharma-cakra-vartin*.[2] He gave some gifts to the palmist and disappeared. The palmist also went away.[3]

1. AvaN. 473.
2. AvaCu. I. p. 282.
3. KalpV. p. 159.

4. Pūsa A (would-be) preceptor belonging to the Vaccha(5) lineage. After his death i.e. after 20500 years of the emancipation of Mahāvīra, Uttarajjhayaṇa will become extinct.[1]

1. Tir. 826.

Pūsagiri (Puṣyagiri) Disciple of preceptor Raha and teacher of Phaggumitta.[1]

1. Kalp. p. 264.

Pūsaṇaṁdī (Puṣyanandi) Son of king Vesamaṇadatta and his queen Sirideví(4) of Rohīḍaa and husband of Devadattā(2), daughter of merchant Datta(1) of the same town.[1]

1. Vip. 30-31, SthA. p. 508.

Pūsabhūti (Puṣyabhūti) Teacher of preceptor Pūsamitta(2). He was expert in meditation.[1] He enlightened king Muṁḍia of Siṁbavaddhaṇa.[2] He is the same as Vasubhūti(3).

1. AvaN. 1312, VyaM. IV. p. 47, 50, BrhBh. 6290, AvH. p. 722.
2. AvaCu. II. p. 210.

Pūsamāṇaga (Puṣyamāṇaka) A planet mentioned in Ṭhāṇa only.[1] It is said that it should not be taken into consideration.[2]

1. Sth. 90.
2. SthA. p. 78, f.n. 1.

1. Pūsamitta (Pusyamitra) A king after Maruyavaṁsa and before Balamitta.[1]

1. Tir. 621.

2. Pūsamitta A disciple of **Pūsabhūti**,[1] also known as **Vasubhūti**.[2] He was the only person who could understand the outer symptoms of the deep meditation undertaken by Pūsabhūti.

1. AvaN. 1312, AvaH. p. 722. | 2. AvaCu. II. p. 210.

3. Pūsamitta A previous birth of **Mahāvīra**. He belonged to the settlement of **Thūṇā(2)**.[1]

1. AvaCu. I. p. 229, AvaN. 442, KalpV. p. 43, KalpDh. p. 37, Vis. 1808.

4. Pūsamitta A preceptor who believed in observing *vyāvahārika* discipline along with seven other preceptors.[1]

1. VyaBh. 3.350.

5. Pūsamitta Precptor **Pakkhiya(1)** had three disciples whose names ended with Pūsamitta.[1] They were **Ghayapūsamitta, Pottapūsamitta** and **Dubbaliyapūsamitta**.

1. AvaCu. I. p. 409, AvaBh. 142, AcaCu. p. 2, Vis. 3010, NisBh. 5607, SutCu. p. 5, Tir. 621.

Pūsamittijja (Pusyamitrīya) One of the seven branches of **Cāraṇagaṇa(2)**.

1. Kalp. p. 259.

Pūsasamāṇaga (Pusyasamānaka) It is included in the list of planets given in Ṭhāṇa only.[1]

1. Sth. 90.

Pūsā (Pusyā) Wife of merchant **Kuṁḍakoliya** of **Kaṁpillapura**,[1]

1. Upa. 35.

1. Peḍhāla A mendicant who was master of many supernatural powers (*vidyās*). He was in search of some proper person whom he could bestow with his *vidyās*. He produced a son by placing his semen into the womb of nun **Sujeṭṭhā** with the help of his supernatural powers. The child thus born was named Saccai(1). Peḍhāla was killed by him.[1]

1. AvaCu. II. pp. 174-175, AcaCu. p. 97, AcaSi p. 146, SthA. p. 457, NisCu. III. p. 277, AvaH. p. 685.

2. Peḍhāla A park situated on the outskirts of **Daḍhabhūmi**. It had a shrine called **Polāsa**. **Titthayara Mahāvīra** had visited it.

1. AvaCu. I. p. 301.

Pedhālaggāma (Pedhālagrāma) A village in **Dadhabhūmi**. It was visited by **Titthayara Mahāvīra**.[1]

1. AvaN. 498, Vis. 1953, KalpV. p. 168, AvaM. p. 288. In AvaCu. I. p. 301, it is mentioned as a park. See Pedhāla(2).

1. **Pedhālaputta** (Pedhālaputra) Eighth would-be **Titthaṁkara** in **Bharaha** (2). In his previous birth he was **Naṁda**(8).[1]

1. Tir. 1112, Sam. 159.

2. **Pedhālaputta** Another name of **Udaa**(3).[1]

1. Sth. 692.

3. **Pedhālaputta** Eighth chapter of the third section of **Aṇuttarovavāiyadasā**.[1]

1. Anut. 3.

4. **Pedhālaputta** Son of lady merchant **Bhaddā**(9) of **Vāṇiyaggāma**. He accepted asceticism from **Titthayara Mahāvīra** and attained **Savvaṭṭhasiddha** a celestial abode, after death. He will get emancipation in **Mahāvideha**.[1]

1. Anut. 6.

Peyakāiya (Pretakāyika) A kind of gods under **Logapāla Jama**(2).[1]

1. Bha. 166.

Peyadevakāiya (Pretadevakāyika) A kind of gods under **Logapāla Jama**(2).[1]

1. Bha. 166.

1. **Pellaa** (Preraka) Son of lady merchant **Bhaddā**(7) of **Rāyagiha**. He accepted asceticism from **Titthayara Mahāvīra**. After his death soul attained the **Savvaṭṭhasiddha** celestial abode. He will get emancipation in **Mahāvideha**.[1]

1. Anut. 6.

2. **Pellaa** Fourth chapter of the third section of **Aṇuttarovavāiyadasā**.[1]

1. Anut. 3.

Poṁḍarīya (Puṇḍarīka) A celestial abode in **Mahāsukka**(1) similar to **Pauma**(4).[1]

1. Sam. 17.

1. **Poṁḍarīgiṇī** (Puṇḍarīkiṇī) A lake situated in one of the four quarters of the southern **Aṁjaṇaga**(1) mountain in the **Naṁdīsaravara** island. It measures one lakh *yojanas* in length and fifty thousand *yojanas* in breadth. Its depth is one thousand *yojanas*.[1]

1. Sth. 307.

2. **Poṁḍarīgiṇī** See **Puṁḍarīgiṇī**.[1]

1. AvaCu. I. p. 384.

Poṁḍarīya (Puṇḍarīka) See **Puṁḍarīya.**[1]

1. Sth. 197, 764, Sam. 19, Jna. 56, AvaCu. I. p. 384, AvaCu. II. p. 191.

Poṁḍavaddhaṇiyā (Puṇḍravardhanikā) One of the four offshoots of **Godāsagaṇa(2).**[1]

1. Kalp. p. 256.

Pokkaṇa Same as **Vokkāṇa.**[1]

1. Pras. 4.

Pokkhalapāla (Puṣkalapāla) Son of Cakkavaṭṭi **Vairaseṇa(2)** of **Puṁḍarīgiṇī(1)** in the **Pukkhalāvaī(1)** district.[1]

1. AvaCu. I. p. 179, AvaM. p. 225.

Pokkhalāvaī (Puṣkalāvatī) See **Pukkhalāvaī.**[1]

1. AvaCu. I. pp. 133, 384.

Pokkhali (Puṣkalin) A lay-votary of **Titthayara Mahāvīra** and a companion of **Saṁkha(9).** He belonged to **Sāvatthī.**[1]

1. Bha. 437, SthA. p. 456.

1. Poggala (Pudgala) (i) First chapter of the eighth section,[1] (ii) fourth chapter of the twelfth section[2] and (iii) fourth chapter of the fourteenth section of **Viyāhapaṇṇatti.**[3]

1. Bha. 309.
2. Ibid. 437.
3. Ibid. 500.

2. Poggala A merchant of **Ālabhiyā** who became **Titthayara Mahāvīra's** disciple.[1]

1. Bha. 436.

Poṭṭa Same as **Poṭṭasāla.**[1]

1. AvaCu. I. p. 424.

Poṭṭasāla (Poṭṭaśāla) A mendicant pretending to be an unvanquishable scholar in the whole of **Jaṁbūdīva.** He had tightened an iron belt around his belly to keep his knowledge intact lest it might burst out. He was challanged and defeated by **Rohagutta(1).**[1]

1. AvaN. 2952–55, AvaCu. I. p. 424, BrhKs. p. 235, NisBh. 5602, SthA. p. 413, UttS. p. 168, KalpV. p. 258, UttK. p. 108.

1. Poṭṭila Ninth would-be **Titthaṁkara** of the **Bharaha(2)** region and a future birth of **Suṇaṁda(1).**[1]

1. Tir. 1112. Sam. 159.

2. Poṭṭila Sixth previous birth of **Mahāvīra.** He observed asceticism for ten million years.[1] He seems to be the same as **Pūsamitta(3).**

1. Sam. 134.

3. Poṭṭila A god who in his previous birth was **Poṭṭilā**, wife of minister **Teyaliputta.**[1]

1. Jna. 102.

4. Poṭṭila A monk and previous birth of Sayaṁpabha(3).[1] He lived in the *tīrtha* of Mahāvīra.

1. Sam. 159, Sth. 691.

5. Poṭṭila See **Puṭṭhila(2).**[1]

1. Sth. 691.

Poṭṭila Aṇagāra Same as **Poṭṭila(4).**[1]

1. Sam. 159.

Poṭṭilā A beautiful daughter of goldsmith **Kalāda** and his wife **Bhaddā(18)** of **Teyalipura.** Minister Teyaliputta married her.[1] In due course the minister lost attachment for her and appointed her to distribute alms[2]. She came in contact with nuns and asked to teach her some charms or the use of some drugs to win over the heart of Teyaliputta. They on the contrary delivered religious discourse to her. She then became a lay-votary.[3] In due course she became a nun and after her death she attained heaven.[4]

1. Jna. 96, Risi. 10.
2. Jna. 98, SuCu. p. 28.
3. Jna. 99.
4. Ibid. 100, VipA. p. 88, AvaCu. I. p. 499.

Poṭṭilla Same as **Puṭṭila.**[1]

1. Sam. 159.

Poṭṭhavaī or **Poṭṭhavayā** (Proṣṭhapadā) A constellation.[1]

1. Sur. 39, Jam. 161.

Poṭṭhila Same as **Puṭṭila.**[1]

1. Vis. 1816, AvaCu. I. p. 235.

Potaṇa (Potana) See **Poyaṇapura.**[1]

1. BrhBh. 6198.

Potaṇapura (Potanapur) See **Poyaṇapura.**[1]

1. AvaCu. I. p. 456.

Pottapūsamitta (Potapuṣyamitra) A disciple of preceptor **Rakkhiya(1).** He was gifted with such a supernatural power that he could produce clothes at his will.[1]

1. AvaCu. I. p. 409, AvaBh. 142, AvaH. pp. 307–8.

Pottiya (Pautika) A class of *vānaprastha* ascetics[1] wearing garments.[2]

1. Bha. 417, Nir 3.3, Aup. 38.
2. BhaA. p. 519.

Pomila (Paümila) A disciple of preceptor **Vairasena**(3). He was the originator of the monastic branch **Pomilā**.[1]

1. Kalp. p. 255.

Pomilā (Paumilā) A monastic branch originating from **Pomila**.[1]

1. Kalp. p. 255.

Poyaṇa (Potana) See **Poyaṇapura**.[1]

1. Sam. 158, Tir. 608, Vis, 1788, AvaN. 425.

Poyaṇapura (Potanapura) A city where **Tiviṭṭhu**(1), who was the first among the *dasārhas*[1] as well as the first **Vāsudeva**(1),[2] was born. His parents were king **Payāvai**(1) and queen **Miyāvai**(2).[3] The fourth **Vāsudeva** in his previous birth died here with a resolve *(nidāna)*.[4] King **Somacaṁda**(2) along with his wife **Dhāriṇī**(29) reigned here.[5] King **Jiyasattu**(32) as a monk defeated the heretics in a debate held at this place.[6] *Ācārya* Ratnākara along with his five hundred disciples had visited this city.[7] Nun **Pupphacūlā**(2) had been to this place.[8] Poyaṇapura is identified with Paithan on Godavari and by some with Jhusi near Allahabad.[9]

1. Vis. 1788, AvaN. 425, Sam. 158.
2. AvaCu. I. p. 232.
3. Vis. 1813–14, AvaN. 447–448, KalpV. p. 43.
4. Tir. 608, Sam. 158.
5. AvaCu. I. p. 456.
6. BrhBh. 6198, BrhKs. p. 1637, VyaBh. IV. 107.
7. PinNM. p. 75.
8. Sams. 56.
9. GDA. p. 157, SBM, p. 377, LAI. p. 323.

Porisīmaṁḍala (Pauruṣīmaṇḍala) An **Ukkālia** text describing the watches *(porisīs=pauruṣīs)* of a day and night.[1] It is not extant now.

1. Nan. 44, NanCu, p. 58, NanM. p. 205, NisCu. IV. p. 235.

1. Polāsa A park situated on the outskirts of the city of **Seyaviyā**. Preceptor **Āsāḍha** sojourned there with his disciples. He died there. As a result of some misunderstanding his disciples established a schism *(nihnava)* in the name of their preceptor.[1]

1. UttN. and Utts. p. 160, SthA. p. 412, Vis. 2858, AvaBh. 130, NisBh, 5599.

2. Polāsa A shrine situated at **Peḍhālaggāma**. **Titthayara Mahāvīra** sojourned there for one night and observed *Mahāpaḍimā*.[1]

1. Vis. 1953, AvaCu. I. p. 301, AvaN. 494.

Polāsapura A town which was visited by **Titthayara Mahāvīra**. There was a park called **Sahassaṁbavaṇa**(6). King **Jiyasattu**(9) reigned there. **Saddālaputta**, a very rich potter and follower of the **Ājīviya** sect, i.e. **Gosāla**, belonged to this place. He afterwards accepted the faith of **Titthayara Mahāvīra**.[1] Prince **Aimutta**(1), son of king **Vijaya**(5) and his

1. Upa. 39–45, SthA. p. 509.

queen Sirī(2) belonged to this place. He accepted monastic life from Lord Mahāvīra in the Sirivaṇa(2) park of this town.[2] Devaī was told here by monk Aimutta(2) that she would give birth to eight children.[3]

2. Ant. 15, SthA. p. 510. | 3. Ant. 6, AvaCu. I. p. 357.

Polimdī (Paulindī) One of the eighteen Bambhī(2) scripts.[1]

1. Sam. 18.

Ph

Phaggu (Phalgu) First woman-disciple of Lord Ajiya, the second Titthamkara.[1]

1. Sam. 157, Tir. 457.

Phagguṇī (Phālgunī) Wife of Sālihīriyā(2) of Sāvatthī and a lay-votary of Titthayara Mahāvīra.[1]

1. Upa. 56.

Phaggumitta (Phalgumitra) Disciple of Pūsagiri and preceptor of Dhaṇagiri(1). He belonged to Goyama(2) lineage.[1] Titthogāliya predicts his death in V.N. 1500.[2]

1. Kalp (Therāvali). 7, KalpV. p. 264 | 2. Tir. 817.

Phaggurakkhiya (Phalgurakṣita) Son of Brāhmaṇa Somadeva(3) of Dasapura and younger brother of preceptor Rakkhiya(1). He was sent to Rakkhiya by his mother with a view to bring him back home. But he was so impressed by (Rakkhiya's) preaching that he himself took to asceticism.[1]

1. AvaCu. I. pp. 401, 404, AvaN. 776, Vis. 2787, UttN. and UttS. pp. 96-7, Sth. 157, SthA. pp. 129, 276.

1. Phaggusirī (Phalguśrī) Last nun in the current descending cycle.[1]

1. Tir. 839.

2. Phaggusirī Last female lay-votary in the current descending cycle.[1]

1. Mahan. p. 116.

Pharasurāma (Paraśurāma) Same as Parasurāma.[1]

1. Bhak. 153.

Phalajambhaga (Phalajṛmbhaka) One of the ten kinds of Jambhaga gods.[1]

1. Bha. 533.

Phalahimalla Same as Phalihamalla.[1]

1. AvaCu. II. pp. 152–153, UttCu. p. 109, VyaBh. 10.10.

1. Phalāhāra A kind of *vānaprastha* ascetics living on fruits.[1]

1. Bha. 417, Nir. 3.3, AcaCu. p. 257.

2. Phalāhāra An imaginary *ṛṣi* performing penances on mount Himavaṁta.[1]

1. BrhKs. p. 247.

Phaliha (Sphaṭika) Fifteenth part *(kāṇḍa)* of the first layer of Rayaṇappabhā(2).[1] Its extent is one thousand *yojanas*.

1. Sth. 778.

Phalihakūḍa (Sphaṭikakūṭa) A peak of mount Gaṁdhamāyaṇa. It is presided over by god Bhogaṇikara.[1]

1. Jam. 86, Sth. 590.

Phalihamalla A famous wrestler. He was formerly very stout farmer belonging to Dūrallakūvia village situated near Bharuaccha. He was picked up by wrestler Aṭṭaṇa of Ujjeṇī in order to defeat Macchiyamalla at Sopāraga.[1]

1. AvaN. 1274, AvaCu. II. pp. 152, 153, UttS. pp. 192 f., VyaBh. 10.10, UttCu. p. 109.

Phalihavaḍiṁsaya (Sphaṭikāvataṁsaka) A celestial abode in the Īsāṇa celestial region.[1]

1. Bha. 172.

Phāla-Aṁbaḍaputta (Phāla-Ambaḍaputra) Tenth chapter of Aṁtagaḍadasā.[1] It is not extant now.

1. Sth. 755.

Phāsa (Sparśa) A planet mentioned in Ṭhāṇa along with Kāsa.[1] In Suriyapaṇṇatti they are counted as one under the name Kāmaphāsa.[2]

1. Sth. 90. SthA. p. 79. | 2. Sur. 107.

Phāsuga (Prāsuka) Sixth chapter of the eighth section of Viyāhapaṇṇatti.[1]

1. Bha. 309.

Phūḍā (Sphuṭā) Name of one of the four principal wives of Aikāya and Mahākāya each, the lords of the Mahoraga Vaṁtara gods.[1] She is also mentioned as Aparāiyā(10).[2]

1. Bha. 406, Sth. 273. | 2. Jna. 153.

Pheṇamāliṇī (Phenamālinī) A river flowing in the west of mount Maṁdara(3) and in the north of river Sīoyā.[1]

1. Jam. 102, Sth. 197, 522.

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